

Joshua Denovan

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JOSHUA DENOVAN.

“Oh be this book a gentle stream, which silently may flow
Where drooping leaf and thirsty flower in lonely valleys grow,
And often by its shady course to pilgrim hearts be brought
The quiet and refreshment of an upward-pointing thought,
Till, blending with the broad, bright stream of sanctified endeavor,
God's glory be its ocean home, the end it seeketh ever.”

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PREFACE.

Soon after the death of the Reverend Joshua Denovan, LL.D., a few brethren who have been closely associated with him for many years, and were warm admirers of his strong character and remarkable abilities, made plans for the publication of a memorial volume which should contain, besides biographical and memorial sketches, some of the characteristic products of his brain. This volume is the result of the plans then made. It was thought at first that it would be possible to put the book into the hands of subscribers a few weeks after Dr. Denovan's death, but it soon became apparent that this could not be done. As rapidly as possible, however, materials have been gathered and plans matured, and the Committee have the satisfaction of knowing that the memoir contains some material of great interest which might have been missed had publication taken place earlier. We believe the subscribers, in view of this, will approve of the delay.

When the Committee took the matter of the memorial volume in hand, Mrs. Denovan was living. She had taken a deep interest in it from the first, and upon request had added Chancellor Wallace, Dr. Thomas, and her son, Mr. Allan M. Denovan, to the Committee. Unfortunately, within four weeks of Dr. Denovan's death, she was stricken with pleuro-pneumonia, which ended fatally, without her having given the assistance she had so cheerfully promised. Notwithstanding this much to be lamented calamity, Mr. Allan Denovan had the advantage of several conversations with her which proved exceedingly helpful in the preparation of the Memoir.

Some months prior to his death, Dr. Denovan had handed to his son all his papers, with instructions to use them as he should see fit or require. These also have been helpful, giving the Committee an almost inexhaustible storehouse from which to draw.

Among the papers thus left were some pages of a diary which Dr. Denovan kept while a young man of twenty-eight. This is published

almost in its entirety. It is a revelation of the man such as we little hoped to get, and is perhaps the most valuable contribution to the book.

For some months before his death, Dr. Denovan had been engaged in the preparation of some biographical sketches which were to have been published, when finished, in the McMaster University Monthly. Although these were never completed, and are not in such shape that they can be published as intended, yet the possession of these sketches by his son, with whom Dr. Denovan left them, has proved of invaluable assistance.

The biographical sketch was written by Mr. Allan Denovan. Dr. Thomas prepared the chapter on Reminiscences. The account of the funeral is from the pen of Sir John Alexander Boyd. Mr. Weeks edited the chapter which contains the extracts from Private Letters. The reminiscences contained in the chapter on The Toronto Pastorate were contributed by Mr. William Davies. The Memorial Addresses delivered in the Walmer Road Church by Chancellor Wallace and Dr. Stewart were steno-

graphically reported by Mr. Thomas Bengough. The preliminary work leading to the organization of the Committee was done by Mr. E. O. White.

The autograph of Dr. Denovan, stamped on the cover, and printed beneath his portrait, was written by him in 1854. While one of a later date would have been more desirable, yet as this was the latest that could be found written in full, the Committee have given it the preference.

The Committee who had charge of the publication were: O. C. S. Wallace, Chairman; Thomas Bengough, Recording Secretary; S. J. Moore, Treasurer; B. D. Thomas, H. P. Welton, W. W. Weeks, G. F. Ronald, Allan M. Denovan and E. O. White. The Editorial Committee consisted of Messrs. Wallace, Thomas, Weeks and Denovan.

I.
BIOGRAPHICAL SKETCH.

To me to live is Christ, and to die is gain.

Paul.

BIOGRAPHICAL SKETCH.

Joshua Denovan was born on the 27th day of December, 1829, in the City of Glasgow, Scotland, and died in the City of Toronto, Canada, on the 2nd day of January, 1901. Between these two dates lies the mortal career of one who was well known on both sides of the Atlantic, for the first half of his life was passed in his native land and the second in that of his adoption.

For generations the family to which Mr. Denovan belonged had lived at the village of Bannockburn, within sight of the battlefield of that name, where Bruce had turned back the tide of invasion, and prevented for centuries the carrying out of the far-seeing policy of the first of the Edwards.

Indications of enterprise on the part of different members of the family are not wanting. Mention might be made of those who attained distinction far away and at home, but our interest centres on a small figure on the high-way between Bannockburn and Glasgow, one summer's day, in 1805. Alexander Denovan, then ten years of age, has set out on foot from his native village to make his way to the great city of which he had often heard. He seems to

have successfully accomplished his journey, for in that busy spot he lived and prospered, till about twenty-two years ago, when he passed away at a ripe old age.

He had several children, most of whom were girls. His two sons he called respectively Joshua and Caleb, after the two well known Old Testament worthies. The name thus given to the subject of this memoir, was indeed a fitting one, for like the Biblical hero he had a strong faith in God, and was proud to be called the "servant of God."

In the early part of the last century matters in the Church of Scotland were in anything but a satisfactory condition spiritually. Perhaps comparison with the state of the Church of England, prior to the movement under Wesley, would hardly be fair; still the conditions were not wholly unlike, and thoughtful, godly men were beginning to wonder if all was right, and if the State Church as established by law was doing the work of preaching the Gospel to the poor, as the Church of Christ should. During this period of unrest were sown the seeds of that movement that culminated in the Disruption.

Among those, however, who did not wait for the Disruption, and who felt that the work must be done, if not with the Church, then without

the Church, was the father of Mr. Denovan. Some years after his arrival in Glasgow, he became converted, and awake to the importance of things religious, not only for himself, but for others, and believing that the Gospel should be preached literally without money and without price, he began a mission of his own in one of the lower parts of Glasgow, which he designated "The Free Gospel Church;" and in which he labored till the time of his death some sixty years later.

Into this restless, busy, seething atmosphere Joshua Denovan was born. Religious thought and discussion, religious life and energy, were all aglow. Much talk and argument no doubt there was, but it did not end in this; there went along with the disputation and other hard knocks that opponents gave each other, the more healthy work of giving the Gospel to those who could not, or would not attend the respectable parish church.

Joshua Denovan from his earliest infancy saw his father, after six days of ordinary labor, go out on the first day of the week to do, without reward or hope of any from men, the hardest day's work of the seven.

Born and brought up in such surroundings, receiving from his mother that sweetness and soft-

ness of disposition, as well as a natural tendency towards godliness, for which she was in every way remarkable, and from his father that deeply serious religious temperament for which his covenanting ancestors, who had lost all, once and again, for "Christ's Crown and Covenant" had been noted, is it any wonder that he grew up with religious leanings and longings, which in the fullness of time made him ready to endure hardness as a good soldier of Jesus Christ and to suffer loss for His sake?

In addition to home influence, surrounding scenes counted much in moulding the character of the growing boy. Not far from his home, in early boyhood, stood a stone at the foot of the then beautiful Garngad Hill, recording the names of some who had there suffered martyrdom for faithful adherence to religious conviction, while at a later period he constantly passed within sight of a lofty pillar bearing the statue of the stern John Knox, with an open Bible in his outstretched hand, and not far away stood the ancient cathedral of St. Mungo, with all its associations, sacred and otherwise, dating back to the twelfth century.

Being, in his mother's opinion, a delicate boy—she had lost one son already—it was arranged that he should spend a large portion of the year,

during his childhood, down by the sea, away from the smoke and poisonous exhalations of his native city; and so we find his education beginning on the hard, barren soil and rough, stoney beach of Gouroch, where aloft on the mountains sea fogs pitched their tents, and tides from the mighty Atlantic swept past at his feet.

Between Gouroch and Glasgow there is hardly a mile that does not call to mind some tale of Scottish history, all the way from St. Patrick down to Sir William Wallace and King Robert Bruce; all the way up—we might say—from the two-handed sword of Wallace to Robert Burns, the poet, and James Watt, the inventor of the steam engine, and the mind of the boy was soon filled with Scottish lore—real and fictitious—and his soul grew with his body, daily drinking in the might and the majesty of nature as revealed in his surroundings.

The Parish School system of Knox and his successors was then universal over Scotland, and Gouroch boasted a school as well as many a larger place. To this school went Joshua Denovan, with the rich and the poor of the neighborhood, where he was taught the rudiments. In those days the Bible was a recognized text book in the school; and it was not only daily read in a perfunctory manner, but the

children were instructed in it, and had, as a part of their duties, to learn portions—principally the Proverbs of Solomon—by heart. Thus at school and at home, was laid the foundation of that mighty grasp of the Scriptures that was such a source of delight and profit to all who in later years sat under the ministry of Mr. Denovan.

Although later he attended an Academy at Greenoch, the High School at Glasgow, and later still the University, writing of this period Dr. Denovan says: "It was in the simple, humble parish school of Gourloch that I received the radical mental culture that moulded my life."

It was while he was residing here that the "Disruption" in the Church of Scotland took place. The Parish Minister marched out of his church and his living, sacrificing both for conscience sake; and with the majority of his flock established the Free Kirk in a very primitive fashion. Joshua Denovan was among those who left the Establishment. What it meant to his boyish mind it would perhaps be hard to say, but undoubtedly the movement had an influence that was permanent, being another example of sacrifice for the sake of truth.

When the sea breezes and the mountain air had done all that they could in the development

of mind and muscle, life in Glasgow became the rule instead of the exception. Life now became more intense, earnest and practical; and Joshua Denovan passed rapidly from the boy into the young man, from the period of observation to that of reflection; and the time soon came, when done with childish things he took upon himself the cares and responsibilities, as he was nearing the years of a man.

From his early years his father had made a companion of him; and when the time came for him to make his way in the world he took him into his office, in which was transacted the general business of an accountant. The business which was well established and easily managed, gave both father and son leisure to use their energies in other lines than those of making pounds, shillings and pence. The elder had his spare time taken up with religious work in connection with his mission to the poor, and the younger, not feeling at this time in the least religiously inclined, devoted his time to the current literature of the day, the reading of our great poets, with occasionally a visit to the theatre along with some companion of like mind, to see one or other of Shakspeare's plays acted upon the stage. As he confesses himself, religion at this time with him was no more than a form, and often-

times was not even that. In his own words he "had attained to quiet, deliberate Godlessness, and felt that it was the proper attitude of noble, independent manhood." But a change was coming, and that too in a manner little thought of by him.

One Sunday, coming out of church, he suddenly resolved that he would no longer play the part of a hypocrite, and join outwardly in a worship in which he did not believe at all, and that, come what might, he would not go to church again. He went home thinking out a plan of handling the future without religious pretence. When the time for the next service approached, on being asked if he were not going to church, he made as an excuse that he was not well, and stayed at home. This is not what people generally call a lie, and often do not consider it even an untruth. It is merely a form of excuse, but to this young man in his self-righteousness, who had just set up to live without God, it was a revelation of himself to himself, it was the lurid lightning flash on a dark night, that revealed the precipice. From the pinnacle whereon he had stood in the early part of the day, he was flung without a moment's warning into the dark, bottomless gulf of despair. No longer does he feel his righteousness,

but his sin ; no longer his independence, but the necessity of some mighty aid if he is to be saved from himself ; no longer his worth, but his utter unworthiness in the presence of a righteous God against whom he has sinned. In the despair of his soul he cried out for help in this his hour of need, for light in this time of deep darkness, and he was heard. There came an answer of peace, and from this time old things had passed away, and all things become new. He was a new man, with a new life, new hopes and a new destiny. On that afternoon, alone with his Maker, he turned and set his face heavenward, and having once put his hand to the plough did not turn back.

Then, as now, the religious world was in a ferment as to the standard of belief. There was the ancient Church of Rome, the dignified Church of England, the venerated Church of Scotland, and many other little churches, systems and individuals, all claiming infallibility. To the mind of the young convert the question as to a standard was important, awfully important. Had there been fewer claimants *one* might have been selected, but just because there were so many the thought was almost of necessity pressed home upon him that he had to consider and decide the question for himself.

There was one thing common to all, no matter what the church or creed, and that was reverence for the book called the Bible. All accepted it as, somehow, come from God. This book, too, held a unique position, in that for generations it had been handed down from father to son; it too had been the one book in his father's house to which all others and all else had been subordinated; it also was the book, whence in the hour of trial and distress had come the message of a sin-forgiving God.

Struck by these considerations and many others, he decided to devote all his attention and energies to the study of this book, inquire into its origin, and if possible come to a conclusion as to its authority; and for many months he read nothing but the Book, or works on the "evidences" thereof, by Chalmers and others. Of course the value of such an exercise was obvious. It not only increased his faith, but made him a man "mighty in the Scriptures." From that time what "the" Church did or did not teach was to him of no consequence. Any organization that did not square its creed in all particulars with the revelation of God as contained in the books of the "New Testament," he could and would have nothing to do with. This attitude then assumed was henceforth acted

upon by him, and bore remarkable fruit not many years after.

Progress in the new life went on, not without many a struggle, prompted by the temptations of the old, and desire to return to it. The flesh lusted against the spirit and the spirit against the flesh, and this continual conflict caused much concern as well as doubt, until it was shown to him in reading the seventh chapter of Romans that this fighting without and fears within, he might expect till the day should come when his really emancipated spirit would leave behind the frail tabernacle of clay. As he himself says "There's a good time coming by and bye, when both in their bodies and souls the redeemed children of God shall be perfectly regenerated and sanctified. In the meantime the good fight of faith consists of *keeping under the body and bringing it into subjection.*"

It would appear that he did not join the church immediately upon his conversion. Months had sped away while these problems were being turned over in his mind; and it was only after they had been settled to his satisfaction that he openly united himself with the church to which his family belonged.

Union with the visible church meant, to this ardent soul, enlistment for service under the

banner of Jesus Christ for life ; and now began that steady devotion to the service of Him who had bought him, whose he was, and whom he served, that ceased only with the beating of his heart. For henceforth to him "to live was Christ." He called himself, and he was, "the bond-servant of Jesus Christ."

Sunday Schools were at this time quite a novelty in Scotland. They were considered almost an innovation. One had recently been started in connection with the Free Gospel Mission of Mr. Denovan's father, for the benefit of the poor and the outcast ; and into the work of this institution the son threw himself with all the enthusiasm of his nature. The work of this school was not only religious. While not forgetting the all-important need of bringing home to the pupils the truths of revelation on Sunday, many of the scholars being unable to read, reading, writing and arithmetic were taught on some evening or evenings during the week. In addition to doing his share of teaching, Mr. Denovan occupied the position of secretary of the school, and looked after the attendance and finances.

But useful as all this undoubtedly was, he was not a man who could forever remain satisfied with what he was doing, when there was so much need for the publication of the Gospel ; and so

he received, what might be termed a call to the ministry, in the following simple fashion.

One day, passing along the Trongate, his attention was attracted by a number of noisy idlers—men and women—who were swarming in one of the narrow closes that led from the main thoroughfare down to the lofty tenement houses that were then very common. The sight made him thoughtful, and thought beget perplexity, sadness, and a feeling of responsibility, that he could not shake off. The question recurred again and again, what would Jesus do for these people? What would Peter, Paul, Richard Cameron or John Wesley do for them? A feeling of "necessity" to preach to these people came upon him and caused him days and nights of uneasiness. At last he communicated his thoughts to a friend, and found that the very same problem had been troubling him too. The one gave the other courage, and together the next evening they set out and held a sort of Salvation Army meeting of their own among these poor, lost, ignorant and degraded ones. Here, and to this audience, Mr. Denovan preached his first sermon, and it proved to be a new starting point for him. Speaking of this, many years afterwards, he said "As in the event of my conversion, so in this event of my call, neither my

wish nor my will was consulted. My own preferences, plans and purposes were simply ignored and overborne. Against my will a dispensation of the Gospel was committed unto me."

This new employment necessarily changed his method of living and spending his time. As before, the burden was laid upon him to preach, so now there came, with the feeling of his own weakness and unfitness, the desire to make himself as efficient as possible as a preacher of the Gospel, and this, coupled with his natural proneness to theological study and Biblical investigation, started him on a course of reading, inquiry and thought, that soon placed him in the front, as one of the foremost preachers of the day. His ability was duly recognized and appreciated, and in the church of which he was a member, and of which his father was the Pastor, he was appointed to the office of Helper to the Pastor. This position he held for some years. It was one of hard work and no salary, but the reward was ample and delightful in the form of signal prosperity. The meeting house soon became too small to hold the congregations, and a larger one that held just one thousand, less four, was built. Soon after this the parent church opened two mission churches, one in the east end

and the other in the west; the former of which attained to large proportions.

On the 15th day of June, 1853, the marriage of Joshua Denovan to Jane Macnab took place, after having been proclaimed, as the marriage certificate states, three several times in two parishes; and thus these two began together the journey of life which was destined to last for more than forty-seven years.

It is often difficult for a man, who has been and is a public character, who occupies a certain position in the social or religious world, to say just how much of his time shall be given to the public, and how much to his domestic duties. Mr. Denovan was a public man, a preacher of the Gospel, and in his circumstances, as they then were, preaching the Gospel was a genuine case of self-sacrifice. To one, situated as he was, he could not have chosen a better helpmeet, one who could take his place as well as her own in the home circle, and fill up, as she had to do many a time, every deficiency.

She was the daughter of one of the best known and most highly esteemed elders of the Free Church of Scotland, Allan Macnab by name, a man of upright character and unquestionable probity. Earnest in his desire to do good, and thoughtful as to his manner of doing it, he had

made his way in the world as a teacher of the young. He was a man of education and refinement, and had reared and educated his somewhat large family with a care that called forth the best results.

In time becoming a teacher in the High School of Glasgow, in the days when the teacher was paid by fees, according to the number of pupils attending his classes, he always had his lecture room crowded to the utmost capacity, and was able to make a small fortune, while doing nothing but teaching school. A letter written to his daughter—dated the 12th day of July, 1853—a few weeks after her leaving her father's house for that of her husband, is still extant, a few lines from which will show the character of the man and the nature of the home from which Mrs. Denovan came.

“ We are all pretty well, somewhat sad, however, now and then at the loss of our child, I should rather have said, her removal from us for a time. We hope, however, that you are happy, and that your situation may become more agreeable to you every day of your life. The only way to make your situation pleasant is to try in the strength of the Lord to make it so. There is no situation without something of *alloy* about it, but it may be wonderfully lessened by looking

constantly to our heavenly Father for direction, and praying constantly for the direction and assistance of the Spirit of God, and those blessings and all others will be granted to us for our Saviour's sake. We were all glad to learn that your new friends received you so handsomely and kindly on your return to your home. Try to love them all, be kind to them all, and endeavor, as far as lies in your power, to do good to them all. In this way you will afford them pleasure, and smooth immeasurably your own course through life. I hope that your husband is in good health, and that he is gradually acquiring strength of body and vigour of mind."

After reading this from the father to the daughter, let us turn to one dated the 22nd of June from the father to the son.

"I am well pleased that you are so satisfied with the step you have taken, and that the object of your choice appears to increase in amiableness, and especially as this is enhanced by religion. Give her my most affectionate regards, and assure her, from me, that my sincere desire is that she may ever occupy the place in my mind of a beloved daughter. Under such a feeling I embraced her when she became yours, and under such a feeling I hope to continue till I enter that world where they neither marry nor

are given in marriage, but are as the angels of God. May you both, and our respective families meet there to love and to be loved forever."

In one envelope for nearly half a century these two letters have lain side by side, and they still speak to us and tell us something of the character of those who wrote them, and knowing those to whom they were written, we are assured that they are now where they love and are loved forever.

In married as in single life Joshua Denovan moved along the even tenor of his way, struggling always to do his duty in the sight of God, and striving to understand the way of God to man. His constantly active life, his continual speaking in public, made him inquire continually what was the way of God and what He would have him speak; and as he worked he grew in grace and in knowledge. Many things that he had accepted unquestioningly at the beginning of his ministry now seemed to him doubtful, and things were revealed that he had hitherto known nothing of. One result of this was that he began to grow away from his father. He had commenced to think for himself. This shaking of the foundations of belief in some matters, was gradually preparing him for a step that he was soon to take, that was destined to alter forever his course in life.

For some time he had been conducting a Bible class of young men on Monday evening. The two books used at this class were the Bible and the Shorter Catechism of the Church of Scotland. Matters went along pleasantly until they came to the question in the Catechism "To whom is baptism to be administered"? Some one in the class raised the point that infants had no right to baptism because of the faith of their parents. The discussion became very interesting, and lasted for several Monday evenings, without, however, any very satisfactory conclusion being arrived at, until worn out with the argument they decided to leave it and pass on. Still Mr. Denovan was not satisfied. A short time before this he had preached four carefully prepared sermons, demonstrating to his own satisfaction and that of his audience, the correctness of the Presbyterian mode of baptism and the subjects of it, and at the conclusion of his discourse had solemnly sprinkled two young ladies—whose parents were Baptists. All these circumstances made him feel the importance of the subject. Which method was scripturally right he was determined to discover.

The Baptists in Scotland at this time were a feeble folk. On the side of pædo-baptism were the Church of Rome, the Church of

England, the Church of Scotland, the venerable Puritans and Covenanters, Martin Luther and John Calvin, John Knox and John Wesley, a thousand martyrs, the parents, relatives and friends of this inquiring and investigating young man. Until the question was settled in his own mind, he asked the officers of the church to allow him to discontinue infant sprinkling. This liberty, after a heated discussion, was accorded him, it being arranged that he should not be in the pulpit on the occasion of the monthly baptismal service; and in the meantime he was to read up and get his doubts removed.

Abandoning all works on the subject, except the Greek and English versions of the New Testament, he carefully examined all the passages on the subject, and on the Tuesday following the Sunday at which he had obtained permission not to sprinkle for a season, he called on a Baptist deacon who was a neighbor, but to whom up to this time he had never spoken, and applied for baptism by immersion. The deacon, thunderstruck, asked him if he had counted the cost, to which came back the characteristic reply from the enthusiastic would-be Baptist: "Are you in league with the devil? Don't you know that I ought to do right, cost what it may?"

Mr. Denovan was a little surprised to know

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that he could not be immersed immediately ; and at last consented to wait till the Sunday following. All alone on Sunday afternoon, not telling even his wife, he went to the Baptist meeting-house. It was the first time he had ever been in such a place, and his own baptism was the first he had ever seen.

Just before stepping into the water the minister turning to him said : " Tell us how you feel." " Feel," he answered, " Standing here I feel very like a fool ; but if I be a fool, *I am a fool for Jesus Christ's sake.*"

Following his baptism he assembled with the Church at the Lord's table. The hymn sung at this service was the familiar one of Dr. Watts—

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

* * * * *

Were the whole realm of nature mine
That were an offering far too small,
Love so amazing, so divine
Demands my soul, my life, my all.

It could not be that this hymn was absolutely new to him, and yet he seemed to hear it for the first time, voicing as it did the experience of his past life for years, which had culminated on this

Sunday, in an act of renunciation that in his case was martyrdom itself.

Within a week or two after his baptism, he was approached by one of the officials of the church with which he had just severed his connection, who requested him, on behalf of about one hundred and twenty of his former congregation, to preach in some public hall, at least once a Sunday. He acceded to this request, and upon the following Lord's Day began to preach—simply to preach the Gospel in the Trades' Hall, totally disconnected with any ecclesiastical organization or name. So successful was the first service that it was decided to hold another the same day. And so what had started in this small way went on, from week to week, and month to month, increasing in interest and influence, till the gathering almost considered itself a church, administering the ordinances of Baptism and the Lord's Supper.

From the Trades' Hall the assembly moved to the more commodious and convenient Merchants' Hall. This meeting had the sympathy and approval of all the Baptists in the city, simply because it was identified with none of them, and in this hall one night representatives from all the different stripes of Scotch Baptists met on the platform. They met simply as Baptists and forgot for the moment all controversy.



MRS. DENO VAN.

During Mr. Denovan's ministry here he baptized practically all who had come out with him; among them two of his former deacons, and one young lady previously mentioned, whom he had solemnly sprinkled, because her parents, being Baptists, had neglected this in babyhood.

About this time, however, his health, which for years had been seriously impaired, broke down, and he was advised that if he would save his life he must go away, anywhere at all, but away from all past and present associations, anything for a new atmosphere and new surroundings. Like Adam and Eve he had all the world before him, but just because of this it was very hard to decide exactly for what spot he should set out. Australia, New Zealand and America were discussed and debated from all points of view. He seriously thought of both New Zealand and Australia. About this period there was sent to him, by a Mr. Macleod, a friend of his, who, by the way, was a cousin of the famous Norman Macleod, a Canadian newspaper which mentioned him and his change of views with approbation. Whether this had any influence in determining what he was to do, it is not possible now to discover, but some influence was at work, for he finally decided to come to Canada. Going out like Abraham, literally

"not knowing whither he went," with his young wife and very young family of seven children, the eldest of whom was twelve years of age, even a little thing like a word of approbation, spoken in season, might have had results as great as the bringing of Joshua Denovan to his future home in the western world.

In leaving his native land he carried with him the esteem and good wishes of all who had known him personally. He also brought with him letters of commendation from many excellent brethren. Among these appears one from a man well known throughout Canada, C. H. Spurgeon. It is addressed "To believers in Canada." It goes on to say—"Mr. J. Denovan is a gentleman well known to me as an earnest preacher of the word, and as one who has been counted worthy to suffer loss for Christ. Having become of late a Baptist, his path has been one of sacrifice and suffering, but he has endured as seeing Him who is invisible. I do commend him and wish him God speed. He has been a successful preacher in Scotland, and I doubt not will renew his youth in Canada. As in all cases we should be cautious in our recommendations, I beg to state that I write this with the greatest assurance that I am commending a most worthy brother. Once known in Canada, he will need no commendation from me."

Mr. Spurgeon evidently knew his man. How true the words thus spoken were, and how the prophecy contained in them has been fulfilled. Not even a letter from the great Spurgeon could have added anything to the esteem in which Mr. Denovan was held only a few years after his arrival in Canada.

The ship "St. George" of the Allan line, arrived off the frowning battlements of Quebec on the 5th September, 1866, and next day Mr. Denovan set out with his family for St. Mary's, in the western part of Upper Canada. A gentleman and his wife, with whom he and Mrs. Denovan had become acquainted on the steamer, said they lived at St. Mary's. It was merely a name, but it was some place with a name, some place in this vast unknown region to which to go, and they went, for no better reason.

Arrived at St. Mary's, he was taken seriously ill, so ill in fact that his life was despaired of. Calling his wife and children about his bedside, he bade them farewell, and told them how he regretted bringing them to that far away spot. With careful nursing on the part of his wife he turned this corner, however, and in about three weeks was able to go about.

The first thing he did after his recovery was to take train away back to what was then

known as the Eastern Townships, about sixty miles south of Montreal. He had heard there were mountains there, as in his native Scotland, and set out to gaze upon them. In the vicinity of the hills there was a farm for sale, and, without more ado, he purchased it, and sent for his wife and children to join him, which they did, arriving just before the first fall of snow in an old fashioned Canadian winter.

That winter is fresh yet in the recollections of those members of the family who were old enough to remember anything. Spring came at last, and with it practical farming operations commenced. Mr. Denovan was no farmer, but he was a good preacher, as the people at Abbott's Corners were not long in finding out, and whenever it was known that he was going to speak, the building could not contain the audience that wished to hear him. About a year after the purchase of the farm, he went, upon the invitation of Mr. Arms, the Pastor of the Abbott's Corners Church, to a meeting of Baptists that was held in the First Church, Montreal. While there he was asked to go as a missionary to the Churches of Central Canada. This he consented to do. Arriving at Smith's Falls, he sent for his family, who gladly returned to civilization, such as it was, being vastly dif-

ferent, however, from what they had been accustomed to in Scotland.

For nearly two years Mr. Denovan labored with the Churches in this district, principally those at Smith's Falls, Almonte and Carleton Place, in all of which places his name is still honored and held in remembrance.

About this time the Church at Stratford gave him a call to be its Pastor, which he accepted, and for two years he labored faithfully in this his first pastorate in Canada.

Many and deep were the regrets when he accepted the charge of Pastor over the people worshipping in Russell Hall, Montreal, and in September, 1871, left the people of Stratford for the larger sphere of usefulness. He had not been in Montreal very long till the necessity was felt for a new church, and as a result what is now known as the First Church was erected.

While in Montreal his influence was felt not only over the Province of Quebec but through a large portion of Eastern Ontario. As Secretary of the Convention East for some years, he was perhaps the most useful man to the Denomination, at that time, east of Toronto. He was indeed a tower of strength to many a weak cause. Having served his apprenticeship in Central Canada he knew what

was needed, and was always ready to help in every way possible.

While here, too, the Grande Ligne found in him a mighty friend. Comparatively unknown as yet in Ontario, it had a long way to travel before it arrived at its present condition. Mr. Denovan saw the good work it was doing, and believing that it was a candle lighted by the Lord in one of the dark places of the earth, he did all in his power personally towards its support, and was instrumental in interesting others in the work. He was for some years President of the Grand Ligne Mission.

At this time, too, he became much interested in Baptist education, and in the Institute at Woodstock. Dr. Fyfe never visited Montreal without calling upon Mr. Denovan, and always went away encouraged in his work and with a contribution in his pocket.

Towards the end of 1876, Mr. Denovan resigned his charge in Montreal. The resignation was a cause of grief to many, if not to all. Had monetary considerations actuated him, either at this or at any stage in his career, he would not have resigned, for he was in receipt of perhaps the largest salary paid to a Baptist minister in Canada at that time, but this did not weigh with him at all. Duty demanded the resignation and it came.

The summer of 1877 was spent in England and Scotland, advocating the cause of the Grande Ligne Mission.

After his return, some brethren made him a very generous offer if he would merely stay within the limits of the Eastern Convention, even without a pastoral charge. This, for a number of reasons, he declined even to consider. He wanted above all things a life of work, and did not wish his liberty in any way fettered.

Early in 1878, upon the invitation of the Alexander St. Church, he came to Toronto. His first sermon was nearly enough, and his second concluded the matter. He received a unanimous call to the pastorate, which he accepted, and entered upon his duties in the spring of that year. During his pastorate this Church established two missions, one on Dovercourt Road, and one on Tecumseth Street, both of which have become self-sustaining churches. His duties for a while included the care of both these and another mission on Sackville St., as well as his ordinary pastoral work, which was none the less efficiently done on that account.

Early in 1889 Alexander St. Church became the Immanuel Baptist Church, and under the new name went to worship in the new building erected on Jarvis St.

Work here was commenced in high hope, but a bitter disappointment was coming, for early in the autumn of this year Mr. Denovan was stricken with the malady which he henceforth was never free from, and on account of ill health was forced to resign the pastorate.

While in Toronto he was elected as one of the first Board of Governors of McMaster University, and held the position of Chairman of that board till his removal to the east. For years he held the important position of President of the Upper Canada Tract Society, and always took a deep interest in the work of that organization.

With the hope that a change of air and scene would do something towards restoring his shattered health, shortly after his resignation, he made a visit to the Maritime Provinces, and finally settled with his family in Wolfville, where he resided for about seven years. •

During this time he was recalled to the pastorate of Immanuel Church, in which he continued for about a year. But his old time vigor was to a large extent gone, and hope, that had before buoyed him up under difficulties, did not always come to his aid. He felt again the need of rest, and so returned to his home in Nova Scotia. The only other pastoral charge that he

had during this period was the filling of the Olivet Church pulpit at Montreal for about six months prior to the pastorate of Dr. Dadson.

About a year before his return to Toronto in 1897, he lost the use of his eyes for reading and writing. This was indeed a heavy affliction, heavy for his wife and children, how heavy for himself no one knew. As he remarked more than once the "Machine" was wearing out. Although thus heavily handicapped, he still continued to use his strength, and such faculties as he had left, in the service that had been his life work. He continued to write, although he could not see one word of what he had written; and to speak in public as he had opportunity. But the burden and heat of the day were past, and the cool evening with its long shadows had come. The sun was nearing the horizon, but those who in the autumn of 1900 saw Dr. Denovan—for he was now an LL.D., that honor having been conferred upon him by McMaster in the spring of 1900—little thought that it was just about to set with tropical swiftmess.

The week before Christmas he seemed to be enjoying as good health as had been his for years, when suddenly, he was stricken with an aggravation of the disease that had forced his retirement eleven years before. Although dangerously

ill, hopes of his speedy recovery were entertained to the very last, but it was not to be. His last conscious evening on earth was the last day of the century. On that night one of the passages of scripture read to him was the twenty-third Psalm. Little did anyone think that he who was listening was then entering the "valley of the shadow of death."

He saw the new century, but no more. Towards evening of the 1st of January he fell into a sleep out of which he never awoke; lingering till the night of the 2nd, without returning to consciousness, he passed away into the Great Beyond.

This short memoir would not be complete without reference to an event that took place just five weeks later, namely, the death of Mrs. Denovan.

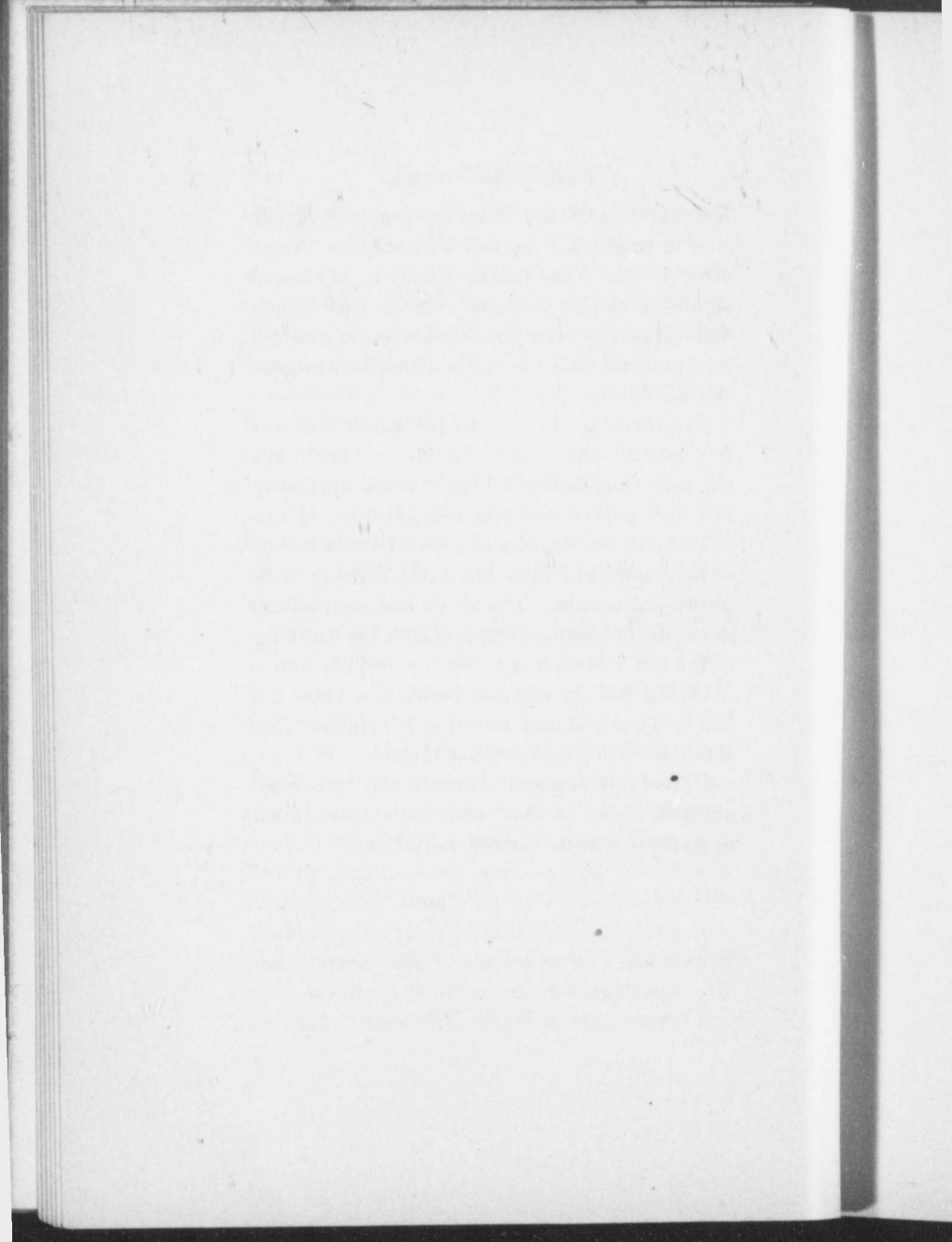
For more than forty-seven years since that bright day in June, 1853, when they had exchanged vows till "death do part," they had lived together, rejoicing in one another's joys, and bearing one another's burdens. She had been a constant and true wife and faithful mother. Through good report and ill, through prosperity and adversity she had stood by him, and always made the most and the best of everything. In his last illness she was with him constantly,

denying herself the ordinary comforts of life that he might not be left without her. Even after the doctor had said he was dying, she hoped against hope that he would be given back to her, and it was only when she felt his hands growing cold in death that she realized that he was gone beyond recall.

Prostrated as she was by his death, she forgot nothing, and omitted nothing. One by one she personally replied to the letters of sympathy that had poured in upon her, attended to one or two matters that would need attention in case of her death, and then lay down, stricken with pleuro-pneumonia. The shock had been all too much for her feeble frame, and on the morning of the 6th February, she slept peacefully away.

On the 8th she was laid beside him whom she had loved so well and served so faithfully. "Her children rise up and call her blessed."

United in this world of sorrow and tears, they are now united in that land where there is "no more death, neither sorrow nor crying."



II.
REMINISCENCES.

He was a man, take him for all in all,
I shall not look upon his like again.

Shakespeare.

He watched and wept, he prayed and felt,
for all.

Goldsmith—The Deserted Village.

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REMINISCENCES.

If everyone who has come into close and friendly intercourse with Dr. Joshua Denovan could recall his conversations with any measure of accuracy, we could easily gather together material for an exceedingly interesting and instructive volume. He was an admirable conversationalist. When he was in the vein, a passing interview on the street left its impression. In our ministerial conferences his offhand ebullitions were always bright and sparkling. His intellectual quality discovered itself in the casual intercourses of life no less markedly than in the pulpit. I have heard from a member of the family that he gave utterance to some of his brightest thoughts while shaving. Where most of us are wont to be very silent and utterly barren of ideas he bubbled over. That he should have made deep impressions upon those who came at all near to him, we can readily understand. In the quieter scenes of life, in the social circle, in ministerial fellowship, as well as in the pulpit, he was a most interesting personality.

I have often wondered what sort of a boy he was. Brother Stobo of Quebec gives us a glimpse

of him in his early manhood. He says that he was at that time "decidedly handsome in his person. He could not be seen in a crowd, however large, without being singled out as possessing physical characteristics which were exceptional." It was Brother Stobo's pastor (Dr. James Patterson) who baptized him. He was independent in this action even to the point of sacrifice. He had to make a clean break with his father and be oblivious to his worldly prospects and social standing. He suffered, in a sense, the loss of all things for the sake of his newly espoused principles. He gathered a Church about him however in the Trades' Hall, Glasford St., and was a popular preacher, and the students' ideal, spite his extreme views. "About the end of July, 1865 (says Brother Stobo) he met me on the street in Glasgow on my return from London and I can never forget the man. He said to me in his emphatic and sympathetic way : "And so, Stobo, they cannot send you to India. I am sorry, but I would rather sell the shirt off my back than see you stuck. Go to India by all means."

His coming to Canada was largely due to his broken health, occasioned in great part by the mental strain incident to the circumstances above

mentioned. He settled on a small farm between Dunham and Abbott's Corners, in the Province of Quebec. A. A. Ayer, Esq., of Montreal, furnishes us with a fascinating glimpse of Mr. Denovan's movements during this time.

"I first met the Rev. Joshua Denovan (writes Mr. Ayer) in the sixties, a few weeks after he had arrived in this country.

From the very first he was a constant attendant at the little church at Abbott's Corners, of which I was a member. At that time he was in poor health, but the vigorous country life had a restoring influence which was encouraging to himself and manifest to others. He had not been long there when at the request of Pastor Arms he consented to occupy the pulpit for a single Sunday. The congregation were not a little astonished at the powerful sermon; most of them had never received a taste of this kind, and all were unanimous in asking him to preach again. First, at long intervals, and then more frequently, he occupied the pulpit, and never from that date forward (when it was known he was to preach) did he fail to draw audiences from the country round such as the building was not large enough to hold. In the summer days waggons backed up to the windows so that within and without people at every available point were

listening breathlessly to his matchless words. It seems to me, although I have heard him preach many times since that date, that I have never heard him when he was quite so tender, nor when his words were so much appreciated as they were in those early days.

There seems to be a general opinion that any sort of a fair preacher is good enough for our little country churches. Abbot's Corners is only a sample of hundreds of other places where great men are appreciated and listened to with profit, and I often wonder what the result would be if some of our ministers who occupy the great city churches could bring themselves to spend five or ten years of their lives in some of our country fields.

Such a man as Joshua Denovan could not remain long hid away among the hills. During the time of his residence there I had the pleasure of his assistance at our marriage, and Mrs. Ayer and I have never ceased from that date to the time of his death to have the kindest and most affectionate regard for this prince of preachers."

His first pastoral settlement in the country was at Smith's Falls, where for some eighteen months he did an excellent work not merely in that particular centre but in all the region

round about, including Almonte and Carleton Place. Mr. John Gile, of Smith's Falls, assures us that he did much to establish Baptist interests in that region upon a durable foundation.

He removed from Smith's Falls to Stratford, of which period and work the Rev. W. J. McKay, the present pastor of that church, gives a graphic and interesting account.

"On every hand there was great satisfaction over the prospect of such a pastor as Joshua Denovan coming to Stratford. The church itself had prospered under the wise leadership of Mr. McLaurin, whose work proved to be a good foundation for the excellent building of Mr. Denovan. It is said that the members were beginning to feel anxious, indeed much concerned, over the considerable time elapsing between Mr. McLaurin's resignation and the prospect of another pastor in whom all could heartily unite with hopeful confidence. And the church called and received Mr. Denovan as the man whom the Lord sent to them in answer to earnest and believing prayer. The missionary convention, too, which had for some time been helping the cause in Stratford—and which by the way the Board described as "a hard field to cultivate"—appears to have been cheered by the prospect, for at the

first meeting of the convention after Mr. Denovan's settlement, the secretary's report says: "On the whole we trust we see the evidence that a brighter day is about to dawn on the cause in Stratford, which we have so long sustained by our prayers and our money, and trust it will in a year or two be self-sustaining." And there are reasons for believing that the citizens of Stratford, many of whom had no special interest in the Baptist Church, rejoiced at the coming of a man so evidently full of power and grace, and as may be seen from the prosperity of the pastorate, a good many of them took advantage of Mr. Denovan's able and consecrated ministry.

But the pastorate begun so hopefully early in September, 1869, was not destined to be a long one, for on Sept. 18th, 1871, Mr. Denovan closed his ministry in Stratford in response to what he regarded as a call from God to become pastor of a church in Montreal. It was a hard blow to Stratford, and the church found it difficult to see God's hand in the matter. Many things come to one's notice which would be worthy of mention in memory of so great and good a man in this pastorate of but two years, but limited space makes it necessary to choose only a few on which to remark.

The general *prosperity* of the cause is the first

to be noticed. When the pastorate began there were about thirty members in the church. At the end of nine months fifty-nine were reported, and at the end of the pastorate there were about one hundred members. While these figures are not large, they indicate a degree of prosperity that was up to the time unknown by the church. Expansion took place in all parts of the work. It was necessary to enlarge the building for the accommodation of the Sunday congregations. The Sunday School increased largely in numbers, and the prayer-meeting and week night Bible class filled the vestry whether favorable or unfavorable weather prevailed. Among those who came were people of every kind of religious faith. A brother, at the time an honored member of the church, writes: "It would have taken an ordinary minister the whole term of Mr. Denovan's pastorate to become known. But from the first, professing Christians of perhaps all religious persuasions availed themselves more or less of his ministry." And some of these, convinced by the truth as expounded by the pastor, followed their Master and became members of the church.

Intense interest must have prevailed, especially in the Bible class taught during the week, for in those days of smaller things, as far as

members are concerned, as many as fifty or sixty adults, not a few of whom were more than ordinarily intelligent Christians, gathered weekly to enjoy and profit by the expositions of the Epistle to the Romans. From three brethren of clear heads and strong hearts, men of influence in Stratford at that time, but who now reside at a distance, practically the same testimony comes in the following words of one of them: "I feel sure that the future history of the church from the time of his pastorate was largely moulded and the spiritual life of its members greatly benefited by his faithful preaching and *teaching*."

Mr. Denovan's *evangelistic* zeal was pronounced while in this pastorate. In other places his work is largely remembered because of his influence as pastor, teacher and preacher. The same is true of Stratford. But equally strong was he here as Evangelist in the truest sense of that word. The doctrines of God's sovereign grace were dear to his heart, and he roused the church and community as he proclaimed them from Sunday to Sunday. At the same time, with tenderness that melted hard hearts, he pressed the claims of the Gospel upon sinners with profound evangelical zeal, and called them to repentance and faith. Indeed, he was largely instrumental in bringing to the town Russell

and Carroll, evangelists, whose labors were blessed to the saving of not a few in the place and vicinity. The many baptisms during his ministry indicate also that the grace of God as preached by him was not of that fatalistic character which would lead sinners to take refuge in false ideas of predestination. Some who remember Mr. Denovan's preaching have remarked about the tender pleading with sinners that often characterized it. And the minutes of the church, so well kept in this regard, manifest in their records of application for membership that the pastor, strong with mighty strength in preaching and teaching, was filling the office of evangelist likewise with equal grace and power.

The last striking feature in the pastorate to be mentioned here is Mr. Denovan's *excellence as pastor*. If ever man was rightly regarded as shepherd he was. Young and old, rich and poor, educated and illiterate, all, of any and of every class, were assured of his interest and care. And this was true not only of his own church and congregation. He was willing to be regarded as pastor of any person, whether that person attended his or another or no church. With wisdom and grace he reprov'd, rebuked, exhorted, and by his wise and kind words won to right thought and life those who might be tempted to

stray. It was his custom, generally on Monday morning, to seek the advice of a deacon as to where visits might be beneficial, thus seeking to employ his time with the best results. Peculiarly helpful were his pastoral ministrations among the sick and troubled. He carried with him the presence of his Lord, and never failed to impart spiritual good to those in special need of it. Other churches, larger and more influential than this at the time of his pastorate, enjoyed his ministry, but it is doubtful if ever his influence, ability and devotion meant more for God and the Church of Christ than during his pastorate at Stratford."

In September, 1871, Mr. Denovan accepted a call to Montreal. Mr. Bentley, who sat under his ministry throughout the whole six and a half years of his pastorate, records his impressions in a graphic and interesting manner.

"From the beginning to the end, his ministry in Montreal was characterized by deep thought, earnest application and uncompromising loyalty to what he considered fundamental. The St. Catherine Street Church then worshipped in Russell Hall, and had a membership of 100, and a Sunday School of teachers and scholars of 400. Mr. Denovan spent six and a half years as

pastor of this church and was most indefatigable in all his labors. His strong grasp of the doctrines of God's word, and his determination to proclaim the truth of God, as he believed it, made his ministry very helpful and instructive to all who had the privilege of sitting under him. For years he devoted his Sunday morning services to the exposition of one of Paul's epistles. Each sermon was full of fresh and vigorous thought. He had a marvelous faculty for exposition.

During his ministry in Montreal, some 200 persons were added to the Church by baptism and experience. It was during his pastorate that the new church building on St. Catherine Street and City Councillor Street was erected in 1875.

Pastor Denovan left this church on May 1st, 1877. As a fruit of his ministry in this city, a large number of men and women became students of the word, and were thus fitted for engaging in Christian work; and many souls were converted to Christ and are now in his service.

He was full of missionary zeal. Home and Foreign Missions always had in him a warm advocate and friend. He left behind him in Montreal a memory which is fragrant even to this day."

One of the Institutions that appealed most strongly to Mr. Denovan's sympathies very soon after his settlement in the country, and continued to hold a large place in his confidence and affection to the end, was the Grande Ligne Mission. The Rev. Mr. Therrien tenderly tells us how this interest was manifested.

"During his pastorate in Montreal, Mr. Denovan became intimately connected with Grande Ligne Mission. His great admiration for Mme. Feller and Mr. Roussy, his love for a pure Christianity, and especially his loyalty to Christ, soon led him to take an active and important part in the work of the Mission.

Having become a member of the board he was soon elected its president. As such, and in various ways, he rendered the cause which the Mission represented most valuable service.

When the building of the girls' school at Longueuil was sold, and it was decided to build at Grande Ligne the present wing of Feller Institute, Mr. Denovan consented to visit Great Britain to solicit funds for that purpose. He spent several months abroad, had access to the best pulpits of the denomination, both in England and in Scotland, and thrilled his audiences with the strong and pathetic story that he told. His effort was a financial success,

which assured the erection of the contemplated building.

It was therefore both natural and fitting that when this edifice was dedicated to the service of God in 1880, Mr. Denovan should be chosen to preach the sermon. His discourse on the words, "In Him was life," was a masterpiece. In its strength of thought, tenderness of utterance, vividness of description, combined to make the sermon a memorable one.

The lamented Roussy was amongst the eager listeners, and though death had already marked him as one of its early victims, and his benign and usually ruddy face, under the burden of pain, had become as pale as death itself, his responsive soul, under the power and charm of Mr. Denovan's words overcame suffering, and his dignified face shone like that of an angel."

His ministry in Toronto commenced in 1878. He commanded here, as he did everywhere, a foremost place as a preacher of the Word. Students and thoughtful men generally, heard him with delight. His massiveness attracted them, his rugged honesty of conviction and utterance acted like a tonic to their spiritual digestion. His carefully prepared expositions of the Word furnished feasts which even kings in the realm of religious thought might not des-

Dr. Tracy, who during his student days sat under his ministry, bears loving and appreciative testimony to its character and influence.

“It was my privilege, during four years of undergraduate life, to attend regularly upon Mr. Denovan's ministry, and to observe his distinguishing qualities as a preacher, pastor and personal friend. The impression left upon me by this experience will never be effaced. His influence was thoroughly wholesome and stimulating. He possessed, in an unusual degree, the power to attract young men, especially students, and I believe the secret of his power over them lay in the rugged masculinity of his spirit, the clearness and vigor of his intellect, and the lofty austerity of his moral philosophy. At all events, there were few, even among those of my own age, for whom I entertained so strong an affection, as I did for the stalwart, white-haired pastor of Alexander Street Church.

In the pulpit Mr. Denovan was at his best; and one could always go to hear him in the confident expectation of the strongest of meat. For clearness and fidelity of exegesis, for vigor and beauty of diction, for depth and penetration of thought, and withal for manliness of spirit and absolute loyalty to the Word, he was without a

compeer. Preaching meant, for him, continuous exposition; and in this art he was a master. Preaching had, for him, only one aim, to unfold the Word of Life. He therefore held in supreme contempt all those petty devices by which men sometimes seek to gain the applause of the multitude.

“Unpractised he to fawn, or seek for power,
By doctrines fashioned to the varying hour.”

His intense hatred of all sham and hypocrisy—especially when it showed itself among the disciples of Jesus—led him into an austere Puritanism that made him less appreciative, perhaps, than he might have been, of the aesthetic side of nature and of human life; but on the whole, it was a failing that leaned to virtue's side. Men of his sterling integrity and intense moral earnestness are none too plentiful upon this planet; and as I recall the past, and conjure up in memory that honest face and virile personality, there come irresistibly to mind some further lines of the same poet from whom I have already quoted:—

“As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.”

While supplying the pulpit of the Olivet Church, Montreal, before the settlement of Dr. Dadson, Mr. Denovan was a guest of Mr. and Mrs. Robert Turnbull. They speak of his stay at their home as a revelation and a delight. Phases of character unexpected and undreamed of discovered themselves. They had assumed the responsibility of his entertainment with a good deal of apprehension, only to find, however, that the entertaining was on his part, not theirs. His charming conversations around the fireside when the day's work was over, his personal reminiscences so freely indulged in in the familiarity of social intercourse; his quaint humor, and his almost boyish interest in a little girl's preparation for her first party, all served to make Mr. Denovan's sojourn in that household a delight as well as a benediction. Amongst a great many bright and interesting things which Mr. and Mrs. Turnbull remember him to have said during those pleasant chatty evenings, I shall record but two or three. Mr. Denovan was at one time crossing a lonely Scotch moor on a gloomy day, his mind being in quite a despondent state. He was suddenly awakened from his reveries by the bursting forth of a brilliant gleam of sunlight. Acting upon an impulse, begotten no doubt from his long habit

of looking for the sudden appearing of Christ, he turned about, and taking off his hat, bowed to the light, at the same time chiding himself for his despondency, saying, "Is this the manner I would meet my Lord at His coming."

During the progress of a so-called revival meeting in Scotland, which was characterized by more noise and excitement than by any evidences of the power of the Holy Spirit, a young woman was carried away with religious frenzy to such an extent that she could not be restrained from crying out *Jesus! Jesus! Jesus!* In the emergency, some one knowing Mr. Denovan, asked him to try what he could do with her. He followed the suggestion, and asked her in a firm, authoritative voice, "Who is Jesus?" And she replied "I am sure I don't know." The woman then broke into tears and the revival soon subsided.

Mr. Denovan was at one time urgently asked to visit a lady who was in great trouble about whether she was really saved or not. Although pressed by another engagement he went to her house and enquired as to the difficulty. When informed he interrogated her after this fashion: "Have you a Bible?" "Yes." "Is it your own—your very own?" "Yes." "Now," said he, "There is a woman in China and another in

Africa who have no Bible, the message of the book must be to you." She thought so. Taking her Bible in his hand he opened it at Isaiah 53, and read, "All we like sheep have gone astray." "Do you believe that?" "Yes, oh yes." "We have turned every one to his own way." "Do you believe that?" "Oh, yes sir, I do. I have been a great sinner." "Now listen," said he, "and the Lord hath laid on Him the iniquities of us all." "Do you believe that?" After a short struggle with her doubts, she suddenly brightened up and exclaimed, "Yes, yes, I believe that too." Mr. Denovan then left her to her new found light and joy.

After his first resignation of the Immanuel Church, Toronto, he settled in Wolfville, N.S. Here he spent about three years. His presence there was greatly enjoyed by the professors and students. Dr. Sawyer speaks in high appreciation of his occasional ministrations and especially of his prayers.

The communications from men of prominence in church and state, such as Dr. H. M. Parsons, of the Knox Presbyterian Church in this city, and T. D. Craig, Esq., Ex-M.P. for East Durham, and many more that have come to hand

cannot be reproduced for the simple reason that they but bear personal testimony to what has been already sufficiently emphasized. Mr. Denovan was held in admiration and esteem by thoughtful men of every school of religious thought. Those who most strongly dissented from some of his doctrinal positions are most ready to accord him a foremost place in the ranks of the Christian Ministry of the land.

Among the most interesting of the reminiscences that occur to my mind just now is the address given at Dr. Thomas' recognition as pastor of the Jarvis Street Church. It has so much of the Denovanian flavor about it that it would be a dereliction not to perpetuate it.

Mr. Denovan said that he had no sympathy with that wretched caricature of a deacon so common in these days. A man with a good coat, occupying a good social position, with a smile, the soft step of an undertaker and a sharp eye for money, but not specially blessed with personal piety or spiritual gifts, while out in the world his reputation is not first-class. The New Testament never drew such a picture of a deacon. Let our deacons read the third chapter of 1st Timothy and govern themselves accordingly. Now as to the duties of members. The pastor

is not an employee or hireling. He is not your servant. He has been chosen and sent and located here by Jesus Christ. We must accept all that or stop. If he believed that his position consisted of nothing more than an engagement he would not venture to advise. They might paddle their own big canoe for him. As he had often said to ladies at the marriage altar, so now he said to the Church, "Love, honor, obey." He said this advisedly and seriously. Love him highly for his works' sake. Honor him, they that rule well should be worthy of double honor. Obey him, you have chosen him to rule. Some may object that they are Baptists and therefore independent, but if your independency be incompatible with the Scriptural rule, it is wrong and must be mended. "Obey them that have the rule over you and submit yourselves." That is pretty strong—just as strong as Paul wrote it—The Pastor is not to rule in self-will or arbitrarily, but as the expounder or executor of Christ's supreme law—in the sense that the judge rules a point of debate. Learn from your pastor. If he can't teach you anything you don't need him. If Dr. Thomas has devoted ten years in learning his profession, and fifteen years in the working out of that profession, and yet knows no more than you do, then he must be a

singular example of—well, of folly. He must know or he is a fool, and a hopeless fool, too. He must know more than any man who has not passed through his experience and education. The pastor is specially fitted to teach, and ought to teach people who are willing to learn. People should go to church to be educated; the life and thought within them is to be drawn out by systematic, consistent and consecutive instruction and they would go away thoughtful and wise and not crying Oh! Ay! Ah! They will tell you on the Friday following what he said on Sunday if he educates them. You must encourage your pastor to do this by being willing to be taught. Lastly, work with your pastor. He is not hired to run the machine. The Church is a machine in the same sense as the human body; the parts depend one on another, a machine whose success depends on each part working in his own place. The pastor does not run the machine, it is the will and purpose of Almighty God; the Holy Spirit is the power, and the word of God is the rule. The pastor is only one part of the living, working body, but he has a right to see that every member does his work. The concern of the church is not with science but with souls."

There is nothing in Dr. Denovan's personality that will be more certainly remembered than his facial expressions. When he had clenched an argument, or said a particularly good thing, the satisfaction and triumph that gleamed from his countenance, and found sympathetic expression in a little emphatic jerk of the body, no one accustomed to hear him will forget. Not less marked were the effects of anything that was strongly distasteful. What a study his face was at times. He could not sit at the most exquisitely furnished theological banquet if the menu had been manipulated by sacrilegious or irreverent hands, without indicating in every feature of his countenance how utterly he loathed it. The memory of his closed eyes, upturned nostrils, and indescribable facial expressions on some such occasions, will remain with us for all time to come. Grand old man, how truly inimitable he was even in his disgusts.

III.
THE TORONTO PASTORATE.

Would I describe a preacher, such as Paul,
Were he on earth, would bear, approve and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And mainly anxious that the flock he feeds
May feel it too, affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.

Cowper.

THE TORONTO PASTORATE.

I have a clear recollection of the first time I saw and heard Dr. Denovan. It was, I think, in '67 or '68, in the Alexander Street Chapel, at a convention meeting; and I believe he was then pastor of the Smith's Falls Baptist Church. I do not remember that I had ever heard of him before. His presence was very striking, somewhat spare, which accentuated his stature. His strong, grave, intellectual features and overhanging eyebrows indicated immense force and strength of character. He had not spoken long before I perceived I had rightly judged, and that he was head and shoulders above those around him. I was struck by the tremendous force and energy of his utterance, as from a man who had a message and must deliver his soul.

I do not remember meeting with him again till he became pastor of Alexander Street Church. This church had been without a pastor for a considerable time, when its officers were told that Pastor Denovan might be secured. After correspondence he came and preached and made the acquaintance of the members. We were all very much pleased, and I may say edified; and a unanimous call was extended to him. This he

accepted, and commenced his labors almost at once.

In accepting the call, he used great plainness of speech. He made it very clear that the church was not a balloon to carry the members to the skies on flowery beds of ease, that there was no room for dead heads, that every member should be a soldier of the Cross. He very emphatically disclaimed being the head of the body, and as forcibly pointed out that each believer belonging to the church was as much a member of the body of Christ as he was or ever could be. We are able to give the address in full, which will speak for itself. It was delivered at the prayer meeting on Monday evening, March 6, 1878, and ran as follows :

“A number of the brethren of this church called on me on Monday last, to whom I conveyed my acceptance of the pastorate of this church. There was very little ceremony about the transaction ; but there was, whether we felt it or not, tremendous solemnity about it. I became virtually, by that act, a member of this church—nothing more than a member ; nothing greater than a member of the body of Christ. I do not know what God may be pleased to call me in the body of Christ. Perhaps some of you may call me a foot, or some of you may dignify me

with the name of a hand or eye. I am not the head of the body; I am only a member of the body of Christ; and each one of you who is a believer, belonging to this church, is as much a member of this body of Christ as I am or ever can be. I come among you, I hope, in the spirit of my Master. I come among you with a purpose—a purpose confirmed by experience,—to live as close to Christ as I can, and to act in relation to you as the Head shall dictate. You can expect nothing less. But I come amongst you not to do your work. Mark what I say: I don't come to run the machine. I don't believe that the church of Christ is a machine at all; I don't believe that anybody runs it but the Holy Ghost. I come distinctly, brethren and sisters, to work with you, and to do no more; to work with you—not to work against you—not to work instead of you. And I come on the express understanding that in the name of God and in the strength of the Spirit, and according to the 12th chap. 1st Corinthians, you will do your part of the work. It matters not what you may suppose yourself to be, you are a member of Christ; and the living Christ has not a worthless member. Then as far as you or I are concerned, we are not to regulate our own conduct. I should not expect my hand or my foot

to convey to my head some morning a scheme that it had chalked out for the day. I should simply expect that this brain will control the whole mechanism of this body throughout the day, and that these limbs would be ready to spring to action at the first note from the living Head. Your relation and mine to Jesus Christ is just that. If we are the children of God, we are under the absolute control of the living Head; we have no choice; we have no personal opinion, in so far as it is in conflict with Jesus Christ; we have no method but His method; we have no scheme but the carrying on of His great work. If we act according to the dictates of Christ, we shall manifest in society, as a church, the living power of Christ; there is no doubt of that. Whenever the flesh or the devil tries to persuade you that there is no function for you to fulfil, no work for you to do, read the 12th chapter of 1st Corinthians, and you have only to come to this conclusion: "I am a member of Christ; it matters not what member; I have a work to do and a place to fill that the pastor cannot fill for me. He has his work to do; let him do it. I have my work to do; in God's name I shall do it. My work may not be as dignified as his, but it is my work, and I shall do it with thankfulness, as quite as necessary."

The feet, in their place, are quite as necessary as the hands; the hands, in their place, are quite as necessary as the hearing; and the living Christ is a living, acting aggregation. I want you to take away one thought: In so far as I am a member of the church of Christ, I am part of His body. That is my name before God, whatever be my name among men. May the Lord bless you; may He lift upon you the light of His countenance, and be very gracious to you, for His name's sake."

About a month after his arrival among us a public recognition service was held April 4, 1878, which was largely attended, and his welcome by the Baptist ministers, and also those of other denominations, was hearty and sympathetic. The following is his address on this occasion in extenso:

He gave his hearty thanksgiving to the brethren in the ministry for the kind words they had spoken, which he was deeply conscious he did not deserve. On his own behalf and that of the church he thanked the brethren and sisters of other congregations for their kindness in attending and mingling in the congratulations. He hoped that the present meeting, so harmonious, so fraternal, was only a foretaste of the future. He trusted that all should work

unitedly for the best and highest interests of Toronto for many years to come. He did not think it would be a wise thing—indeed it would be a presumptuous thing—for him to say what he intended to do. The future is in the hand of Almighty God, and being there, it is in the best hand. The best way to face the future is to do the day's work in the day with the Spirit of Jesus Christ, aiming high and working honestly. He came among the Baptists, to whatever church they belong, and the Christian community of Toronto, to do the very best he could by God's grace for the advancement of Christ's kingdom in this city; and he was resolved to take by the hand in hearty, fraternal sympathy, every brother, he did not care to what denomination he belongs, who will work for Jesus Christ. He intended particularly to work shoulder to shoulder and heart to heart with his Baptist brethren, because while he could extend a hand of fraternal kindness amongst the other denominations, he came as an avowed Baptist,—a regular Baptist,—a pronounced Baptist—and he came with the intention of preaching the doctrines of grace. He wanted it to be understood that he could endorse the Shorter Catechism of the Church of Scotland, with the exception perhaps of two or three of the answers

to the questions there propounded, and he wanted it to be understood that he appreciated very highly, and intended to respect to the end of his days, the grand old Puritanic doctrines of the Independent or Congregational Churches of England before they became so "advanced" in thinking. He questioned very much whether the advanced thinking of the present day was advanced. He believed the advanced thought had been exploded long ago. It is a resurrection of nonsense. He believed that the light material would blow away in a few days, and that we will come back to the solid rock of the Calvinistic theology. In these days of peace, any fool can say anything to make himself famous; but in the wind and tempest of persecution, with a broad and powerful fan, will winnow the light wheat, and what hath mass and matter by itself shall lie, rich in virtue, and unmingled; and what hath mass and matter by itself is that which came through the fires of the Reformation. Now when the fire comes to burn, of course gold only comes out; when the tempest blows the froth is blown away; and that tempest has blown already on those advanced thoughts, and the fire has burned already among those advanced thoughts, and the outcome, the valuable residuum, is nothing more or less than

the old Puritanic doctrine. What has gone through the fire will be just the very thing that will stand the wind and the tempest and the trial of the future ; and by God's grace it was his purpose to preach within these walls the doctrines of grace,—what are called the Pauline and Augustinian doctrines of grace for lack of a better term. With the Baptists particularly he wanted to work ; he wanted them to know that he was a brother upon whom they could fall back in every case of weakness ; and he wanted them in turn to stand by him and sustain him in his weakness ; he wanted to have the sympathy, intellectual intercourse, and all the benefits and blessings of the communion of souls, the communion of minds, and the heart-union even of bodies. Again he returned his hearty thanks for the kind expressions of confidence in him, regretting that he had not time at least to go over some of the points touched upon.

I remember the emphasis with which he said "he came with the intention of preaching the doctrines of grace." The late Dr. Castle was the next speaker, and some remarks he made (I have forgotten what) caused Pastor Denovan to spring to his feet and with greater emphasis than before to say "I shall preach the doctrines of grace." The pastor began at once to preach

such sermons as were adapted to building up his people on their most holy faith. He pointed out the safety of the believer, he being a member of the body of Christ, and that where the head is there shall the members be. At such times he seemed to be possessed with a divine afflatus and carried away with the sublimity of his subject. I remember on one occasion after preaching on this subject he read the following hymn in a rapt, exalted manner that gave it a fuller meaning than I had ever seen it in before: Hymn 762, "Our Own Hymn Book."

"Lord Jesus are we one with Thee?
Oh height! Oh depth of love!
With Thee we died upon the tree,
In Thee we live above."

At one time he took us through the first chapter of Ephesians verse by verse, and it was a great pleasure and profit to drink in the instruction and listen to the wonderful richness and fulness he brought out of the text. I remember well his sermon on the fourteenth verse of the above chapter, "Which is the earnest of our inheritance." He illustrated by explaining an old Scotch custom to put a purchaser into possession of an estate. The seller grasped with open hand, (and here he suited the action to the word), as much of the soil as he could gather up

in his open hand and gave it to the buyer, this he said was an earnest, in Scotch phraseology an "ailes." Thus, he said, the believer was given an earnest of heaven, his future inheritance. Though such doctrines were his favorite themes, he was a faithful preacher, pointing out that believers "were predestined to be conformed to the image of His Son," and what conformity to Christ consisted in—that it is likeness to Christ, then he would speak of the Christian graces. He was also equally faithful in dealing with the unconverted. On one occasion, I think he had taken for his text that beautiful and solemn passage, Job 14: 7-10, "For there is hope of a tree, if it be cut down, that it will sprout again, etc." At all events he dwelt on it and applied it in the most solemn manner to the hearts and consciences of his hearers. His intimate acquaintance with rural life and love of nature furnished him with many and apt illustrations which he used graphically and effectively. Dr. Fyfe said he never knew a preacher who could bring so much out of a text as pastor Denovan. Many years ago I remember he took for his text, "There was a man sent from God whose name was John." He preached four, if not more, sermons from that passage, and I confess I thought he beat the gold out pretty thin before he closed.

He took the opportunity to inveigh against ministers being styled Reverend, and he related that he was spending his vacation at some rural spot and went to the nearest post office and inquired if there were any letters for J. or Joshua Denovan and was told there was not. As he was expecting one or more he was surprised. It occurred to him to ask if there were letters for Rev. J. Denovan, when they were at once handed out to him. He held, if such a man as the forerunner, had no other name than John, an ordinary minister needed none. His prayer meeting addresses were very interesting and effective, and were given extempore. By many they were considered to be superior to his sermons. How well I remember one in which he expounded the last part of the third chapter of John, and I shall never forget the clear and lucid way in which he explained the 29th verse, "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this, my joy, therefore, is fulfilled." He explained that the custom was for the bridegroom to devolve on a dear friend the preparations for the wedding and the accompanying festivities, that this was looked upon as a responsible and onerous charge, that the bride-

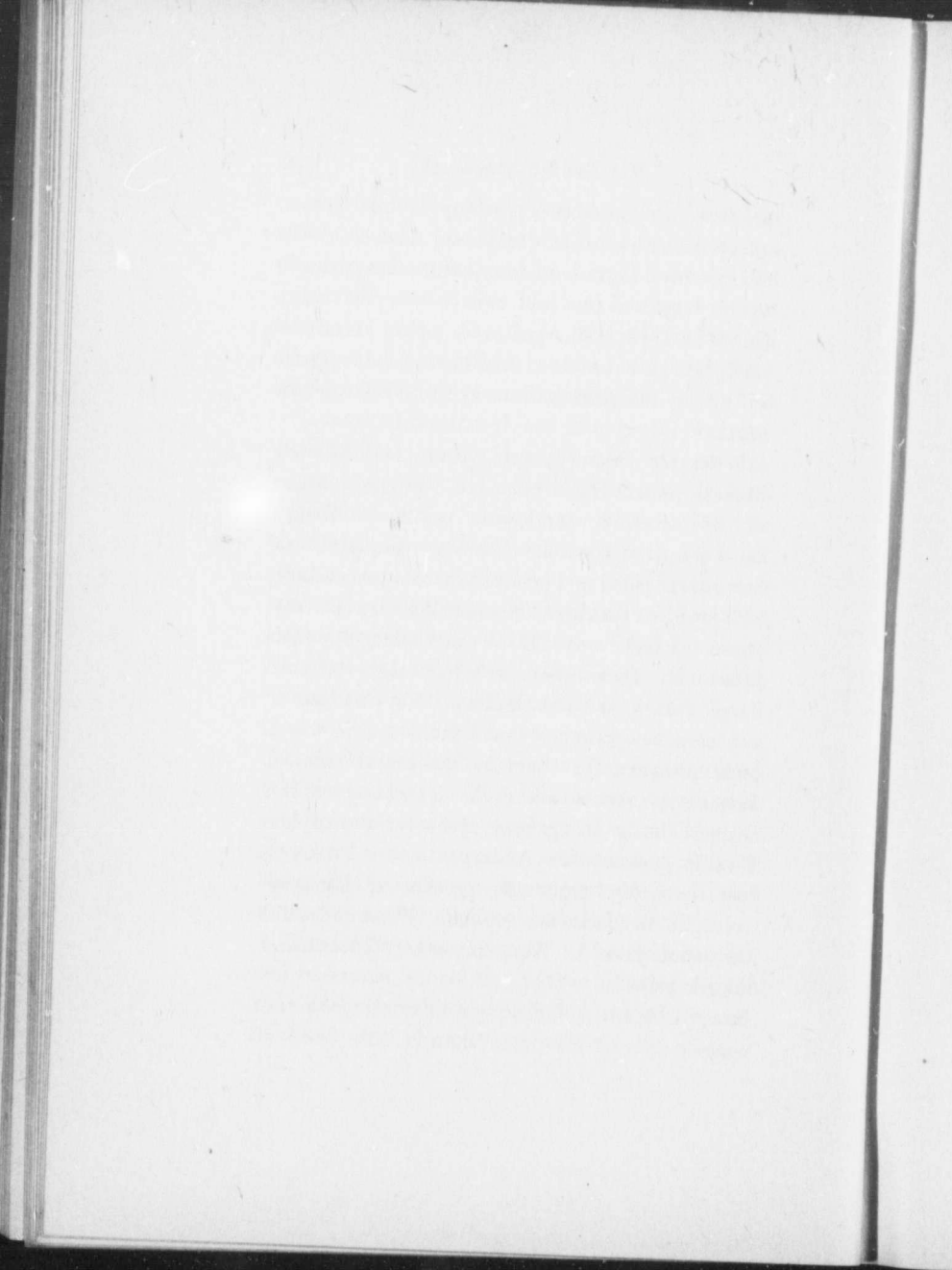
groom, on finding that everything was in order, that the task had been executed satisfactorily, publicly acknowledged and thanked his friend. John was the friend of the bridegroom, he had well done the task committed to his charge and his joy was fulfilled in hearing the bridegroom's voice in commendation.

A marked feature of our late pastor was his unselfishness, he could truly say, "I seek not yours, but you." Then his faithfulness—he laid righteousness to the line and judgment to the plummet. But what I look upon with the most pleasing regard is the tender sympathy he showed in the time of affliction and bereavement. Of this I can speak truly, as I and mine experienced it. As a faithful and tender shepherd he could say, "I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." While the church worshipped in Alexander Street members of other Baptist churches were frequent attendants. Pastor Denovan's preaching was pungent, poignant, and attractive to the studious and thoughtful.

The locality was thought to be undesirable, and basement, school and prayer meeting rooms were uncomfortable and probably unhealthy, and in 1889 the church removed to its present

quarters, and at the suggestion of the pastor assumed the name of Immanuel Church. We had not been there very long before our pastor's health began to fail and this led to his resignation in 1889. The pastorate being vacant in 1892, he again assumed it, but his health again failing he resigned and went to live in Nova Scotia.

When Dr. Denovan was a young man he used often to preach in the open air. In the summer of 1884, Rev. W. Anderson, pastor of King's Road Baptist Church, Reading, England, an eminently useful and godly man, came to Canada in search of health. He spent a day at my house. I had been told he used when a youth to hear Mr. Denovan preach on Glasgow Green. I took him to see Mr. Denovan. They had never met save as preacher and hearer, and it was a great pleasure for them to meet and talk of those days; and now they have met beyond the river. The greeting was characteristic of the Toronto pastor. Mr. Anderson said, "I used to hear you, Mr. Denovan, preach on Glasgow Green." Mr. Denovan replied, "What effect did it have on you?" The reply was, "I went and did likewise."



IV.
THE FUNERAL.

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes the rest.

Faith yields to sight,
Day follows night,
Jesus gives light,
Now cometh rest.

E. H. Parker.

THE FUNERAL SERVICE.

In the afternoon of 5th January, 1901, a sympathetic gathering of men and women took part in the last tokens of respect that might be given to Joshua Denovan. They met around his lifeless form in the church (Immanuel) where the living man had been the first pastor. Different classes and different denominations were intermingled, indicating how widely and how deeply Mr. Denovan's influence had been felt in the city. Very markedly in evidence were the gray heads and aged of many who had been his friends and companions for years. The enterprise, the learning, the intellect, the Christianity of Toronto were well represented in that company. Solemnity, but not gloom prevailed, while the theme of all the speakers was the sure hope irradiating sorrow, and the abounding comfort outlasting loss.

All joined in singing hymns and all listened with close attention as Dr. Parsons read selections of Scripture (Ps. 39 : 4-13 ; Jno. 11 : 21-27 ; I Cor. 15 : 20-26, 51-58 ; I Thess. 4 : 13-18).

The present pastor of Immanuel Church, Dr. H. P. Welton (Chairman) after prayer spoke of his predecessor. Though of short acquaintance-

ship with Dr. Denovan he had long known him through his published expositions of Scripture. Dr. Denovan greatly honoured God's word and he boldly and unflinchingly set forth and defended the great central truths of the Christian faith. In the pastorate he left many traces and fruits of faithful life and work. Though all who enjoyed his ministry felt bereavement as at the loss of one of their own household, they would tenderly cherish his memory and the hope of sharing with him in the resurrection when Jesus comes.

Rev. Dr. Thomas, as the representative of the Baptist ministers, and Chancellor Wallace, as the representative of McMaster University, spoke in warm terms of the work and worth of the departed.

Rev. Mr. Des Barres (Anglican) said that soon after meeting Mr. Denovan he impressed him as a man of fine intellect—of intellect, too, sanctified by the Divine Spirit. When they met they always had delightful conversations upon the great subjects connected with the religion of Jesus Christ. The Scriptures formed the study of his life. He made much of the atoning blood of the Saviour and the glorious doctrines clustering around it. He held firmly the doctrine of the pre-millennial advent of our Lord. In these

days of indifference to spiritual things, we need such men as the departed friend, who boldly and continually presented the gospel of the grace of God. But his work is over and he has been called to a higher sphere. Let the words of the Psalmist be suitable for all men to rest upon : "Precious in the sight of the Lord is the death of his saints."

Rev. Dr. Harris followed, expressing the general feeling of personal bereavement. Dr. Denovan was conspicuous for the combination of opposite elements—courageous conviction with the tenderness of a sympathetic nature. He greatly mellowed in his later years. Holding firmly the pre-millennial coming of Christ, he also warmly promoted Christian Missions at home and abroad. Such themes were the absorbing subject of his recent conversations. The last passage read by Dr. Parsons was emphatically that which the departed one would himself have chosen for this occasion.

Rev. Mr. Weeks then read the following unpublished verses, written by Mr. Denovan during a serious illness some seven years ago, and given into the keeping of his son with the remark : "You may want these some day."

A REVERIE.

My life is in its evening hours,
The toil, the strife, the heat are past,
Long shadows shroud the drooping flowers,
The cool, calm quiet comes at last.

With backward gaze I sometimes view
The weary road I've left behind,
And sadly wish I could anew
Live o'er my life among mankind.

How should I prize (say I) the days
Of healthy, hopeful, plastic youth!
How shun the idle, vain and base,
Crush pride, curb passion, dig for truth.

Then strong with manhood's weight of brain,
Muscular spring and force of will,
Fight out my destiny again,
With loftier aim and better skill.

And make my life a grand success,
A monument both strong and fair;
Thus runs presumption to excess,
Thus build I castles in the air.

Alas! such crazy, waking dreams!
Experience, history, blot them black,
I have no faith in my best schemes,
Nor would I dare ask my life back.

No; I have sinned and failed and strayed,
And I would fail, and sin again,
Were not God's grip upon me laid,
To guide, support, compel, restrain.

My life is in its eventide,
My friends of other days are gone,
No trumpet blows my victories wide,
Am I and Failure left alone ?

What's failure or success, pray tell,
Socrates met a penal doom,
The Baptist's head in prison fell,
And Paul, the aged, died in gloom.

And gloom, how dark, hung round the tree,
On which Jehovah's Fellow bled ;
Oh, what a failure seemed to be
The life of that dishonored Head.

Now, what is failure or success ?
I dare not say till time is done ;
God's will is right, this I confess,
And leave the past with Him alone.

The future, vast as e'er it was,
Beyond the world's high noon is bright,
God's life in me will never pause,
Past earth's cold clouds I mount to light.

My tottering infancy is o'er,
My raw apprenticeship is past,
I soon shall stand on yon bright shore,
A full-grown, perfect man at last.

Go back to mend my faulty life ?
To purge my sins out one by one ?
Back to the labor, lies and strife ?
No ; not one step, with these I'm done.

My back is on the age of sin,
My face is toward the golden age,
Christ's there, He smiles my welcome in,
I haste to my great heritage.

The Funeral.

Oh, what a heritage is mine ;
The destiny of Christ and me
Are one ; His wealth, His joy Divine,
Are ever mine, whate'er they be.

My life is in its evening hours,
The toil, the strife, the heat are past,
Long shadows shroud the drooping flowers,
The cool, calm quiet comes at last.

Then and with renewed prayer, led by Rev. S. S. Bates, closed the funeral services of a very masterful and unforgettable man. He devoutly served the Master with all his varied powers and he will truly reveal himself through his absence and despite his absence :

“ The memory of the just
Smiles sweet and blossoms in the dust.”

V.
**MEMORIAL ADDRESSES AND
SERMONS.**

BY

REV. O. C. S. WALLACE, D.D.
REV. WM. STEWART, D.D.
REV. B. D. THOMAS, D.D.
REV. W. W. WEEKS.

Thou art gone to the grave; but we will not
deplere thee,
Though sorrows and darkness encompass the
tomb;
The Saviour has passed through its portals before
thee,
And the lamp of His love is thy guide through
the gloom.

Thou art gone to the grave; but we will not
deplere thee,
Whose God was thy ransom, thy guardian and
guide ;
He gave thee, He took thee, and He will restore
thee ;
And death has no sting, for the Saviour has
died.

Heber.

MEMORIAL SERVICE.

WALMER ROAD BAPTIST CHURCH, SUNDAY
MORNING, JAN. 6, 1901.

The Pastor, Rev. W. W. Weeks, presided, and addresses were made by Rev. O. C. S. Wallace, D.D., Chancellor of McMaster University, and Rev. Wm. Stewart, D.D., Principal of the Toronto Bible Training School.

Chancellor Wallace spoke as follows: "The ancient Hebrews habitually gave reverence to the great men of the past. In the religious instructions of the home, in the public exercises of religion, and in their sacred literature, they put honor upon the deeds and worth of the fathers. We speak of God. They spoke of the God of Abraham, Isaac and Jacob. What we gain of vividness of conception by thinking of God as the Father of our Lord Jesus Christ, they gained in some measure by thinking of Him as the God of their fathers; the fathers who had been troubled and delivered, who had suffered and had been comforted, who had enjoyed fellowship with Deity in the darkness and the light, in the storm and the calm. We might gain something if we spoke of God as the God of Bunyan, Carey, Judson; as the God of Gil-

mour, McPhail, Fyfe; as the God of Joshua Denovan.

When we point the young to mountain peaks, we challenge them to climb the mountains; when we point our children to the great men of the past, we challenge them to be like the great. It is, therefore, fitting that we should give reverence to the great men of our past, and that to-day this congregation should think for a little while of the great man, the good man, God's man, who lies sleeping now in yonder city of the dead. Great men are rare; little men are many; average men are a multitude. It is refreshing to find the plain sometimes broken by the peak. We are told that the prairie teaches us to love a broad horizon; give us the mountain peak, too, that we may have not simply the look outward but the look upward as well. It is refreshing to turn from the dead level of our average life of mediocrity and look upon a man now and then who is great. We are puzzled sometimes to know in what greatness consists. One man can catch the ear of the multitude; when he lifts up his voice throngs flock to listen, and some call him great. He may be great; but he may not be great. Another has the power to make money and to use that money to sway the conduct of other men; and

some would call him great. He may be great, but he may be little. Joshua Denovan was not a money-maker. Joshua Denovan, standing in the market-place and lifting up his voice, might see the crowd melt away; but Joshua Denovan, speaking as the Prophet of God, in the light of God, with that marvellous elevation of feeling, and that grasp of intellect which you knew so well, was a great man, one of the few great men of the Baptist pulpit of this country. He was a Scotchman and a Calvinist. Does that explain his greatness? It does partly. One of the British magazines last fall contained an article upon the influence of Calvinism upon the Highlanders. It was a very sorrowful article; it described the gloom of the Highland home, the sad and desolate life of the children of the Highland home where Calvinism was dominant; it blamed Calvinism for withering the roses and scattering the sunlight of the young people of Scotland. In the same month, in another British magazine, there was an article concerning the influence of the Scotch wherever the English language is spoken—in Great Britain, in America, in Australia and elsewhere. Would it occur to you to connect Calvinism in Scotland and the eminence of Scotchmen the world over? That will not account for it

wholly ; but history surely has shown that the Calvinistic conception of truth, so hard, so exacting, has made men great—great to resist, great to achieve—and you cannot think of Joshua Denovan in his regal strength, fearless, standing four-square to every wind that blew, as receiving his theological thought in any other mould. You would say that he went to an extreme in his Calvinism. Perhaps he did. Be that as it may, his conception of truth had much to do in making him the sturdy, the masterful, the mighty man whom we knew.

He was a Puritan by instinct and by practice. He was an Ironside. Had he lived and wrought with Oliver Cromwell he would have read the Bible and fought resistlessly as did Cromwell's Ironsides. He was akin to that Puritanism which has given to Great Britain the Nonconformist conscience—the conscience which rebukes royalty when there is occasion ; the conscience like that which dwelt in John the Baptist when he rebuked Herod and Herodias ; the conscience that has made it possible for England to be great ; without which the Britain of which we are so proud, which the nations fear, which has accomplished wonders in our day in many lands, would not have been. About three hundred years ago something like

20,000 of those Puritans landed in New England; the cold, the savages, the strangeness of the new country, were grappled with and conquered; and those men who came three centuries ago to this continent are to be thanked that the millions to the south of us are a nation and not a mob; and whatever of great excellence is to be found in Canada to-day may be traced largely to this same Puritan spirit. He incarnated that spirit. Joshua Denovan was a Puritan of heroic mould, and therefore we reverence him, and thank him, and call him great and love him.

How he loved the Bible! Are you aware that during two years of his ministry he read nothing else? No book, no magazine; the Bible, the Bible only. He intended to spend only one year in reading the Bible thus. At the end of the year he was so entranced with the Scriptures, so absorbed in the contemplation and study of its great truths, that he said, "I will go on for another year." That explains in part why he was so mighty in the Scriptures. Who of us has the courage to do what he did? Who would not be the better of doing this? The Bible was the book of his home. It was the reservoir whence flowed the streams of truth—strong, rushing, tumultuous sometimes, beneficent and salutary always—from the pulpit where he

spoke. The Bible gave inspiration to the articles which he wrote. I have sometimes wondered if he ever wrote anything that was not anchored in the Scriptures; if he did, I never saw it. His conversation bristled with Scriptural allusions. I said a moment ago that he incarnated the Puritan spirit. He incarnated the Bible spirit. Elijah-like, John-the-Baptist-like, Paul-like, he lifted up his voice and spoke to the world. But you say only a few listened. Are you sure of that? Some men are called to speak directly to thousands, and other men are called to teach, to inspire, to mould, to strengthen the few who are to speak to thousands. He was a teacher of teachers. One of the most impressive sights I ever saw I saw yesterday afternoon as I sat at three o'clock on the platform of Immanuel Church and looked into the faces of the people who had gathered there weeping for their old pastor and teacher. They were from various churches. Some of them are not Baptists, and never were Baptists. His spirit was Catholic, and that catholicity drew to him many not of his own denomination. As I looked into the faces of those men and women the impression made upon me by the gray heads, the strong countenances, was a profound impression, and I realized as never before that he had spoken

to men who thought, men who could have and hold and fight for convictions. Such a man does a work beneath the surface, among the roots, and when the tree appears in its strength and the blossoms are seen in their beauty, and the fruit grows ripe in the autumn, you do not say that only the man is to be thanked who attended to the stalk and the branch. You remember also the man who wrought among the roots.

He was distinguished for reality, for originality, for masculinity. He hated shams, he denounced affectation and mere pretence, especially if that dared to show itself in the pulpit. How he abhorred mere performance in the pulpit! How he scorned and loathed deliberate smartness on the part of a man who claimed to be a preacher of the Gospel of Jesus Christ! His originality was not the originality of the destroyer; it was a gift from God, recognized as such, received as such, used as such, that God might be in greater honor, that His holy Scriptures might be more revered, that His sacred institutions might be more carefully regarded. He was no innovator, he was a conservator. He held to the best. He was a builder.

And then his strength! that massive frame, that great noble head! The sight of him in a

congregation was an inspiration, a tonic; and that which was external but fairly and honestly represented the inner experience and worth and weight of the man. He stood strong and large in the pulpit; he spoke with intellectual power; and you felt at once the tremendous force of the thinker. You talked with him in the home; you heard him in familiar address in the prayer meeting, and then discovered that besides a wealth of thought, there was a wealth of tenderness, that both head and heart spoke to you. He was full-grown, a mighty man in intellect and in emotion, in the power to think and to love. This is why we delight to do him honor here to-day.

In concluding I would perhaps better say why Mr. Weeks invited me to take a part in this service. It was not, I suppose, on personal grounds merely, but rather because I represent McMaster University, with which Joshua Denovan has had something to do in the past. Twenty years ago our people had given to them by the late Senator McMaster the Toronto Baptist College, and for years one of the strong friends of that school was Joshua Denovan, the most eminent Baptist preacher in this Province. With love, with interest, with industry, he did what he could for that school in its early days.

Within a year the University has given to him the highest academic distinction in its gift, as a recognition of the greatness of the man in intellectual power, in scholarship, and in worth ; and I count it a privilege to speak on this occasion for the University which honored him. Speaking for myself, if I may, who had for him a profound reverence and a real affection, I count it an honor and a privilege to-day to ask you to remember Joshua Denovan as one of the greatest men whom God has given us in this country.

Rev. W. W. Weeks : I presume that among our Baptist ministers at least, we have no man who has known Dr. Denovan so long and so intimately as the Rev. Dr. Stewart, who is now to speak to you.

Dr. Stewart spoke as follows : When many of us, dear friends, heard last Wednesday evening in the prayer meeting, that our dear friend, Dr. Denovan, was fast sinking into unconsciousness and would soon leave this world, there came to my mind this passage of God's word—the testimony of the greatest of the apostles, the testimony which Paul gave just a short time before his departure. We find it in the last epistle he ever wrote, the 2nd Epistle of Timothy, 4 : 7, 8, "I have fought a good fight, I have finished my

course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing."

In a very peculiar sense our friend kept the faith. He loved the old truths ; he preached the old truths with a fervor and a power that have seldom been equalled. He was profoundly attached to this blessed book. He believed implicitly in its inspiration, its integrity and its divine authority. He was not one of those who are carried about by every wind of doctrine. To repeat the quotation which Dr. Wallace has just used, "he stood four-square to every wind that blew." Truths like these, the total depravity of man, the atoning sacrifice of the Lord Jesus Christ, the Grace of God in regeneration, the indwelling of Christ by His Spirit in the heart of the child of God, the necessity of separation from the world, and the blessed hope of the glorious appearing—these were the foundation truths which he firmly believed and steadfastly taught. It was to the maintenance of these truths that he devoted all the powers of his splendid intellect and all the wealth of his consecrated heart. Ah ! dear friends, as we think to-day what we have lost in this noble champion of the truth we may

well take up the old lamentation and say, "Know ye not that there is a prince and a great man fallen in Israel?" But I am not to speak to you now in the way of analysis of our brother's wonderful gifts and graces. That was done, and well done, yesterday afternoon. That has been nobly done by the Chancellor in his address to us this morning. My simple purpose is just for a few moments to bring before you some impressions that have been produced on my own mind from the intercourse I have been permitted to have with this man of God, as brought about in providential ways during these many years. I remember the first time I met with Dr. Denovan. It was in the town of Brantford, where I was then pastor. He had come from the neighborhood of Montreal to take up his first Canadian pastorate in what was then the little Baptist Church in the town of Stratford. It was his first introduction to his brethren in the Canadian Baptist ministry. It was the occasion of a denominational gathering at which he had been appointed to preach the sermon. I remember, just as if it were yesterday, the strong impression produced by that discourse. I recall some of his lines of thought. I remember how, after the sermon, the brethren said one to another, "Here is a man come amongst us who has strong

convictions; here is a man who has the courage of his convictions; here is a man who has mighty and marvellous pulpit power." A few years after that, in the pulpit of the old Bond Street Church in this city, probably 28 or 29 years ago, he preached what I believe was his first sermon in Toronto. I was then pastor of that church. There are probably three or four persons in this congregation this morning who heard that sermon. It was preached from the text, "He saved others; Himself he cannot save." It produced a profound impression again. I had heard the same theme treated in my student days by Dr. Caird, the greatest preacher of his time in Scotland, who took as his text, "He trod the wine-press alone, and of the people there was none with Him." But for evangelical force and truth, for power and pathos, the sermon of our brother has never been equalled. It was logic set on fire by love. I remember a few years after that, again in the town of Brantford, at a large convention of Baptist ministers and delegates, one of the largest ever held—perhaps 250 or 300 being present, and many of them strong men—our brother was appointed to prepare a lecture for the Pastors' Conference. The subject of his lecture was the Coming and Kingdom of our blessed Saviour; and I have

only to say that the fruits of that lecture remain among some of our ministers to-day. But I do not need, dear friends, in this congregation to refer to the distant past. You and I know what he has been with us during these last two or three years. You recall some of his wonderful utterances. You remember how from this desk, and how once and again in the prayer meeting, he spoke to us on a favorite theme—the union of the believer with the Lord Jesus Christ. You remember in what a striking and forceful way he spoke about that union. To some of us for a moment it seemed to be hardly true, so strong and startling was the statement, and yet it was true and Scriptural in a wonderful degree. He said, “When the man who has the life of Christ in his soul goes down Yonge Street to his business, that is Christ going to his business. When the mother in her home is directing the affairs of the family, that is Christ directing the affairs of the family.” We know where he got the truth, he got it from the great apostle—“As the body is one, and hath many members, and all the members of that body being many are one body, so also is Christ.” It is the grand privilege of every child of God to remember that he is in a certain very important sense the Christ, and so to have the life of Christ lived out in himself.

I cannot forget that the last time he spoke in public was at a meeting of the Baptist ministers of this city, at one of their regular meetings, where I was permitted to read a paper to the brethren on a certain phase of ministerial work and service. In his own genial, kindly and even somewhat humorous way, Dr. Denovan enforced the statements of that paper and spoke of his interest in his brethren, especially the younger ministry. As we left that room and went down the stairs together and walked to the corner of Richmond Street, I had my last words with our departed brother, and they were these: He said, "I want to see our ministers get hold of two great truths and tell them out to the churches and to the world. The two truths are these: 'the power and the indwelling of the living Christ, and the glory and kingdom of the coming Christ.'" But it was not only as a Bible theologian, and not only as a marvellous pulpit orator, that our brother was distinguished. He was pre-eminently, as some of us know, a humble and a devoted Christian. He gave all the glory to God. You remember, brethren, in what a striking way some of his prayers began—"Glory be to the Father, and to the Son, and to the Holy Ghost." I recall just now how he talked years ago in this city with one who was

a very distinguished man—perhaps the most prominent Baptist of the time—a man who was in danger of being too much wrapped up in business, and he said this to him as the conversation closed : “ Ah, Brother So-and-so, brother, brother, what would become of you and me but for the grace of God ? ” He humbly acknowledged that by the grace of God he was what he was. And then, too, some of us know how, during these last years, he went to see the sick and the sorrowing and the dying, the aged and the infirm. We know about his sympathy, we know about his prayers. A few months ago I was greatly impressed when he came down to me one day at the Training School, specially to ask how I thought he could go to minister to one who had been a brother minister with us in this city, but who is now sorely afflicted. His desire was to be useful in the service of Christ to the very close. He not only kept the faith, but he finished his course in service.

And now, dear friends, may I just say in closing two or three words as to the lessons that I think should come home to every heart here from a dispensation of Providence like this. What is the first lesson you and I of this church, and all the Christians here this morning, should learn ? Is it not just this ? “ Remem-

ber those who have spoken unto you the Word of God ; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday and to-day and forever." "Remember the words which he spake unto you while he was yet present with you." Ah, if he could speak to us now he would say to us, I am sure, something like this—"Remember the truths I taught ; follow me in so far as I have followed Christ." We know that for the most part during the last two or three years he has worshipped with us here. His presence has been a benediction. We know that he came here, because in this church he found the fellowship in the truth which his heart loved ; because in this church he found also the fellowship of kindred minds. Brothers, hold fast the truths he taught ; hold them fast, and hold them forth to others. Another lesson that you and I are to learn from this sore bereavement is this : Give all the glory to God for what our brother was and did. How often he quoted the verse—"Not unto us, O Lord, not unto us, but unto Thy name give the glory." We have read and heard noble testimonies in regard to our brother ; but ah, we want above all to thank God for the gift, and to glorify and honor Him. He was a chosen vessel, and God made him what he was,

and to Him alone be the praise! Chancellor Wallace has referred to Cromwell and the Ironsides; and while he referred to them I thought of a wonderful statement of that great man, Oliver Cromwell. When some one was praising him, Cromwell said, "My wish is that in my praises the praises of my Saviour may never be forgotten." We glorify God in him. And then, brothers, last of all let us cherish the blessed hope that was the inspiration of Dr. Denovan's ministry. Ah, we need that hope in this world of death and change! We take the bodies of our friends to the last resting-place. We go to the grave to weep there. We come back to our homes, and there is an empty place at the table, and there is an aching void in the heart. We cry in our anguish:

"Oh for the touch of a vanished hand
And the sound of a voice that is still!"

But, brethren, we shall meet again. The Master will soon return. When He comes, they that are His will be raised up and be with Him, and like Him in the glory for evermore; and so we do not sorrow as those that have no hope; we comfort one another with these words. Ah, we may well call it a "blessed hope" as we think of the time when the eyes that were dim with tears or with age will be bright

with heavenly lustre; when the brow that was wrinkled with care will be smooth with immortal beauty; when the frame that was bent with burdens will be erect with perpetual vigor; and the face that was marred by sorrow and by suffering will shine as the very face of an angel. That is the full salvation. That is the grace that is to be brought unto us at the revelation of Jesus Christ. "As for me I shall behold Thy face in righteousness; I shall be satisfied when I awake in Thy likeness." May God in infinite mercy and grace grant that the Saviour, whom our dear departed brother loved and served and lived, may be our Saviour too; and may we go forward to work and to duty in the blessed hope of meeting him and the loved ones gone before on the glad resurrection morning!

MEMORIAL SERMON.

PREACHED BY BENJAMIN D. THOMAS, D.D., IN
JARVIS STREET CHURCH, TORONTO, SUNDAY
EVENING, JAN. 6TH, 1901.

A TRIBUTE TO THE LATE REV. JOSHUA DENOVAN.

A SERVANT OF JESUS CHRIST.

“Paul, a servant of Jesus Christ.” Rom. 1 : 1.

Yesterday we followed to the grave all that was mortal of Joshua Denovan. I feel that this pulpit should not permit an event of so much significance to pass without uttering its appreciation of the character and worth of the man who has occupied so large a place in our denominational life. It is safe to say that for well nigh forty years no name has been more familiarly known and no ministry more marked for its striking characteristics. He stood out as another Elijah amongst the prophets, and whether in active ministerial life or in retirement, he was recognized as the same imperial personality.

I could not select a text for Joshua Denovan's Memorial Sermon, it seems to me, more suggestive and appropriate—“Paul, a servant of Jesus Christ.” The great apostle was his ideal next to the great Master Himself. He studied him night and day. He caught his spirit—revelled

in his doctrines—was a willing captive to all that distinguished him. He was Pauline from the sole of his feet to the crown of his head. I have no compunction in instituting a comparison between the great apostle of the Gentiles and Joshua Denovan. They had more in common than we might at first suppose. In utter, absolute, uncompromising allegiance to Jesus Christ, they were certainly at one. No text of Scripture could serve our purpose on this occasion better—"Paul, a servant of Jesus Christ."

The fact that these words stand at the very opening of the Epistle to the Romans may be another reason why they should be used on this occasion. This was the book of the inspired Canon which, above all others, Joshua Denovan loved. Its doctrines and arguments—its climaxes and paradoxes—its arraignments and felicitations—its mysteries and revelations—its massiveness and majesty, appealed to all that there was in him.

It is more than fitting, it is even delightful, that these two features, the man and the book, which had the strongest grip upon the deepest life of our brother, should find embodiment in our memorial text—Paul and the Epistle to the Romans.

There are just two thoughts that stand out conspicuously in these words, thoughts which are as true of Joshua Denovan as they were of Paul—A unique and commanding personality. A unique and commanding personality in voluntary and uncompromising allegiance to Jesus Christ.

1. A UNIQUE AND COMMANDING PERSONALITY.

These two expressions have been used advisedly; they are needed to set forth all that I want to convey. One of them would not be sufficient to represent the man. He was both unique and regnant. He was a man by himself. There was no one exactly like him. The mould in which he was fashioned was used but once. Scotland may have produced types of character that had some features of similarity, but none that could be regarded as his exact counterpart. It is perhaps well that such types of character are rare. The interests of society would not be subserved by a multiplicity of them. The exceptional cannot be common. There is an economy in human life no less than in nature that is beneficent in this regard.

He was also commanding. No man amongst us was more universally looked up to on the ground of his superior intellectual endowments. He was a great thinker and preacher. He was

the only man in our communion concerning whom that could be said. Greatness is a term that applies only to the few, but he could be counted with that few. Others were more popular—others caught the ear of the multitude more readily—others had a larger following, but no one for a moment questioned his intellectual supremacy. He could see more and further than most even of the alertest of his brethren. I do not mean to say that he was always right. There were instances when he and I would not agree, either in respect of doctrine or conception of human life. His logic was inexorable—mine is not; and so we did not always arrive at the same conclusions or occupy a common standpoint of spiritual vision. But I never questioned his intellectual supremacy. I could sit at his feet and enjoy the magnificent vigor of his utterances even when I did not sympathize with the tenor of his discourse. He moved in an orbit that was sublime. His thoughts were granitic, and he never failed to clothe them in a becoming investiture. Who of us will soon forget much that he has said and written? He had a style that was peculiarly his own. It was not only strong and forceful, but often elaborate and sometimes thrillingly eloquent. When he was denouncing sin in any of its modern denoue-

ments he was absolutely cyclonic. When his indignation was stirred, his utterances were charged projectiles; his sarcasm a scorching flame; his grim humor like the sharp point of a javelin.

But he could be also *tender*. It is true that the severer aspects of life and destiny gave complexion to much of his thinking; but the sunshine often broke through the Sinaiic clouds, flooding the whole scene with tropical effulgence. I have heard him preach when the atmosphere was surcharged with sympathy, when he touched the sensibilities with an artist's delicacy—when his manly pathos caused tears to flow from eyes unaccustomed to weeping.

Joshua Denovan was a man of commanding individuality. He was a boulder cut out of the solid granite. He was rugged and angular, but genuine to the heart's core. He attracted and repelled at the same time. What in him was a fascination to some was a repulsion to others. His strong convictions, his daring outspokenness, his merciless dogmatism, which inspired those who were in sympathy with him with delight and admiration, caused those who were not to regard him with a measure of dislike. He was too utterly and unyieldingly pronounced in his beliefs, and too altogether crushing in his

rhetorical defence of them to be generously regarded by the multitude who happened to think the other way. He had the courage of the old prophets when he believed that he was right. He could stand alone against the world and feel that he was in good company. He was great enough to be singular, if thereby he could approve himself to God and conscience. We honor such a man, even when we think he is in the wrong.

Joshua Denovan's preaching partook not a little of this element of severity. He had such a vivid apprehension of the truth as he understood it that he became almost imperious in its maintenance and vindication. If he had but been a little less logical—if his mental make-up had been less rigidly adjusted—if love rather than righteousness had been the potential centre of his theology, and if, withal, he had been endowed with a modicum of the suavity and emotional fervor of some of his brethren in the ministry, he would have been popular as he was strong, and as wide-reaching in his influence as he was resourceful. Many a man within the circle of my acquaintance, with Joshua Denovan's gifts, would have achieved a fame that was great and splendid.

II. A UNIQUE AND COMMANDING PERSONALITY IN VOLUNTARY AND UNCOMPROMISING ALLEGIANCE TO JESUS CHRIST.

When he was quite a young man he was converted. His personal experience of the grace of God in the Redemption that is in Christ Jesus was deep and real. This was the beginning and basis of his ministerial service. He passed through a spiritual crisis which became forever after a memory, an experience, and an inspiration. This was the secret of his strength and the source of his power. The whole magnificent superstructure was built upon the great supernatural fact which had been actualized in his experience, and out of it came all the spiritual potencies of his life.

Engaged with his father in mission work on a large scale in the city of Glasgow, preaching to overflowing congregations, with the fairest prospects of extended influence opening before him, the subject of believer's baptism presented itself to his mind. He was too honest to banish it, and too manly to shirk the responsibility which the consideration of it involved. There was nothing to be gained but everything to lose by following out the conclusion to which he arrived as the result of a careful and critical examination of the subject. But he consulted

not with "flesh and blood." Christ was his Master, and Him only would he obey. He thus exemplified the heroic quality of his religious faith, and the allegiance of his heart to the authority of Jesus Christ. The text which I to-night use as the basis of his memorial, he fully exemplified in this, one of the initial stages of his career. It might have been written of him in this instance with admirable appropriateness: "Joshua Denovan, servant or slave of the Lord Jesus Christ."—Not the servant of men, however dear; not the slave of tradition, however venerable; not the slave of ecclesiasticism, however influential; but the servant or slave of Jesus Christ.

That was a hopeful beginning, not of a life of worldly emolument or honor, or social distinction, for the name Baptist in the city of Glasgow at that time was a byeword and a reproach, but it was a hopeful beginning of a strong, true, brave, honorable life, of which conscience uttered its approval and upon which Heaven set its seal.

All that followed was in harmony with this beginning. He was loyal to truth and righteousness as he understood them, even to the point of sacrifice. He was fearless and uncompromising, often when his personal interests

pointed the other way. He spoke out what he believed at any cost. He would rather be in a minority of one, with the consciousness that he was in the right, than have the applause of a babbling world. He had the courage of his convictions always, and it mattered little to him what others believed and said, he did and said what his own conscience dictated.

Joshua Denovan was not a little Carlylian in the type and temper of his mind. He saw the darker side of human life under a strong light. We have wished sometimes that he were a little less pessimistic—that he had a keener eye for the good and noble in human character and the bright and hopeful in human life. But the wish may not have indicated wisdom on our part. The world is full of optimistic sentimentalists, surely there was room for this one spirit of inflexible rectitude and defiant scorn for all that was false, hollow, and pretentious. Carlyle served his generation well by pouring out his withering vengeance on all hypocrisy, and cant. He brought men back to reality and truth, to fact and to duty. Joshua Denovan sought to perform in a narrower sphere a like salutary service.

We have fallen upon an age when strong convictions with respect to the most important

verities are regarded with disfavor. The men who insist upon having a firm, well tested doctrinal foundation for their religious faith, are regarded as antiquated relics of the bygone. Intellectual and religious vapidty are at a premium. All that is needed, according to the dictum of this enlightened day, to realize the highest ideal of living, "is an attenuated morality, touched with devotion," or "a sense of the infinite leading to occasional church-going and formalities of worship, or a silly sentimentalism which simperingly says, "it matters not what a man believes, as long as his life is in the right." The crusade against dogma has run into puerility and nonsense. We must have strong convictions on the great questions of God and Christ and salvation and destiny, before humanity can have sufficient moral backbone to stand upon its feet. "As a man thinketh in his heart so is he." The men that this age supremely need are those who have vitality enough to send their roots down into the soil of divine truth until they twine themselves around the everlasting rock and who are in consequence defiant of the tempest's angriest blasts.

How firmly they stand,
Who piercing the sand,
Have reached and have built on the durable rock.
The wind and the wave,
However they rave,
Shall assault them in vain with impetuous shock.

Thank God for Joshua Denovan. He carried down to the very close of the 19th century something that reminded us strongly of the martyrs and the Puritans and the prophets, all of whom had a substantial creed and lived up to it. It would be a sorry day for humanity if its spiritual interests were given over to men to whom the Bible is without Divine sanction, and the great doctrines which it embodies are held with a loose hand.

Joshua Denovan believed in the great Book. He devoted himself to its study with enthusiasm. He was a thorough and painstaking student, and all his studies had a bearing upon the better understanding and elucidation of the inspired word. He never brought aught into the pulpit that was not the fruit of earnest, conscientious toil. He invariably wrote his sermons. They were expository in the best sense. He often preached without break through a whole book. He had a contempt for methods which did not do homage to the Word of God. He regarded the pulpit as far too sacred for the miserable desecration which the columns of our Saturday newspapers too frequently indicate. I question whether in the Canadian pulpit or in the pulpit of any other land there are many instances that for extent and thoroughness of faithful work surpass this which I have noted.

Joshua Denovan's prayers were the most wonderful exercises of the kind I have ever listened to. What reverence there was in them! What lofty adoration! What magnificent breadth of petition! What splendor of sacred diction! I have felt more than once that they were worthy of the supernal exercise. I have felt that I would approach the august presence of the infinite God just in that way—solemn, impressive, dignified, sublime. I heard Alexander Mackenzie once say that his first knowledge of Brother Denovan was at a funeral. His prayer on that occasion impressed him as no such exercise ever did. It thrilled him, subdued him, and then uplifted him to the threshold of the Eternal throne. On the next Sunday the great man of affairs said to his wife, "Let us go to Alexander Street Church to hear Joshua Denovan pray."

The Baptist pulpit of Canada has been richly endowed with strong and saintly men, but for originality of insight, for intellectual vigor, for elaborate and brilliant expositions of the sacred word, for vigorous and incisive oratory, Joshua Denovan was superior to any of them.

Grand old man! We shall see his face no more. His voice, so familiar to us, has been hushed. We think of him to-night as we have seen him of late, growing beautiful with age,

his white head as a snowy crown which Heaven was pencilling into a symbol of that crown of glory which the Lord, the righteous Judge, will give him in that day.

A MEMORIAL AND A MESSAGE.

SERMON PREACHED BY REV. W. W. WEEKS,
SUNDAY, THE 13TH JANUARY, 1901,
IN WALMER ROAD CHURCH.

“For to me to live is Christ and to die is gain.” Phil. 1: 21.

Our thoughts still linger lovingly about the grave where our brother Denovan lies sleeping. At our service of a week ago, after those splendid tributes to his memory offered by Dr. Stewart and Chancellor Wallace, I felt that nothing remained to be said in praise of that great and good man. But from my heart, I desire to give expression in some way, to my profound admiration and deep love for one who was indeed a prince among the people of God. Many of us remember the night, less than a year ago, when standing on this platform he received the degree tendered him by the University. In closing his address he said, “I

receive from your hand this honor that I may lay it at the feet of my Lord." I am quite sure that could I now ask him to say in what way I should honor his memory this morning, he would answer: "You will please me most by preaching a sermon that will be to the praise of my Saviour." There is one text of Scripture which our brother used to quote in almost every prayer and public address in recent years, and that text I have chosen as the subject for our meditation this morning. "For to me to live is Christ, and to die is gain."

Death is one of the things we all must meet. If the Lord tarry but a little longer, each of us must deal face to face with the rider on the pale horse. God's people would find not only profit but comfort also, in a contemplation of the experiences of death. Of His ancient people, Jehovah said, "Oh that they were wise, that they understood this, that they would consider their latter end," and the Psalmist prayed, "So teach us to number our days that we may apply our hearts unto wisdom." A clear apprehension of death and all its coming involves, would prick the bubbles of fascinating worldliness and sin, make us zealous where now we are negligent, kind instead of cruel, and put peace in the place of fear. Is it

not strange that the people of God should be filled with dread at the thought of meeting the messenger who takes them home? Have we forgotten that death is one of the "all things" given to us in the Covenant? I have no wish to glorify death, nor feed a morbid desire to quit this field of conflict, but I would remind you that there is more said in the Word of God concerning the blessedness of the Christian's death than of the blessedness of being caught up in the rapture. I have no word to say against the gladness of being taken from the midst of service into the presence of the King, and like the three on the mount of transfiguration, gaze directly upon the glorified Christ, but I believe we will miss something devoutly to be wished, if we know not the experience of lying down to sleep in the tomb with our Lord, and awaking at the angel's call. Whatever may be our various views regarding death, I think we will all agree in this, that for the Christian, death is gain. Whatever may be the limitations of the departed saints, who wait their glorified bodies, their state is vastly more blessed than those who dwell in these bodies of humiliation. There are three things to which I would ask your attention this morning. 1. The Limitation; 2. The Declaration; 3. The Application of the text.

1. THE LIMITATION. To give this text an unlimited application, as is so often done in modern funeral orations, is not only to overlook the context, but also contradicts the whole trend of Scripture. "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord." To depart and be with Christ is indeed very far better, but to depart and be without Christ is very far worse. Only the man who can say, "For to me to live is Christ," can truthfully say, "To die is gain." Let us then see what the statement involves.

First, when Paul said "For to me to live is Christ," he meant that Christ was the *source* of his life. "Nevertheless I live, yet not I, but Christ liveth in me." He had received a life in Adam, but that was laid down at the Cross, and he could say, "The life that I now live, I live by faith of the Son of God, who loved me, and gave Himself for me." To this new man in Christ, there was gain in putting off the old tabernacle. It was not being unclothed, but clothed upon. To the unregenerate soul, there is no gain in death, but fearful and eternal loss. On the other side of death lay the awful judgment. The weeping and wailing and gnashing of teeth come after the awaking. In

that wonderful revelation made to John on Patmos, he says, "I saw a pale horse and the name of him that sat thereon was Death, and hell followed after him." This is in perfect harmony with the words of our Lord concerning the rich man, who "died and was buried, and in hell he lifted up his eyes, being in torment." Let me then first of all this morning lay emphasis upon the truth that only those who have life from Christ will find death a gain. How fully our brother Denovan grasped that truth, we all know! Into that rugged soul there had been wrought the life of Christ, and all his hope was built on the sacrifice of Calvary. To him death was gain, for it was the Christ life returning to its source.

Not only was Christ's death the source of his life, but Christ's service was the occupation of his life, and this enhanced the gain of dying. Take the man whose whole life is centred on worldly pursuits. He may not be a wicked man, but all his thoughts are concerning buying and selling and getting gain, and all his delights are in material things. Such a soul can in no wise conceive of death as a gain, for it separates him forever from all the things in which his heart delights, and ends the path in which he ran with joy. In death he awakes

to find that his wealth was only a dream, and that for eternity, he is poor and wretched and blind and naked. I think one of the saddest touches in the story of Dives and Lazarus is the man upon whom servants waited obediently in life, denied a single service even by the beggar, who had lain at his gate. But take a man like Joshua Denovan, whose whole soul was aflame with zeal for Christ, who loved to preach His Gospel and win souls for Him. What a gain it is to him to be free from the encumbrance of a weak body, and the limitations of this lower life and enabled day and night to serve his Lord! To him there was no joy worth the name, apart from communion with, and work for Jesus, and death itself was gain, for it gave him a larger measure of these.

But not only was it true that Christ's death was the source of his life, and Christ's service the occupation of his life, but Christ-likeness was the ideal of his life. How often have we heard him exclaim, "Oh, to be like Christ." In early life he had met at the Cross the Son of Man and Son of God, and as the soul of Jonathan was knit to the soul of David, so the soul of Joshua Denovan was knit to the soul of Jesus. The glory of that character wooed him from worldliness, and led him to surrender

earth's most fascinating gifts, to endure hardships and persecutions, and to count loss a gain, if it brought him a step nearer his ideal. To such a man, death is always gain, for it brings him into the immediate presence of the One whom his soul seeks. These three things then, can be truthfully said of brother Denovan: Christ's death was the source of his life; Christ's service was the occupation of his life; Christ's likeness was the ideal of his life. Now let us look at

II. THE DECLARATION. "To die is gain." Time will permit me to name only a few of the larger items of gain to the believer in dying.

First, both in order of experience and importance, I would place freedom from the power of sin. To the child of God, this is the ever-present and most fruitful source of sorrow. Those of us who were privileged to know brother Denovan most intimately, know how the consciousness of sin troubled him, and how earnestly he longed to be freed therefrom. On that day when death severed the silver cord that bound him to the flesh, he stepped sinless, forever sinless, into the presence of God. Imagine if you can the thrill of holy rapture that filled his soul when he awoke to the fact that he was not only free from sin, but should never again feel

the touch of temptation. Surely if this were the only gain in dying it would be compensation for a thousand deaths. No more the black shadow of the tempter between us and the sunlight of God's smile; no more tempests of sin to break the soul's great calm. No more haunting fears of future failures. This has our brother Denovan gained by passing through "the valley of the shadow of death."

But, not only is he free from the power of sin, but he is also delivered from its presence. Next to the pain of conscious transgression, the soul's keenest suffering comes from seeing sin in others. Like righteous Lot, the soul is daily vexed by the deeds of those about it. How often did we see the eye of brother Denovan flash with indignation, and hear his voice thunder its denunciation of the wickedness of men. With what holy scorn he condemned those who tampered with the word of God, and sought to rob our Saviour of His divine glory. Yes, and how that face lighted with joy when he heard the praises of our Lord spoken. To-day he dwells in a city where every creature does God's will and nothing else. Throughout that mighty host of white-robed ones, not a rebel against our Lord is seen, nor is there a single note of discord in that mighty sea of song that swells

eternally about our Father's throne. Surely to die is gain if it puts us beyond all sights and sounds of sin.

But this does not exhaust the gain that comes to God's people through death. In addition to the emancipation from the power and presence of sin, there is deliverance from the fear of death. Many of the choicest saints have, through fear of death, been all their lives subject to bondage. Others, who do not dread death for themselves, are in daily fear lest he rob them of their treasures. That king of terrors, who ever haunts our homes and lives, never enters the city of the saved. He often goes to the gate, but his mission there is to usher another in, never to call one out. He is greeted there with songs of gladness, as here with wailings of woe. What a gain is that for the people of God. Black clouds when seen from the sunward side are glorious, and the wings of the angel of death when viewed from heaven are as feathers of silver. On the southern coast of Nova Scotia at certain seasons, there are seen hundreds of fishing vessels leaving port for the Newfoundland banks, while wives and children standing on the shore, through blinding tears wave them a fond farewell. But a few weeks later the same shore will be lined with loved

ones who welcome the voyagers home again. From earth we watch them going out to sea, but from heaven they welcome them home.

Yet another gain in dying is that we are then brought into immediate personal contact with Jesus Himself. Have there not been times when you have wished that you had lived when Christ was here in the flesh, and that you could have seen and talked with Him face to face. Such is the joy of our brother Denovan to-day. Into that face which to John on Patmos appeared as the sun shining in his strength, the departed saints gaze with undazzled vision. Since the departure of our brother, I have tried to picture the scene when amid that wondrous throng he gazed upon the face of Christ. He sees Him as He is, and I cannot rid myself of the thought that he still stands and looks in speechless adoration upon that Son of Man and Son of God, who loved him and gave Himself for him.

There is still another gain to the believer through death, and that is the perfecting of his service. Here sin intrudes into our holiest moments, and mars every work we touch. Even when we do our best, we are but unprofitable servants. We glean and bring our sheaf, and lay it at His feet, and in His love He accepts our offering, but alas, much of the sheaf

is tares, which in His mercy He destroys. At the close of each day as we review it, the joy of service is overshadowed by the sense of failure; failure in motive, in zeal, and in faithfulness. But yonder, they render a perfect service. They serve Him day and night in His temple, and there are no sighs of regret mingled with their songs of gladness. Brother, sister, is not that a gain worth dying to secure? How they serve Him we are not told, but I doubt not that they are still engaged in the ministry of the gospel. God may have a thousand ways of which we have not dreamed, wherein to use the glorified saints in the service of the Church.

There is still another item in the long list of gains through death, to which I would call your attention, and that is the perfection of knowledge. Here, the providence of God is continually perplexing us, but there, they know even as they are known. Here, like Israel in the desert, we are daily murmuring against our experiences, there they are satisfied, not only with what they have, but also with the way by which they were lead thereto. When we are there we will know why there were Red Seas to cross, and burning desert sands; why we had to compass towering mountains, and ford swelling Jordans. "Satisfied" is the lost chord in

human music, and its absence throws all our songs into a minor key. No human ears on earth have heard it, save those in Eden before the fall; but so matchlessly sweet was the melody it made, that its memory still haunts the hearts of their children, and every member of the race is seeking for it, even to the border of the grave. It is the first note that they hear as Death ushers them into the banquet hall of eternal blessedness. "Satisfied" is the key-note to which all heaven's music is set.

III. THE APPLICATION. Now, just for a moment, permit me to make the application of this truth to our daily lives.

First, we are not to permit the thought of the gain of dying to divert us from the duty of living. Paul says that it was a gain for him to depart and be with Christ, but for the Church, it would be a gain to have him abide in the flesh, and so he would abide. The glory after death is not intended to wean us from life, but to nerve us for service. As the musician keeps his eyes on the notes while his fingers are engaged with the keys, so are we to look steadily at the coming joy, as we daily serve our Lord.

The second application is that we should not unduly sorrow for those who have gone from us. They have gained infinitely more than we have

lost. We are not to linger in imagination about the tomb, and think of the white face that lies under the snow, but rather to turn our eyes toward the glory where they await our coming. In a recent English magazine there appeared a pretty tale of a country lad, the son of a poor widow, who rescued from drowning the child of a London millionaire. In return for his service, he was adopted into the home in London; but the lonely mother began to fret and pine to have him back, and at last went to the city to receive him. But when she saw the beautiful home in which he dwelt, and all the advantages he enjoyed, she said, "I could not dream of taking him from these, back to his poverty and toil." So the joy into which our departed have entered is to be a balm for our bitterest bereavements.

The last application I wish to make is this: If death is a glorious gain, let us not fear the time when we shall cross into that other land. While faithfully discharging our duties here, we are to remember that the future has yet larger blessings for us. No matter how full of gladness life may be, to die is gain. I have seen many Christians die, but never one who feared when the time of departure arrived. I have known some of them to walk in silent fear the way of life, but they made the valley of death

ring with songs of faith. You will remember the story of the wounded soldiers in the Crimean war, who were unwilling to embark for home and leave their comrades in the field. Neither threat nor entreaty could get them to go on board the ships, until the bands struck up "Home, Sweet Home," and then as there arose before them visions of the old land and loved faces, there was a rush to embark. So when the day comes for us to be mustered out, the choir yonder will sing the "Home, Sweet Home" song, and we will gladly enter the ferryman's boat and push off into the silent stream, over which there hangs so dark a shadow, and when the keel touches the sand of the other shore we will know that "to die is gain."

Star rise and moonlit peace,
The last clear call has come,
And silver fingers on the pale brow's fleece
Beckon the voyager home.

No moaning of the bar, but down the tide,
Her worn sails filling free,
The stately spirit bark, in fearless pride,
Stands out to sea.

Star set and silver sleep,
The night wind fresher blows,
As through the pathless silence of the deep
The great ship goes.

No sadness of farewell, but from the skies,
Like music faint and far,
One gathering shout of triumph swells and dies
Beyond the morning star.

VI.
LEAVES FROM PRIVATE
DIARY.

Blessed is he that understandeth what it is to
love Jesus, and to despise himself for Jesus' sake.

A' Kempis.

LEAVES FROM PRIVATE DIARY.

GLASGOW, 17th June, 1857.

For some time I have often felt a desire to commit the more remarkable of my thoughts and experiences to paper, as it appears to me that the hand of God has of late been made conspicuously manifest toward me, both in trials and blessings. I do think it will tend to strengthen my weak faith at some future time of need, if I be able, by means of a Journal, to retrace the way I shall have come.

Heavenly Father, graciously condescend to bless this effort to mark Thy hand for the sanctification of my poor soul, and the glorification of Thy thrice holy and excellent name ! Through Jesus Christ Thy Son my Saviour. Amen !

To-day a cloud seems gathering over my father's prospects ; and as my interests and his are nearly one, over mine. Many years ago he bought a property which is worth near a thousand pounds, and which has yielded him an uncommonly satisfactory annual return. A writer called upon him to-day, and stated that the party from whom the property was purchased had not a valid title to it in consequence of the imputed partial insanity of an elder brother who was strictly speaking heir-at-law. This elder

brother was a party to the transaction which vested the property in his younger brother ; but it turns out, now, that the elder brother denies (or his friends deny) his capacity at the time in question to transact his own business. So substantial is the plea that the Court of Session is to be the arbiter, and as there are several other parties and properties and legal deeds involved in the matter, no one knows where it may end. If the property is declared not my father's, then he loses the price he paid for it, and what aggravates the case considerably, all the rent he has drawn, which must amount to as much as the original price, if not more.

Poor father is evidently very much downcast. Not so much for the pecuniary loss, as for the bad construction which may be put upon the case, and the consequent injury which the cause of God will likely sustain.

Lord, help him and me to believe that "all things" (and this among the rest), "shall work together for" our good. Help us to rise above the approaching dark billows—"Lord, bid me come to Thee upon the water!"

In the midst of my first thoughts awakened by the intelligence of the preceding threatened calamity, I was summoned by John to go into the front room of the Countinghouse. And who

stood before me but Jeanie Campbell, (now Mrs. McDonald). The sudden appearance caused me to lift my hands in surprise. The last time I heard of her she was married and settled in Australia. Such is life. Changefulness is its uniformity. How pleasant is it to meet the smiling face of friendship unexpectedly! Remember, there is a "Friend that sticketh closer than a brother." Art thou prepared, O my soul, for an unexpectedly sudden meeting with Him?

19th. Father and I much relieved from the gloomy apprehensions of coming adversity, in the first place, by strengthening one another with the assurances and consolations of the divine word, satisfying ourselves that if we meet the future in the spirit of patient, submissive faith it will work out our profit; and in the second place, by receiving great hope from one well acquainted with the matter. For the peace of mind engendered by these means of grace and providence I desire to be very grateful.

Felt a little irritated last night, and expressed myself uncharitably. Father was out preaching in the public green, and after having collected, and I believe was the means of profitably influencing a considerable company, as his custom is, he invited them into the meeting-house for

religious worship. I left the spot immediately before the concluding prayer in order to get the doors, etc., opened; and after having set things in order, went again to the gate to encourage into the house the expected company, when, lo! father comes with between twenty and thirty individuals—the main body of his late audience still remaining where he had been speaking, and addressed (by this time) by another speaker. Father was not conscious of this till he arrived at the gate at which I was standing. The evil was done, and of course, he could do nothing but go into the chapel with those who followed him. The new speaker turned out to be a wilder species of Calvinist who really spoke well, and in a popular strain, contradicting for the most part what father had said to the very company which father had labored hard to gather. As I often take an active share on such occasions my pride felt insulted—was indignant at the uncivil treatment given my father by a much younger man—and was vexed that an indifferent crowd, rendered thoughtful by the earnest preaching of the word, should at last be sent home unsettled in mind, and probably the worse rather than the better of what they had listened to.

Still, why should I have fretted myself? Lord, help me so to look upward that I shall *overlook* all such trivial annoyances! Heavenly-mindedness is the only cure for narrow-mindedness.

Sabbath evening, 21st June. Have been very much blessed and strengthened this day under the preaching of the word. Held a pleasant and very profitable fellowship meeting during the mid-day interval. Especially delighted and almost astonished with the earnest appeal of brother Wallace with which his week's experience ended. At half-past six commenced religious service in the open air in Brown Street, Bridgeton, and continued till beyond half-past seven. Audience attentive. Afterwards went round by the green with brother Fletcher. What a delightful evening, and what immense crowds of strollers! My spirit stirred within me; but felt bodily strength incapable of the task. Dear Master, Jesus! fill me more with that earnest spirit for the salvation of mankind that dwells in Thee! I feel a great want of faith. I speak of hell not as if it were a bottomless, ever-burning lake of torment. I speak of heaven somewhat as if it were too far away, and not a substantial reality. Lord, strengthen and enlarge my capacity of computation until I am

thoroughly imbued with the value of the souls, perishing around me! O give me the grace of supplication that I may come more boldly and humbly and urgently to Thy throne for mercy to pardon, for power to lay firm, unrelaxing hold on Thy promises!

Sabbath evening, 28th June. Much blessed this day, though at its beginning somewhat cast down with the thinness of the congregation, and the continued lukewarmness of some from whom I, at one time, expected much encouragement in my Zionward pilgrimage. God seems to desire to wean me from dependence upon human help or countenance; nay, to drive me from every sublunary stay to Him who is the covert from the storm—the only stable rock amid the shifting sands of this desert. Thanks be unto God! I humbly think that my mind is verging toward the state in which Paul's was when he said "I am determined to know nothing among men, save Jesus Christ, and Him crucified." My main lack is charity. Oh! for that humble, peaceable, hoping, believing, forgiving, enduring spirit!

In the forenoon fulfilled my appointment by speaking from, "This do ye in remembrance of me," and in the evening in the Jail Square from "Seek ye the Lord while, etc. . . . pardon." The

day was windy, and, in consequence of the recent unusually long continuance of sunshine, very dusty; but the Lord's "still, small voice" was stronger than the wind; the crowd swelled up to I dare say, between 1500 and 2000; and, best of all, an evident power accompanied the word. I saw several melted—mark, it was when speaking of "mercy" and "pardon." I think I would speak of nothing else; but I must to convince sinners of their *need* of *mercy* and *pardon*.

Nothing tells like the story of the Cross. It seems to touch the quick of the diseased sinner's sorest wound.

Wednesday night, 1st July. Visited six of the church members' houses in my district, with sisters Dow, Mellville and Duncanson and brother Duncanson. Found it a profitable duty. But oh! what frivolous excuses were urged by the others. One cannot attend the means of grace in the afternoon because he is sure to sleep if he does. Another, because she and her husband are sure many of their brethern are in the habit of looking at and speaking about them, etc., etc. Spoke plainly and faithfully to them all. In such cases I feel a great want of fluency of language and pointedness of remark. I feel as it were nonplussed with the triviality of their

excuses and objections. If these were more substantial I think I could easily refute them with substantial argument. But, indeed, such people will neither take the trouble to be Christians, nor even to make you think they are. They desire to be let alone—to sleep on in carnal security. They desire not a knowledge of God, or of His ways. My great lack in speaking to such is my want of suitable scriptures. Human arguments are of no avail. The plain, simple, powerful assertions of divine truth, earnestly uttered, appear the only weapon formed to wound them.

Met the man on the street who spoke to me after preaching on the green last Thursday. He had not found the church although he had made some inquiry for it. He stated that he had been living a life of ungodliness, though not of open immorality. Indeed his appearance proves he is a well-doing man, in circumstances rather above those of the working classes. He is still under deep conviction, and promises to attend the open air services to-morrow evening.

The Lord is blessing my poor efforts in publicly acknowledging Him in the "streets and lanes;" more than a dozen persons having (this season already) confessed the power of the sword of the Spirit. Humble me in the dust, O Lord;

and help me to aim at Thy glory—Thy glory alone. I fear I feel sometimes the rising of spiritual pride. O Lord, remember the infirmity of thy poor servant, and raise me not up too high, lest I become giddy with the elevation. "Blessed are the poor in spirit."

Monday evening, 6th July. Preached, (at least attempted to do so), in Bridgeton end of the Public Green. Was enabled, notwithstanding many trivial interruptions which confused me at the outset, to speak near two hours. The reason of this protraction of my effort was the considerable augmentation and evident attention of the crowd, just about the time I might have closed. Besides, I myself felt a growing fervour and earnestness in the work. Indeed at the end I felt constrained to tell them that my bowels yearned over them for their salvation. Thought afterwards this was egotistical. Was it not sufficient that I had stated how the bowels of the Almighty Father yearned—how the Saviour suffered and died? Pardon my vanity in saying anything about self, my dear Redeemer! "Charity vaunteth not herself." Pride in its most modified form appears detestable in others. Jesus, thou Son of David, I am sore vexed with this devil; cast it out into the deep; that I may sit in humility at Thy blessed feet, clothed in

the complete garment of Thy righteousness enjoying the peaceful serenity of my "right mind." "He that humbleth himself shall be exalted."

A young woman who has recently attended the fellowship meeting, has been for three or four Sabbaths evidently under divine impressions. Why did I omit the fair opportunity I had of speaking to her privately on the street? I am miserably deficient in "a word in season." Give me another opportunity, Lord; and I'll try to speak a word to her. O deny me not this, for I feel my conduct is really blameworthy.

Tuesday evening, 7th July. Attended meeting of Tract-Distributors. Pleased with the willing manner in which the two young female friends offered their services. Heavenly Father bless them, and all of us, in the labor we have undertaken! Pour out upon us, O Lord, Thy Holy Spirit, that we may have spiritual seed to sow, wisdom how and when to sow it, courage to fear Thee and not man. Urged upon the brethren and sisters the propriety of reading the Scriptures in the houses, wherever a favourable opening can be found. Brought to their remembrance Elizabeth Fry's success in Newgate, etc. Whatever I uttered wrong on this occasion, gracious Master do Thou erase from the minds

of my sisters and brethren, and blot out of Thy remembrance with the expiatory blood of Thy beloved Son.—Amen!

Monday evening, 13th July. Have just returned from the fellowship meeting, which was a pleasant and profitable time from the presence of the Lord. Built up not a little by the experience of Daniel and George Fraser. Encouraged to persevere in public labor by the presence and story of a backslider brought back through one of my recent open-air sermons.

Yesterday partook of the broken body and shed blood of my Saviour, outwardly in emblem, inwardly by faith. Preached in the evening in the midst of the booths and shows erected in the Jail Square from 2 Peter 3: 9-11; then invited the multitude into the meeting-house, and there addressed them from Mark 2: 33 *ad fin.* Was much pleased to see the man to whom I make reference on the 1st inst. He was much better dressed. He came running after me, (Draw him, Lord! and he will run after Thee!), caught my hand, and held it tightly for some time in his, as I walked before the crowd towards the church. He is not far from the kingdom. Grant, dear Lord, that he and I may go hand in hand and heart in heart, upward, till we take the kingdom of heaven by omnipotent faith, by holy violence.

Did poor widow Black a good turn (I think) to-day; but, alas! thought far too much of the performance. "Let not thy right hand know what thy left hand doeth." Help me, dear Jesus, to minister to my poor brethren as if I were ministering to Thee, and then I will feel properly humbled in the recollection of my deeds of charity. What did I give Thee, in the person of Thy member, but a very small portion of the gifts of divine providence bestowed on me (not for my sake) but for Thy meritorious life and death?

Friday morning, 17th July. Attended a very profitable meeting, conducted by father, in the Public Green. This is the Glasgow Fair week, and of course the showmen were putting forth every effort to raise a noise; (gongs, bells, trumpets, drums, etc., were proclaiming the worship of the beast), nevertheless a goodly company gathered, and for the last half-hour we had a large and impressive meeting. The text was "Ye are witnesses of these things." Boldly did the good old man tell of his own experience, and the words came warm and living from his lips. What a noble achievement it is to stand up, where he stood last night, and point back to forty-three years open contest with the world, the flesh and the devil! Is he not a witness?

I feel him to be one against me, if I hide my one talent in a napkin. Lord help me to be faithful unto death! "The world passeth away and the lust thereof, but the word of the Lord endureth forever." I clasp this precious Word to my bosom as my only lasting treasure. The Word of the Lord—the charter of my freedom—the promise of the Almighty to me of the heavenly inheritance—the law by which the world shall be judged—the covenant by which the sinner shall not only be acquitted from the bar of justice, but welcomed into the raptures of glory!

Monday morning, 20th July. Yesterday evening resumed speaking in Barrowfield Hall, Bridgeton. Had one of the smallest audiences I have addressed for some time; but my effort blessed with an apparently good influence upon an attentive people. I am too apt to feel downcast in small meetings. There is something very wrong in this. Jesus, dear Master, imbue me more with that Spirit which was in Thee when at Samaria's well with one woman, or in the guest-chamber with the poor, wavering eleven, Thou didst manifest the warmth of Thy love by the earnestness of thy language! I would be like Thee; but oh, the remains of unsanctified nature! Lord, blow upon me with thy divine Spirit—blow into an all-devouring flame the

poor spark of love—extinguish forever the embers of hateful pride!

Friday evening, 31st July. I have much to review. What a solemnizing thought it is that before the judgment seat of Christ the secrets of the last eleven days, although almost forgotten, shall be “proclaimed as upon the housetops.”

Have had recently very severe trial arising from toothache and headache—brought on I believe by open-air speaking last Sabbath evening. A very good time then—a few melted—all earnest. Spoke out of doors from Luke 24: 47—dwelling particularly on last three words, and in Church afterwards, from “Quench not the Spirit.” On Thursday evening, in consequence of father’s absence, again spoke in open air, as intimation of the meeting had been made publicly on Sabbath. Towards the end of the discourse, which was based upon Rev. 20: 11-13, felt great liberty, and an outgoing of great desire for the salvation of the people. Was rather stiff and uncomfortable at the outset, by reason of having uttered a very unguarded expression shortly before leaving home. It was a very sore trial of my meekness, no doubt; but Lord I forgot that it was permitted for my profit. Alas! I did not receive the profit from it at the

time. O help me for the future to "Watch and pray!"

Receive my hearty thanks, dear Lord, for Thy having made me the instrument of opening up young brother Wallace's way in the wilderness. His residence in Glasgow I hope and believe will be a mighty help to Thy poor servant's ministry.

How much more pleasant is this change now than as if it had never been needed! When brother Wallace left Glasgow in God's providence, I knew not how to anticipate the future. Seven miles away from the church where his heart was—disinclined to unite with any other—I almost trembled for his steadfastness, and struggled to obtain for him a situation in town. But no, the good Shepherd desired to see how far he would follow Him. Through the dead of winter, one Sabbath in the fortnight at least, but most frequently every Sabbath, appeared the pleasant countenance of brother Wallace. Through the summer, every Sabbath, he attended generally three services. Oh, how my doubting heart was confirmed—how my anticipated sorrow was turned into rejoicing, how much did his example stimulate me to effort—how often did his presence uphold my falling hand! Lord I thank Thee for Thy grace displayed in him;

and now, that having tried him like silver, Thou art bringing him back. "Thy will be done." Amen.

Saturday evening, 8th August. Alone at home—Wife, family and servant at the coast. It is pleasant to think that they are all breathing unadulterated air. I thank Thee, Father, for the temporal means Thou hast blessed me with for this desirable end. To-morrow is Sabbath again. O how many days, and precious opportunities of grace are fleeting, and, alas! how little am I advancing in the divine life. Sin still reigns in this mortal body—nay, in my immortal soul I feel its remaining dominion. When I review the past week many, many unguarded words and deeds have I been guilty of. "Put a watch, before my lips, O Lord—keep Thou, (for I cannot), the doors of my mouth!" Thou hast caused my lines to fall in pleasant places, and hast given me a goodly heritage—I am not plagued like other men; and yet what a worthless, unsanctified existence I have spent! What is necessary for my thorough purification from the power of sin? O Lord, bring me through fire and water, if need be, spare neither my mind, body nor substance, but make me, Lord, and keep me Thine!

Brother Neil is going to Kilmarnock. This is, I apprehend with sorrow, a most imprudent step. "Lead him not into temptation, but deliver him from evil; for Thine is the kingdom, and the power, and the glory, forever. Amen."

To-day father remitted £2,000 in bills to Caleb, in Monte Video—a third of which sum I am responsible for. We have all desired that Thy glory may be the result of this undertaking in sheep-farming; and now, Lord, I cast my share of it into Thy keeping, as I desire to occupy this talent till Thou come—especially with a view to Thy coming.

Vain world—away! To-morrow is a day of rest. "There is a rest that remaineth for the people of God."

Monday evening, 24th August. Spoke yesterday afternoon in the church, and in the evening at Bridgeton. I believe there was a divine influence on both occasions. O Lord, I do earnestly desire that Thou wouldst speak out (by Thy Spirit) more emphatically on such occasions. The instrument is unworthy, it is true—it is as true that Thy professed people are lukewarm; but why wilt Thou not arise and speak for Thine *own name sake*? Wilt Thou turn away Thy face in displeasure, and be silent forever? It is just as easy for Thee to give us

large as little measure, and yet Thy people are not properly baptized with fire—the tide of iniquity roars and rushes unstemmed—the heathen say, Where is their God? Oh, the leanness and weakness of the sheep of Thy pasture! Lord, visit this Thy vine which Thou Thyself broughtest out of Egypt with a strong hand—let Thy power appear unto Thy servants, and Thy glory to their children! Amen. For my own part my chief cause of complaint is a want of spiritual mindedness. Lord, help me to be more reserved in company!

Sabbath evening, 30th August. Oh, how deeply have I to deplore my want of practical earnestness in eternal things! Was much blessed and upbuilt by two substantial discourses, and felt thoroughly determined to leave the things that are behind, and be off for glory. How beautiful are thy Tabernacles, Lord God of Hosts! Spoke in the Jail Square this evening from Isaiah 28: 17, and in the church afterwards from the preceding verse. The people evidently anxious to hear—indeed I was astonished at the goodly number that adjourned to the house, as I felt (I imagined) a spiritual impotence outside. I sincerely trust that I appeared contemptible in the people's sight, if Christ was putting forth His power. O Thou

that didst open the blind man's eyes, I desire to be nothing more than the clay and spittle! Visited, by request, Agnes Wilson's elder sister—much afflicted with religious melancholy. Satan was pointing her to herself and holding up the rays of her own righteousness as the only hope. Sin against God appeared unpardonable. Endeavoured to show her that this very confession of great sin and utter helplessness was the strongest plea—a plea perfectly incontrovertible at the mercy seat of Christ.

Monday night, 31st August. Just home from a Church meeting, at which a letter from David C. was read — intimating his resignation of membership. Appointed as one of a delegation to call upon him. Lord, Thou art permitting Satan to sift us as wheat. Grant by Thy grace that those who remain may be all wheat. Teach me Thy will; strengthen me to hold on and hold out. While billow after billow passes over my head give me still a firm footing on the Rock Christ Jesus. I feel that I am indeed in the thick of the battle. Arm me with the whole armour of God that I may be able to stand in the evil day." Amen. Amen! Oh, save Thy weak flock, Thou good Shepherd, from being scattered. Have refused this afternoon (for the third time in a week), an invi-

tation to a company at tea. It is now about two years since I did this first. My reasons are :— The conversation on such occasions is commonly so frivolous and worldly that I feel myself by compliance with this custom, to say the least of it, “in the counsel of the ungodly.” If my friends invite me, of course, I am under obligation to return the compliment. This encroaches very much on my leisure time, which is already too short for the things of eternity. There is plain and definite direction given me by the Lord Jesus regarding my conduct in this matter, “Call not thy friends or rich neighbours when thou makest a feast ; but call the poor, and the maimed and the halt and the blind.” If I am doing wrong in this matter under a misapprehension of Scripture, may the Lord more clearly enlighten my understanding ; but of one thing I am sure, I have been much better spiritually by adopting the course I have. I am not aware that I ever attended a social meeting of the kind, but I was the worse for it. Other Christians, I doubt not, have greater wisdom to direct, and more spiritual strength to resist temptation, in such circumstances, but my besetting sin is to speak unadvisedly with my lips. “Foolish talking and jesting are not convenient” for me.

Thursday night. Oh, for that charity which suffereth long, and is kind! I am very far below the standard of pure religion and undefiled. I feel still a natural pleasure in retailing a bad report, and seldom have I succeeded in curbing a morbid propensity. Although I am quite sure of the truth of bad stories, why need I repeat them? This is a deep-seated and most contagious evil. I have far too little to say for Christ, and far too much to say for the devil. This will never, never do. God help me! Amen.

Saturday evening, 4th September, 1857. At home alone—family still at Roseneath. Receive my thanks, Dear Lord, for their well-being. I earnestly desire to be Thine. During the week that is fast slipping away, I have been blessed and profited by having an unusually lively remembrance of Christ Jesus as my example, which has tended much to prevent me from murmuring under annoyances and disappointments—to make me much more guarded in conversation, and much more lenient on the faults, and affectionate towards the souls of my fellowmen. Oh, that I had grace imparted to “set the Lord *continually* before my face.” Simple faith in Christ’s meritorious atonement is alone indispensable for justification; and I feel more and more that faithful imitation of

His example is indispensable for sanctification. "Follow me" is as much the Saviour's command, as "Believe on me" is His counsel.

Now Lord, I desire to prepare to sanctify the approaching Sabbath day, so that I may be sanctified by the use of Thine appointed means.

"Take my heart and make it new,
My passions and my pride subdue,
Destroy in me the love of sin,
And only reign Thyself within.
Thine, only Thine, I long to be,
O make me perfect, Lord, like Thee."

Drive forth all world traffic from my breast,
And in Thy loving kindness give me rest.
Aid me to rise above all earthly things,
Upborne on mighty faith's unwearied wings,
Till from the height sublime of truth I see
This little world as it appears to Thee—
In the clear daylight of eternity !

AMEN.

Sabbath evening, 5th September. Just home from Bridgeton, where there was a good meeting in Brown Street and Barrowfield Hall, afterwards—out of doors from Ezek. 33 : 7, 8, 11—in doors from Jer. 8 : 20. Chosen because of the season of the year, and because opportunity of open-air preaching is nearly at an end in the meantime. These are passages of most solemn interest. Lord, pardon wherein my remarks were astray from the standard of truth ; and O

forbid by Thy grace that I should be only a finger post to direct others to flee from the coming wrath while I myself stand still! I cling to Christ Jesus as all my salvation.

No guile His lips had ever spoken,
No law His life had ever broken,
Yet they nailed Him to a tree.

Sabbath evening. A most profitable day is done. "How beautiful are Thy tabernacles, O Lord of Hosts!" Jesus, dear Jesus, Thou art all my salvation, and all my desire. Preached in Jail Square and afterwards in Chapel, and had a most impressive time. O Lord follow with Thy Spirit's power Thy word of truth.

Sabbath evening, 26th September, 1857. I am falling off I find in my journal. The reason perhaps is that for some time I have been unusually busy with office-bearers and Church meetings. I hope I shall have now a little more leisure for self-culture and self-examination. To-day I took part in the ordination of four additional Deacons. What am I, O Lord, that these unholy hands of mine should be put forth in an ordinance so solemn and important? Forbid that I should touch the Ark, but by Thine own authority! Be pleased, nevertheless, to pour Thy Spirit upon these brethren, and let Thy kingdom be strengthened and advanced

through their means. Endeavored, in the forenoon, to expound and enforce what is contained in Ps. 1:3; and in the evening, spoke in the open-air, from the first paragraph of Gen. 12, to attentive audiences. A slight shower thinned the crowd out of doors, but they gathered again, and when I closed the service with prayer, in lifting up my eyes I saw a large expanse of blue studded with stars. Such shall be the righteous in the kingdom of our Heavenly Father. O for a heart as calmly elevated above the fitting clouds of time, as these beautiful heavens! O for a serene, unbroken rest in God! Help me, divine Redeemer to set my affections more steadily on things above! Amen.

VII.
EXTRACTS FROM PRIVATE
LETTERS.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

Rev. 14 : 13.

EXTRACTS FROM PRIVATE LETTERS.

All human biographies are necessarily imperfect, because the inner life of the subject is hidden from every eye save God's. Our estimate of men is based on what they reveal by words and deeds; but as there is more beauty in the artist's mind than his skill can transfer to canvas, and more thought in the poet's soul than he can coin into words, so there is more in a human life than words and deeds express. Could we gather together all the private correspondence and conversations of Joshua Denovan they would furnish a fuller revelation of his true character than can be had from his sermons and books. In the pulpit and the press he showed only one side of his great soul. There he was strong, rugged, fearless, and gave the impression of one who feared no conflict and courted no assistance. In public he was self-reliance incarnated. But in private life he craved and cherished human sympathy, and intensely loved his few intimate friends. The following extracts are from letters written between October, 1871, and November,

1896. During brother Denovan's pastorate in Stratford he found in James Hogg, Esq., not only a warm personal friend, but also a great helper in the work. Most of the following letters were written to Mr. H. after brother Denovan's removal to Montreal.

MONTREAL, Oct. 13, 1871.

My Dear Brother—

The installation services, including the tea drinking, etc., to which you make reference in one of your recent favours, were characterized by two remarkable features: First, money was not made by them, nor were they held for that end. Secondly, I did not hear one attempt at fun in all that was said by the different speakers. The speaking was scriptural and serious, and even the solo and duet solemnizing. I did dread these meetings when they appeared on the programme, but now I bless my God that he so overruled the device of men that I hope many *even ate and drank* to his glory. The only fault I found with them was the frequency with which I was obtruded upon the attention of the people. I fear there is too much expected of me. God may be offended at the manner in which some

of his people are leaning upon me. May he give me grace and wisdom to push them over on him. Your report of Brother P.'s visit and specimen sermon has made me very sorrowful. Alas for Zion! How is the fine gold become dim! What can men possibly mean by obscuring the doctrines of saving grace? Upon what foundation can their own souls be resting? I sometimes wish I had physical and mental strength to wander over broad Canada, preaching substitution, imputation and sanctification, and contradicting without mercy every thought to the contrary. But I have not strength. I can only pray and work in quietness. My prayer to God is that he would send us a Whitfield for an evangelist and a Haldane for a theological professor,—men of power enough to beat the last breath out of Arminianism and see it buried a thousand fathoms deep before they leave it. *Salvation is all of grace.* Only last evening I beheld a deeper depth of depravity in my own heart than ever before. It was not vanity resulting from the success of my ministry,—a thing I have been often fearfully plagued with—but it was a consciousness of vanity arising from a contemplation of my own holiness as compared with many of my brethren. When I caught sight of this I confess I thought for about two hours

that my heart was a hell, and this vanity a bluish vapor rising out of the darkness, which I could not penetrate—down ! oh how far down—a vapour rising up to God's nostrils. Oh, my brother, I never saw such a sight. Can there be anything so abominable as this. It is not sin, but something worse. Looking down into the abyss of my heart, I was amazed. I forgot the heinousness of the iniquity itself in contemplation of the rising horror. I strained my eyes to discern whence this foul spirit rose but I could not see so deep. It was evidently issuing out of myself, out of the bottom and sides of the pit. And now I desire to record my admiration of divine grace in my salvation. Henceforth far be it from me to make mention of any righteousness save God's alone. I see more plainly than ever that it will take the substitution of Jesus, and the invincible sanctification of the Holy Ghost to make me or anyone fit for Heaven, and I see, too, that for all eternity Jehovah must look upon us in free grace for Jesus' sake. Oh, to be holy without knowing it.

J. D.

November 19, 1871.

Dear Brother H.—

It is great comfort for me to know that the brethren are continuing with regularity all the meetings. This will afford you, my brother, opportunities of usefulness which you might not have, at least to the same extent, were there a pastor settled among you. I pray that you may have special grace to make full proof of your ministry. Let patience have her perfect work, with meekness meeting both ignorance and obstinacy. I often wonder at the unwearied meekness, gentleness, patience and forbearance of our glorious example, especially with his professed followers. He made the very most of *all their better qualities* and *winked hard* at all their bad ones. . . . One of the few marks of grace that I notice in myself is that my admiration for the man Jesus is steadily growing—growing into solemn amazement, and I hope into loving adoration. So much so that I am sure I speak the real sentiments of my heart when I say that I would rather be like Jesus, even in humiliation, than like Wellington or Gladstone or Humboldt or Newton.

* * * * *
In my name greet all the brethren by name.
My love to your wife and all your children.
Grace be with you all. J. DENOVAN.

December 14, 1871.

My Dear Brother—

I need all the help you can give me both in counsel and prayer, for albeit I have much to be thankful for, I am still often subject to coldness and despondency. The meetings generally are well attended and the auditory very attentive to the things spoken. Last Sabbath I had the honor of burying an educated young man in the likeness of the Redeemer's death. But with all my pushing the chariot moves very, very slowly. The only reason that I can give for this is that the people have to be educated into the very first principles. . . . Human nature is the warp and Arminianism the woof of many minds. When I came here there was hardly a Bible visible in the congregation. My predecessor had on one occasion actually accused one of the deacons with having publicly manifested a doubt of his truthfulness, by turning up a passage in the Word while he was preaching.

With reference to your remarks regarding Christ's personal ministry not being such a success in the converting of souls, I do not think his ministry was ever designed to be so successful in this respect as the ministry of the disciples on and after Pentecost. I need not tell you that many scriptures plainly indicate this.

I am anxiously concerned that you should employ every opportunity of speaking the truth in love. The work of tract distribution, your S. S. Class, and the other two weekly meetings for the study of the Word, give you room for great usefulness. These opportunities, if used properly, with talents such as you have, will tell upon the Baptist Church and the society around you FOREVER. You were a great support and comfort to me in my ministry. You are so still. I say not this to flatter, but to stimulate you to perseverance and deeper devotion in every good word and work.

In spirit I stretch out my hand to you-ward, imploring God's blessing upon all the Church in S——.

J. D.

January 9, 1872.

Dear Brother H.—

Surely your roll of members must now be healthy after so much bleeding and amputating. However, it is only just to Brother W. to give him a true nucleus from which to work. I feel prayerfully anxious about the future of his ministry. Methinks the prosperity of his stewardship will be very much in *your* conduct toward him. His tendency is toward the frank and the funny. His very honesty prompts him to show to everybody too much of his natural

self. Now you must be presenting to him continually a guarded life and a pious, solemn conversation. That will help him more than any other thing. His success largely depends on your personal likeness to Jesus. My brother, this may be regarded as saying a good deal and saying it very plainly, too. But I have just said what I think. From the catalogue of graces "by the same Spirit" given by the Apostle, it is evident that a man may be a good teacher who is lacking in other and perhaps higher Christian qualities. You have the very quality Brother W. lacks. May the blessed Lord make you *one* in your testimony.

I am sorry that you are perpetrating a S. S. festival. Your school was getting on famously without that concession to carnality. I do not know that such entertainments of unconverted children can be regarded as sinful, but they certainly detract from any little spirituality that may be in the school. The fleshly entertainments we have here may be justly called *harmless*, but I am certain they hinder and do not help the real sound progress of the S. S. They delude us with an amount of superficial prosperity which would be much better blown away where chaff goes.

Yours in the bonds of grace,

J. DENOVAN.

Montreal, 25th January, 1872.

My Dear Brother H.—

Our meetings during this week have all been discontinued on account of the religious anniversaries. These have been very largely attended and an excellent spirit has prevailed, although, indeed, I am as dubious as ever as to any real good such meetings do to those who attend them. Large, undenominational meetings gratify the flesh, while I suspect God is dishonored in them by that care with which the speakers shun all reference to the distinctive doctrines of the gospel. Connected with this professional politeness and platform suavity, I fear there is what God esteems positive hypocrisy. Denominationalism is both a disgrace and a weakness to the Church of Christ, and we ought not to make it appear as a trifling matter.

Mr. C., poor fellow, is at present confined to home with a bruised limb—occasioned by a fall on the ice. He and I don't agree doctrinally—his favorite commentator being Adam Clarke !!! In fact there is no religious sympathy between us, and I very much fear there never can be. This is a great loss to me, but to the cause of Christ it is a fearful calamity, considering the position he holds in the city. He is (as minister of the first and central church), our representative man. Russell Hall is called a mission

station by those who don't want to acknowledge that a city church can meet in a brick school-house; and so you see the world, the flesh and Arminianism are right across my path once more.

One of our most popular Presbyterian divines here amazed me by saying, in the hearing of half-a-dozen more divines (when speaking of what a certain great minister did), "He gave them just a plain gospel sermon without any doctrine or any stuff of that sort in it." Another, on another occasion spoke thus: "The day is past for the use of such antiquated terms as justification, predestination, and so forth, in a sermon." Thus they talk, and I listen and—mourn. I can see little hope indeed of doing any good except by the old, slow process of patiently educating a few people. Almost every man here is straining after popularity and crowds, and the multitude seem to notice no difference between grace and works as a ground of justification.

By God's grace I'll speak plain, if I speak myself out of caste. O to be willing to part with all for Jesus! I fear I am both idle and temporizing.

Tell me how you're getting along. Kindest remembrances to Mrs. H. and all the brethren.

Yours ever in Christ,

J. DENOVAN.

February 6th, 1872.

Your last letter, my dear Bro. H., was like a draught of spring water on a hot day and a dusty road. I am delighted to know that Bro. W.'s ministry is so appreciated, for I feel satisfied that he says many things well worth hearing. Please give him my very kindest fraternal regards, and tell him I am both praying and looking for great things in Stratford. Have you the Bible Class on Tuesday evenings? If so, how is it getting along? The Bible Class here is, you will be glad to learn, giving promise. I think the people are beginning to understand and value it. I am more than ever before persuaded that every true minister of Christ and all God's elect ought to pray and labour in furthering the prosperity of classes for Bible study. Error *must* fall before this means of grace, while it is perhaps the only possible means for the bringing forward of that day, so devoutly to be desired, when God's people shall all "speak the same thing," and be perfectly joined together in one mind and in one judgment.

After they have been so long tried, it is a pleasant thing for me to be informed that the two sisters are to be added to the Church. I felt more than once saddened at the thought of

leaving them out of the Church. Will you try to give them my very affectionate regards. May they both prove Israelites indeed !

I *did* second one of the resolutions at the great Bible Society meeting. But I spoke only five or seven minutes ; and what I said was deemed, I presume, not worth reporting. The ministers all treat me with respect, and many even with kindness ; but there really is little or no *sympathy*, as we evidently don't view subjects from the same stand-point. However, I do not despair of both getting and doing some good among them. I am striving to do so. None of them—not one of them seems to have the idea of a converted church membership clearly defined. This is a deplorable blemish in their theology—a plague spot that cannot be healed, and is ever breaking forth.

There is much disease and mortality in this city. Man is every day going to his long home and the mourners are going about the streets ; but few, if any are laying these awful warnings to heart. Enquirers after salvation are few—few and very far between. Last Sabbath evening the meeting was very large, and attentive ; but not one—not even one has yet asked the great question at me. I speak as plainly and solemnly and persuasively as I can ; but—the

"carnal mind is enmity against God." "O that my head were waters and mine eyes fountains of tears!" but, alas! I am hard and dry too. Love to Mrs. H. and all that love Jesus in sincerity.

J. DENOVAN.

MONTREAL, 5th March, 1872.

Dear Brother H.—

You lose a very beautiful Christian in sister Nicol. There is one comfort, wherever she goes she will, I believe, manifest Christ. Please take an early opportunity of conveying to her my purest love and my best benediction. I shall not meet her again, I suppose, until the Lord Jesus appears. If such be His will, my soul saith, Amen! "We shall be like Him."

The godless marriages of the sisters whose names you mention is very evil tidings. Since I came hither, I have had to refuse marrying a sister who sinned in the same way. The church must suffer in purity and strength by such unhallowed alliances. A member of Christ's Body solemnly vowing to love, *honor*, and *obey* one in whom Satan reigns is a spectacle to me monstrous and horrible. My marriage to the Lord Jesus makes any alliance matrimonial with a child of the devil both illegal and adulterous.

It amazes me that the ministry do not all see this at a glance, as of this I am sure, the growing worldliness and corruption of many Baptist Churches is mainly traceable to this one source.

The honorable positions you hold in the Bible and Tract Societies, may God give you grace to fill wisely. One of our most pious nobility at the end of his life declared that he regarded it as a far greater honor that he had been president of the Bible Society (and it was comparatively a small concern then), than Governor-General of India. In these words there is nothing extravagant or hyperbolic, seeing that even the least in the kingdom of Christ must be greater than the greatest in any earthly kingdom. *Jesus reigns* alone.

Talking of presidents, I am president of the Grande Ligne!!!—to the horror of all very rabid Baptists. I cannot help feeling this a very great honor, considering the origin and antecedents of this society under the sainted Madame Feller.

The prospects of our institute at Woodstock are, I think, rapidly improving. Two days ago the Dr. wrote me stating that some ten or eleven who in past vacations went forth to preach, stay in Woodstock during the approach-

ing summer to read up, etc., etc., for the Toronto University. Three or four already are there. Now, this is an immense stride in advance of the past. The next step will be young brethren of better domestic and social position will come into the ministry. Keep up your spirits, my dear brother; Dr. F. is a noble, hard-working man, and if he would only climb a little higher, (a good deal higher), doctrinally, I would "loe him as a very brither."

I was very much delighted to learn that Prof. Crawford had warmly recommended Haldane's Exposition of the Epistle to the Romans to the students. Now, that is certainly the soundest commentary on Paul now in print. Have you read it? If not, you could not invest \$3.00 to better purpose. By the bye, Bro. W. will have it, I am almost sure.

My loving regards to your pastor (to whom I will write anon), to your fellow deacons, and to all the brethren. Kindest remembrances to Mrs. H. (so kind of heart), and to all your children. By the bye, remember me very affectionately to Bro. D., the servant of Jesus Christ my Lord.

Ever yours in Christ,

J. DENOVAN.

May 21st, 1872.

The information your kind letter gives me regarding the return to his place and his work of Bro. D., has given me much, much pleasure, my dear Bro. H. I was just distressing myself at the time over the low state of Zion here and elsewhere—especially here, when your letter arrived. Please present my warmest regards to Bro. D. He is a man of God. May the triune God bless him and make him a blessing!

I have been very miserable for a fortnight—miserable because of my unholiness and unfaithfulness, and miserable because everybody around me is little better—the vast majority no better than myself. And here we are jogging along—eating, sleeping, dressing and going through religious duties—O may the Lord Himself graciously visit us with the power and the joy of His salvation, weaning us from the world, and making us to run in the way of His commandments! I greatly dread that this whole season is to pass away without any special manifestation of Jehovah's saving power. And the worst is I have no capacity of believing prayers. Last Sabbath, between the public services I went expressly to pray, and I all seemed to be one mass of heavy clay—spirit and body merged into one lazy, sluggish lump.

I seldom can even get up a decent prayer in the pulpit. Sometimes, I feel as if I could stop in the middle through sheer heartlessness. Indeed I know not what is to be done at all. O when will the wind blow! O when will the sun rise! It is a cold, dull, foggy night. The ship lies asleep upon the water. The passengers lie asleep in the berths. And the few watchers are all yawning. O when will the sun rise? O when will the blessed wind blow? I have "waited for Thy salvation, O Lord!" "Mine eyes do fail!"

I forgot to tell you that I received a few weeks ago a call from Glasgow, which, it was a sore trial for me to refuse. My passage was to be paid—the passage of my family—and a very respectable maintenance there given me—all things considered, better than I have here considerably. I got strength to refuse it, without consulting anybody as to what I should do. I do think I did this only for the glory of God, but perhaps my heart has deceived me—very likely, yes *very* likely other motives affected my decision; and I am beginning to feel that even this reference to the matter is egotistical. I thought you would like to know.

J. D.

My Dear Bro. H.—

To-night I am advertised to take part in a large meeting convened in St. Andrew's Church, but having felt poorly all day, I have sent an apology and stayed at home. City life has many drawbacks, one of the principal being an unceasing invasion of one's leisure—a perpetual succession of committees and public meetings. I am doubtful if these efforts do much good, except helping to keep those people who will neither read nor stay at home away from worse places. That's about all.

The number of schemes and contrivances that are in operation here for the purpose of catching and holding congregations is simply lamentable and humiliating. In competition with one another, especially in their effort to decoy and attract the young, the churches scruple at nothing. Witty speeches, solos on the violin and with the voice by hired singers, readings from Shakespere and Dickens, farces and comic scenes terminating generally with the "benediction" is the weekly fare of the religious public of Montreal. Congregationalists, Methodists, Episcopalians and Baptists vie with each other to give the raciest entertainment. My soul is bowed down in me to the very dust. O for grace and love to raise a faithful testi-

mony! To speak the truth without the manifestation of personal feeling—without displaying a bad temper—is a most difficult task. To treat these ministers as ministers of Christ while they are doing everything in their power to accommodate the Church to the world and making the ruin of the coming generation as sure as they can, is nearly beyond my power. The only thing that makes me forbear is the conviction that “they know not what they do” while they crucify Christ.

Even the Methodists have had on the revival pot, but it won't boil. That's perhaps a good sign,—the churches are becoming so intensely worldly that they are as well satisfied *without* the periodical revival.

This state of things will, I trust, drive God's own people *together* into corners, and then drive them *out* of the corners with a powerful testimony. It appears that things must become very, very bad before God's people begin to act as they ought to do. Lord, hear my cry!

My love to Mrs. H. and your children—and Miss H. My salutation to all the saints in Christ's name.

Yours forever,

J. DENOVAN.

The following letters, written to his daughter-in-law, Mrs. Allan Denovan, and his daughter, Mrs. Robert Garside, belong to a much later period in his life, and reveal not only his high ideal of the Christian home, but also his sympathy with domestic affairs.

Dec. 26th, 1890.

My dear Lizzie—

All the compliments and best wishes of the season to you and Ruth. I sincerely hope you are daily realizing your highest hopes in your domestic life. Many thoughtless young ladies of the poetic and romantic cast of mind find matrimony a disappointment, but you were always a wise, sober and gracious girl, and not at all addicted to building castles in the air. I am therefore hopeful that I can now congratulate you upon the past (with all its little trials) and exhort you to look bravely on the future.

Time flits away, whatever use we make of it. However pleasant the thought that the longest night of winter is already past three days, yet I cannot help feeling solemnized at this season—time speeds so fast, winging us onward to an awful eternity. Yesterday was Christmas, to-morrow is the sixty-first anniversary of my birth. It seems about a month ago since I bade you farewell on Charles Street. Thus we all march onward toward the Great Beyond.

It pleases me very much indeed to infer from the information of your husband's letters that you are proving yourself a model wife, and making your house a comfortable, attractive, Christian home—bright, wholesome and happy.

For many, many, long years may you live to continue your sweet and valuable ministry of matronhood. Never forget to help your husband spiritually. You can make *the very most of him* by making him a consistent, earnest, active Christian. Never forget that your *life and manner* will tell more on your little daughter's character and disposition than any mere formal instruction. Oh that you and I could always think, speak and act as if the Lord saw and heard everything.

My affectionate greeting to yourself and Miss Ruth. We are all very well just now.

Ever yours, Lizzie dear,

J. DENOVAN.

P.S.—Perhaps it may be possible for you to pay us a visit during the long summer days that will soon be here, eh?

J. D.

WOLFFVILLE, N. S., 9th Dec., '95.

Maggie Dear—

To my astonishment yesterday Mamma informed me that she expected *me* to tell you about our arrival here, etc. Well, here we are, safe and sound, after a very pleasant journey both by land and sea. Mrs. D., having taken one berth in the Pullman for herself and me, went into it first—then adopted a very comfortable angular attitude—and somewhere about 11.30 p.m., shoved me out; so I spent the long, lonely night stretched on a very comfortable sofa-seat. In St. John we had a pleasant afternoon, partly in a cheap hotel and partly on the principal streets, gazing at the shop windows and the passers-by, and drawing some comparisons between Montreal and St. John, with conclusions unfavorable to the latter. Next day, up at 6 a. m., we got comfortably ready for the steamer, which sailed at 7.45, across the Bay of Fundy (why should this sober and respectable arm of the Atlantic be dubbed with this ridiculous name, Fun-day?) and arrived on time for the train at the picturesque town of Digby. About 5 p. m. we, with our baggage all in good condition, were deposited on the railway platform here; and found the two girls, your junior sisters, both well. They, the dog and a new cat

had kept house for a fortnight, without informing Mamma that Jane (in whose charge they were supposed to be) had emigrated to the United States, in search of her spouse, whose search for a church has been successful. He settled at a place called Blue Mountain (not Mont Blanc—that's in Europe; but Mont Bleu—that, I understand, is in Massachusetts) a spot frequented by American tourists when the thermometer ranges above 85 in New York, etc.

By the way, we found in Montreal, Alexander, Gertrude & Company all well. I went there under the expectation of spending some 10 or 14 days, but this expectation turned out a delusion. I arrived at 8 o'clock p. m., on Tuesday, and Mamma packed me and the other things up on Thursday, and at 8.20 p. m. we were on the move out of the Canada Pacific Station for the distant Orient. This was followed by the drastic treatment in the Pullman detailed in a preceding paragraph and our happy arrival here Saturday evening.

It is natural for me to inquire: What reason can there be for such tyrannical behaviour that bursts forth now and then from one so gentle as your ancestress? My only solution of the mystery is that her Celtic nature re-appears in favorable environments and she feels as if,

arrayed with plaid and philabeg, she was treading the heather in the neighborhood of Kìllin under the shadow of the Grampians. Lowlanders like you and me cannot understand this inspiration. Notwithstanding this severe experience of mine, I have no doubt that Mrs. D. did what is best. She has recently condescended to explain her conduct by telling us that in Montreal she had had an impression—a sudden intuitive conviction that Jane had left the girls alone. And even so it turned out. Is this not “second sight?”

We here are naturally anxious to know how you and Robert are progressing. How is your health? * * * How are your ecclesiastical prospects developing? Are you settled in St. Catharines? * * * * * Where—and oh, where is my dochter, Maggie, gaun? You cannot fail to notice the resemblance of this sentence to the first line of the song, “Whar an’ oh, whar is ma hielan’ laddie gane.”

Wherever you settle, let it be one part of your programme to spend part of next summer here. I will try to feed you, and you can do the “dookin” yourself on the soft sands of Long Island.

With kindest regards and best wishes from

every one of us here to you and your handsome husband.

Yours affectionately,

J. DENOVAN.

P. S. Write Mamma soon, please. Mamma pays 50 cents a year for her P. O. Box, and she expects it to be used every day by the family. So write.

WOLFVILLE, 21st Nov., '96.

Maggie Dear, Daughter Mine,—

Your epistle of 19th ult. has lain much too long unanswered,—for two good reasons. First, I have had a good deal of writing to do recently for the press; and, secondly, I am becoming somewhat lazy. Often I think that I have done my share of scribbling, and paid my full share of the Post Office Revenue. Besides, Mamma writes family letters enough for us both, and *more*. In fact I think she really has the peculiar disease, *cacoethes scribendi*, or something worse, may be.

We are very much isolated down here. Of course this is not our fault. If Nannie, with her nice wee folk, had remained at Grand Pre, and if your goodman settled down soberly in the neighborhood, and if Jane had not got married, we might have enjoyed ourselves pretty well.

But that howling abomination the Railway system has swept you all away, and I feel too stiff to run after you.

Were it God's will, I often wish I could get some easy job in Ontario—a quiet pastorate like what I had in Stratford long ago. Idleness is not wholesome.

I am very much comforted by hearing about how pleasantly and hopefully you and Robert are getting along. St. Catharines is a very nice place, I know, and I am sure there is much good material out of which the Baptist Church can be enlarged and strengthened. I shall be *not* a little disappointed if you do not find Brother Trotter to be a very pleasant friend and a trusty co-operator in hearty Christian work.

After having been, during your recent visit to U. S., so suddenly converted to Silverism, you must have been bitterly disappointed by the humiliating defeat of the brave Bryan. My sincere hope is that he may stay defeated, and learn to employ his superabundant grandiloquence upon some other subject. I fear that *he just wants* to be President *very much*.

Now for Home News. Mamma is as self-willed, supremely wise and busy as ever before. This morning, *e. g.*, she was down in the cold kitchen before any of us, knocking pots and pans

around. The girls are both fairly well. From a young man in B—, L— receives one letter—sometimes two every morning. This has gone on for two months, I suppose. What the young genius gets to write about, and where he gets the postage stamps, I do not know.

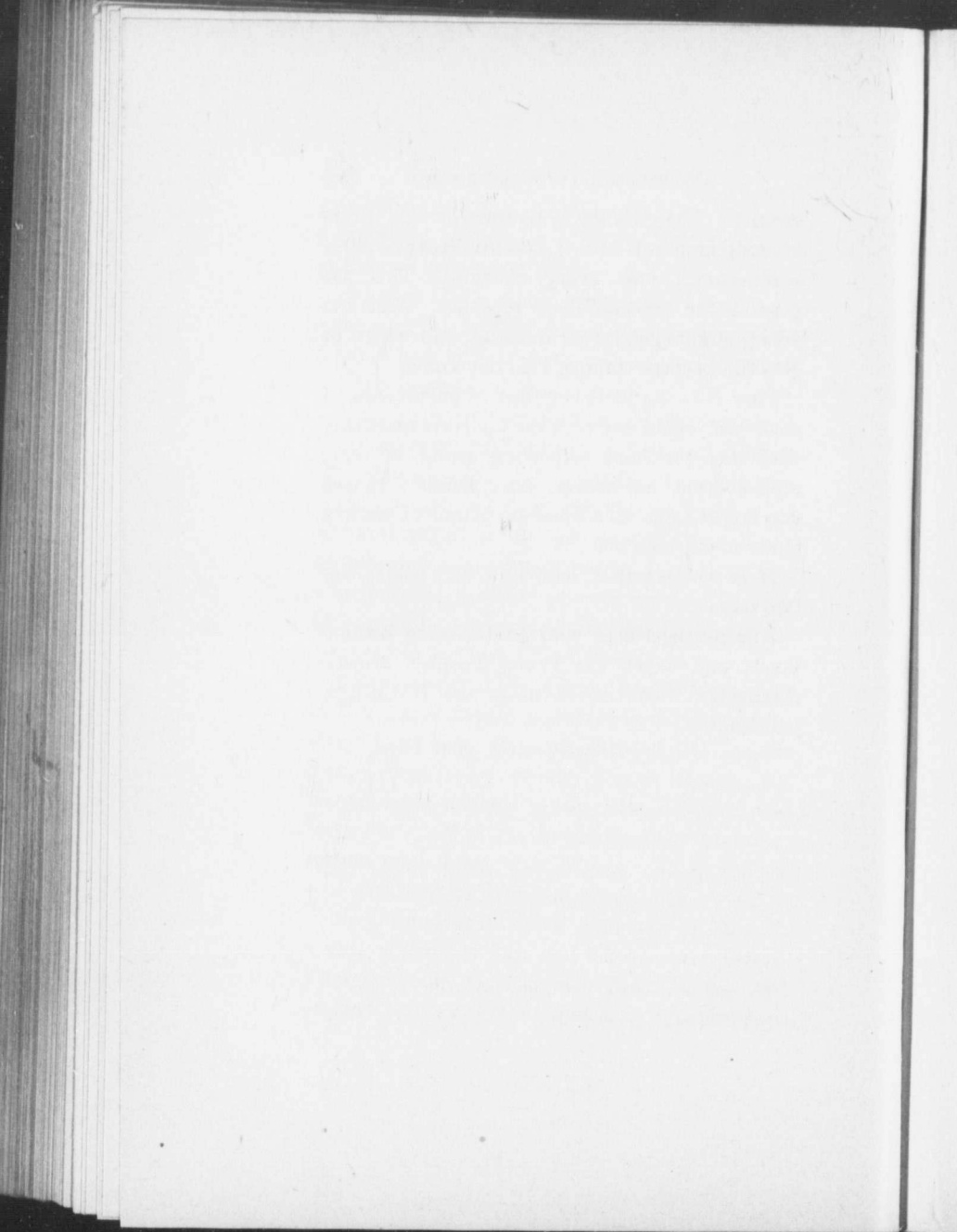
Poor N—'s little boy died of pneumonia. I wish you could try to keep up correspondence with her—without expecting many or long replies from her weary, busy hands. Indeed you ought to go on a missionary tour of sisterly tenderness to see her. * * * * *

Here the weather has been very sharp for two days.

Kindest regards to your guid man, to Brother Poole, and to all the Young People's Mutual Admiration Societies—I mean the B.P.M.A.S., you know.

Affectionately your Papa,

“J. D.”



VIII.
ADDRESSES AND SERMONS.

We preach not ourselves but Christ Jesus the Lord.

Paul.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Acts 1 : 11.

THE SCRIPTURAL DOCTRINE

OF

THE MILLENNIUM.

A PAPER READ BEFORE THE BAPTIST MINISTERIAL CONFERENCE IN BRANTFORD, ONT.,
OCTOBER 15th, 1878.

Perhaps no other Biblical subject has been the occasion of greater variety of opinion, or has given scope to more fanciful interpretations, and wing to wilder speculations than this one. Early in my religious experience in old Scotland I learned from the erroneous theories into which not a few good men had wandered to be specially cautious in this department of Theology, and, since my acquaintance with religious society and literature on this side of the Atlantic, I have become still more cautious in the adoption of theories and in the expression of opinions. Indeed, I have avoided making the "Second Advent" a specialty of study, and have therefore no well defined Millennial Theory—no scheme of events and dates corresponding with prophetic figures and predictions to offer. For twenty-five years I have read the Bible through, bit by bit, a good many times, and have, I believe, learned there that the Messiah and His saints shall reign on this earth; and no simple

mind can, I think, read the Bible carefully without fairly arriving at the same conclusion from numerous passages.

I. WHAT THE OLD TESTAMENT SAYS ABOUT
THE MILLENNIUM.

I. Ancient prophecy and type plainly and repeatedly announce that the Messiah is to be a *king* as well as a sacrifice, a *ruler* as well as a sufferer. If the prophecies describing Christ's sacrifice contained in the xxii. Psalm and liii. chapter of Isaiah were fulfilled *on earth*, why should not these contained in Psalms ii., lxxii. and lxxxix., describing His royal authority? If the typical sacrifices of the brazen altar were followed by their real antitype on Calvary, why should not the typical royalty of David and Solomon's throne be also followed by its appropriate antitype on earth? My learned brethren are aware that the ancient Jewish rabbis, finding the prophets speak in terms equally strong of the Messiah's exaltation and humiliation, taught that there were two different Messiahs promised in prophetic Scripture; one a sufferer who should appear in the event of Israel's persistence in rebellion against God's law, the other a king and a conqueror in the event of Israel's obedience and piety. Now, if we are not prepared to

accept this ancient rabbinical theory of interpretation, we are, it seems to me, shut up to only one other, viz.:—that *the same Messiah* is to suffer on earth and reign on earth—is to be exalted where He has been humiliated.

II. O. T. Scripture tells us quite as plainly as it tells us anything else that the divine kingdom of right and truth is to be established on earth, just where wrong and falsehood have so long held sway—a kingdom in which the spirit and word of the Messiah shall hold absolute and undivided authority. This is, you are aware, the ecclesiastical idea of Roman Catholicism, an idea which seems to me to be quite as correct to revealed truth as any cold dark shadow can be to the living reality by which it is cast. This “ideal” of Roman Catholicism is right; it is right that the Church of Christ should overshadow and absorb all other religious and moral institutions; it is right that the Divine Head of that church should hold political supremacy as infallible Lord of all the world; and Holy Scripture predicts that so it shall be. For example, looking at the prophecy originally uttered by the Holy Spirit through Micah, and repeated almost verbally through Isaiah, concerning “the mountain of the Lord’s house being established above the mountains, and exalted above the hills, and all nations

flowing to it," there can be no question that this predicts the universal supremacy on earth of the Christ and His Church. It tells us (1) That Jehovah shall dwell somewhere on earth—from the connection it seems in Jerusalem—and that His dwelling place shall constitute the capital or metropolis of the world; (2) That this central government shall necessarily be an absolute monarchy—an unlimited autocracy, to which all people shall frankly yield unconditional submission; (3) That the effect of this divine government shall be the abolition of warfare and the universal reign of peace; (4) That this condition of things shall obtain *on earth* where other sorts of government have prevailed for ages. And all this, I need not tarry to remind you, corresponds with such prophetic statements as that of the ii. Psalm, where we read of the kings of the earth being compelled to do humble homage to the eternal Son, the King of Zion, and of the cx. Psalm where we read, "The Lord shall send out of Zion the rod of thy strength; rule thou in the midst of thine enemies."

Another example may be given in Daniel's prophecy of the kingdom of "the stone cut out of the mountain without hands"—a prophecy which teaches us also that *in this world*, the very stage on which have been displayed the

Babylonian, Medo-Persian, Grecian and Roman empires, the universal empire of the Messiah shall be permanently established, "filling the whole earth."

Without multiplying quotations such as these (which time forbids) no simple minded man, reading such passages, can, methinks, take away from them any other than one fair meaning. He may of course *spiritualize* them, but he must do so violently.

III. Such passages as the thirty-seventh Psalm cannot, I think, be fairly interpreted on any other principle than that the righteous and the meek are to enjoy their turn of this world's good, by-and-bye. For example, consider such statements as these: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Fret not thyself because of evil doers cease from anger and forsake wrath, for evil doers shall be cut off; but those that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." These passages, and many more of a similar kind that might be quoted, could have no worth to those

addressed in them, if they are never to triumph over the wicked *in this world*—if their triumph over evil doers is to be transferred to the plains of heaven. Poor consolation it would be to tell any righteous man whom unscrupulous wickedness hath robbed and defamed not to worry and fret over his misfortunes for, although he must go down into a pauper's grave, yet thousands of years after his weary life is ended, honest men shall have their own and enjoy "good times." Why should such an assurance keep him from fretting? Is it not calculated rather to occasion fretfulness? What possible comfort could it afford him to be assured that, although he himself would never be better treated, good men *like him* should yet certainly occupy their right place? And, in this connection, what could Jesus Christ mean when He addressed his disciples in these words, "Blessed are the meek, for they shall inherit the earth?" Did He mock those simple believing hearts with vain hopes? He foresaw that they would be persecuted, defamed, imprisoned and publicly executed; was this the manner in which any one could expect such a promise to be fulfilled? In this connection also ought to be examined very carefully those numerous passages in which Christ represents Himself as a Master who goes away for a

season to a distance, and then returns *to the same place* where He left His servants working and waiting, for the purpose of giving them their reward?

IV. It appears to me indisputable that God's ancient people, the Hebrews, have not yet realized the temporal promises made to Abraham and his natural seed. I am not one of those who have succeeded in so systematizing prophecy as to be able to draw fine boundary lines between "the Jews and the Gentiles and the Church of God," and thus to map out their different destinies. Indeed, in this apostolic phrase of which so much has been made in a certain quarter, I think there is no reference whatever to the subject in hand. If I understand the extent of territory bequeathed to Abraham and his family it stands geographically somewhat thus: north-west boundary, the entering in unto Hamath; north-east, Berothah on the Euphrates; south-west, river of Egypt; and south-east, the Euphrates. Now, if any one will consult the map he will discover that this northern boundary from west to east measures more than 100 miles, the southern about 1,200, and the eastern and the western about 550 miles respectively; this was the extent of "the promised land." It is unnecessary for me to go into proof that

neither in the days of David nor of Solomon did the Jewish people ever inhabit or control half of this vast area, and indeed the greater portion of it (I mean the Arabian Desert) was then, and still remains uninhabitable. Now, we must enquire, is God's promise never to be fully performed; and are the Jewish people, miraculously preserved for so many millenniums, to become gradually absorbed and ultimately lost in other nationalities? Is the physical Messiah never to sit on the throne of his father David? No one surely can imagine that His present mediatorial throne is David's. The more carefully I study the history and present isolation of the Hebrew race; the more I study the geographical position of Palestine in relation to Europe, Asia, India and Africa, the more am I disposed to think there must be an eventful destiny before both that people and that land. That their temple, priesthood and government can ever be restored under Christ Jesus I cannot believe, because types have forever passed away, and there is neither Jew nor Gentile in Christ spiritually or religiously; but I can believe that the natural descendants of the friend of God shall very likely occupy a position of honorable distinction amongst men—that the Israelitish nation, whose blood flowed in the veins of God manifest in the

flesh, shall very probably become a species of aristocracy on earth, especially as there are prophetic intimations that the entire race shall yet be converted. At all events *it seems proper* that so it should be. And if the Israelites are ever to be thus re-nationalized it seems there is only one possible condition in which this can take place (seeing that their national typical character, their temple service, their priesthood, their prophets can never be restored) viz. : with the Messiah as their one great Prophet, Priest and King—their national economy perfected and unified.

While speaking of the earthly inheritance promised to Abraham and his children, allow me to call your attention to one thing. In the fact that the barren wastes of the Arabian desert form the greater part of the region promised, have we not a striking interpretation suggested of such a passage as that prophecy in the thirty-fifth chapter of Isaiah, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. . . . In the wilderness shall waters break out and streams in the desert ; and the parched ground shall become a pool, the thirsty land springs of water."

Is this prediction to be literally fulfilled ?

V. With regard to the entire subject of Old Testament prophecy, I think it would remove many serious difficulties out of the way of easy and correct interpretation were we to take the words as nearly as possible in their literal sense, God's Word is a *revelation*, not a mystification. While it must be admitted there are many passages which must be regarded as figurative and metaphorical, and many that must be spiritualized, yet it is high time God's people had arrived at the conclusion to lay it down as a primary and fundamental canon of Biblical interpretation, to take God's words as meaning simply and literally what they say in every case in which it is possible to do so. No course can be more dangerous than to be always seeking hidden and secondary meanings in Scripture. We must rein in tight the habit of spiritualizing prophecy if we would ever hope to ascertain and understand what prophecy foretells—if we would not allow our spiritual fancies to run wild into the endless and pious vagaries of the fifth century and the mediæval schoolmen. In illustration of what I mean, let us just carefully compare the history of the Hebrews in their various national transgressions, defections, captivities and punishments, and more especially in those events that were the proximate cause of the destruction of

their imperial city and their last dispersion with the ancient prophecies of Moses and others, and we cannot fail to see *how literally* the historical facts correspond with the prophetic predictions. And if we, further, compare critically the entire chain of prophecies concerning the Messiah with the historical record of the birth, life, ministry and death of the man Jesus Christ, we cannot but stand astonished at the exact correspondence between the two—a correspondence as exact as that of the photograph to its original.

From these two facts—the history of the Jews and of their Messiah—we surely¹ cannot have any difficulty in seeing on what principle we should approach the interpretation of unfulfilled prophecy. If the prophetic phrase “the seed of the woman,” turned out in historical fulfillment to be literally and physically the Son of a virgin; if Malachi’s prophetic cry, “The Lord whom ye seek shall suddenly come to His temple,” was literally fulfilled in the visits of Jesus to the temple in Jerusalem; if the prophetic Bethlehem turned out to be nothing else than the real geographical Bethlehem; if the prophetic Messianic healing of the sick, opening of blind eyes, loosening of dumb tongues and strengthening and straightening of lame limbs found historical fulfillment in corres-

ponding physical facts; if the prophetic details of Messiah's death were literally realized in subsequent history, even to the exact words of His last loud cry, the division of His raiment among His executioners, the piercing of His side, and the social position of the man in whose grave He lay, surely the true principle of the interpretation of prophecy is a settled question, in so far, at least, as prophecy refers to the Messiah's exaltation. Adopting this principle in the consecutive reading of the Word of God contained in the Old Testament I have been led to believe that there must be a "Millennium" before this world comes to an end—a period during which, under the personal sway of the Messiah, righteousness, truthfulness and kindness shall universally characterize mankind, and peace, plenty and health shall be their temporal condition. The bright picture painted by prophets regarding the Messiah surely must be realized as well as the dark one, the Messiah's kingly exaltation as well as His sacrificial humiliation, the glorious triumph of His Church as well as her long-protracted trial. How can it possibly be deemed a fair interpretation of Messianic prophecy to make *this world* the stage of the first dark and tragic part of this great drama, while we transfer the second, the bright

and joyful part, to the plains of heaven? Such a change of stage is not, so far as I have yet noticed, indicated in Scripture.

II. WHAT THE NEW TESTAMENT SAYS ABOUT
THE MILLENNIUM.

Leaving the Old Testament and opening the New we find

I. That nothing is more prominent (as I have already stated) than that Jesus Christ's history *in its details* of His humiliation is nearly all a literal fulfillment of prophecy. In reference to His entire work as prophet and priest He Himself addressed His disciples thus: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." We find

II. That in all His teaching there is nothing more prominent than prophetic announcements of His kingly authority and future kingdom. His predictions, His parables are full of His KINGSHIP and His KINGDOM. And I think that any child reading those parables and predictions could not possibly suppose but that this kingdom was to be established on earth. Of this we have a striking illustration in that prayer He

taught his disciples: "Thy kingdom *come*; Thy will be done *in earth* as it is in heaven." These two sentences may be justly regarded as an epitome of all Christ's teaching on the subject.

Comparing such predictions of the Messianic kingdom with the history of the world since Jesus left it, we find

III. That such numerous Old Testament and New Testament prophecies regarding the supremacy of Christ's kingdom on earth have not been realized. "Churches" have been established by imperial edicts and acts of parliament in Italy and Spain, in England and France, in Germany and Russia, purporting to be the Church of Christ nationalized; but we know that in every case this nationalization of the church has been its subordination to secular authority, and its conformity to the religious standard of average unregenerate morality. This is certainly *not* the fulfillment of prophecy regarding Christ's kingdom.

As to churches on "the voluntary principle" their division and sub-division into opposing and competing denominations are proof enough that they are *certainly not* the fulfillment of prophecy regarding the Messianic kingdom. The Bible idea of Christ's kingdom necessarily involves not merely spiritual but visible corporate

and nominal *oneness* on the part of all the members of His body, and the supreme sovereignty of the Christ over the kingdoms of this world—unity, and uniformity, and universality. Describing this unity Jesus Himself compares it to the oneness which subsists between the Father and the Son, which we all know is a perfect oneness of name, spirit, aim, work; describing this uniformity Paul compares "the Christ" to a human body in its absolute subordination to one head; describing this universality the Holy Ghost sets before us the stone cut out of the mountain without hands, which breaks in pieces and subdues all other powers *and fills the whole earth*, while from the pages of the book of Revelation the startling cry breaks on our ears, "The kingdoms of this world are become the kingdoms of our God and of his Christ."

This state of things has never yet even begun to be realized.

At this point some one may be disposed to remind us that Christ said unto Pilate: "My kingdom is not of this world." In reply allow me to remind them that the original words are these, *ek tou kosmou*, words which signify that the kingdom Christ spake of does not *spring from* or *arise out of this world*, does not *originate in and emanate from* this world. All this

it is obvious may be perfectly true while it may also be true that Christ's kingdom includes this world, and that this world is to be subdued to His authority and sway. Fifty Scriptures might be arrayed to maintain this position.

In fact the redemption of Jesus Christ is a scheme of *restoration*. Christ Jesus is the second Adam set over against the first Adam—the woman's Seed set over against the serpent's. Now it needs no lengthened or elaborate argument to demonstrate that if this apostolic parallel is to be carried to its legitimate issues it seems necessary that Adam the second should naturalize all the evil results of Adam the first's transgression—that if the first Adam's sin involved the human race in physical misery and death, the reversal and removal of that doom must be one of the effects of the second Adam's righteousness—if the ground was so cursed for man's sake that it brought forth thorns and thistles and the consequent toil and sorrow, it seems necessary that the reversal of that curse must be the restoration of the ground to its normal state. The second Adam must *on earth*, the theatre of sin, be the perfect and exhaustive antidote of the first. The blessing of Abraham's one Seed (in whom all nations of the earth are to be blessed), must be commensurate with the

curse He has undertaken to remove, in some sense. While the redemption of Christ is essentially and pre-eminently spiritual in its nature, *spiritualizing everything* connected with it is a serious mistake. Human sin originated with material fruit and a physical act on the part of our first parents; a sinful nature has been transmitted to us through physical generation and a physical constitution; it is in this material world and in relation to the things of this material world all our actual sin is perpetrated; the great atonement for sin was inseparably associated with physical humanity and material things;—thus, the moral disease is inseparable from this world, and the remedy is also inseparable from this world, and the restoration wrought out by the remedy must necessarily have intimate connection with this world. While it is frankly admitted that the spiritual aspects of sin and salvation are very much the most important, the physical and material aspects can neither be divorced from the subject nor banished from their appropriate place. In short, *we have no idea of sin or salvation apart from the material world and physical experience.* Why then should we attempt to eliminate the material and the physical from the results of redemptive restoration?

That there will be a considerable period of this world's duration occupied with what has been called the "Millennium" few readers of holy Scripture will be disposed to deny—a period extending over at least a thousand years, when Satan and his emissaries being imprisoned in the bottomless pit, their power in the form of temptation and their skill in the positive propagation of evil shall be withdrawn from our world; when diabolic influences being eliminated from the air, our atmosphere will become so healthfully changed, that weeds and thorns shall naturally die out, and human life (as the result of heaven's blessing restored, of better circumstances and wiser habits), shall be restored to its original medium duration—the Adamic—a thousand years or more; and when the animal creation shall be so changed in nature that the lion and bear and calf shall feed together, and the little child shall play with the adder and the cockatrice. This, I understand, will be "the restitution of all things" in relation to this world—the triumph of redemptive and remedial restoration.

III. IS CHRIST'S PERSONAL ADVENT TO BE PRE-MILLENNIAL ?

The central question of this entire subject is, Whether shall Jesus Christ our Lord return to

earth *personally* for the purpose of inaugurating, organizing and over-ruling this Messianic empire, or do so by the agency of His Spirit and the instrumentality of His word and His saints?

Before answering this question, allow me to state that I am not one of those who think that, so far as mankind is concerned, this great moral change, this mighty spiritual revolution could not be accomplished by the gospel. I am rather disposed to believe that it is the *express object* of the gospel to bring mankind into this very condition, and cannot but take this public opportunity of expressing my emphatic disapproval of the opinion so common among pre-millennial adventists that the proclamation of the gospel is nothing more than "a testimony" or "a witness" to the world. The orthodox church of Christ has never believed or taught that the whole world will be converted to God, but it has always believed and declared that the proclamation of the "good news" has for its direct and immediate and main object the conversion of those who hear it. "Faith cometh by hearing . . . but how shall they hear without a preacher?" Thus, the orthodox church has always held that all God's elect shall be called and justified, and that the gospel is "the power of God and the wisdom of God" *to this very end*. And there is not

to be seen on earth a spectacle more deplorable than that of Christian men and women crossing their hands in sanctimonious indolence, and looking with a kind of dignified satisfaction at the world "waxing worse and worse," while they "lift their testimony," here and there. For my part, I feel sure that whatever peculiar improvements may be introduced into the constitution of human society and government by the personal advent of the Lord Jesus, nothing else than this old gospel and the regenerating power of the Holy Ghost can ever be the renovating and purifying power of human nature—these two *in any circumstances* must be the means of salvation. Nothing better can be devised than this gospel for making people what they ought to be: it is "the wisdom of God;" no moral power stronger than this story of "Christ and Him crucified" can be brought to bear upon human nature: it is "the power of God;" no renewing or sanctifying influence can be obtained to supersede the Holy Spirit's. From the hour of Adam's first sin to the final "crack of doom" all that are saved must be saved by one process and by one agency; and every truly converted person is in a fit state to be translated to a world in a Millennial condition; and what has been accomplished in every particular instance of

genuine conversion by the Word and the Spirit can be repeated a million times. Even in the bright Millennial day "nothing shall hurt or destroy," because "*the knowledge of the Lord* shall cover the earth, as the waters the sea." I hold it therefore to be pious nonsense, if not ignorant profanity, for people to talk of the impotence of the gospel preached to usher in the Millennium, and to raise expectations of some new dispensation connected with the advent of Christ. "It has pleased God by the foolishness of preaching to save them that believe." "O, but is it not on record," cry many, "that evil men and seducers shall wax worse and worse?" Yes, it is; and such characters always do "wax worse and worse," but there is no Scriptural intimation that *all mankind* shall become such "evil men and seducers." Indeed, it may be admitted, without doing any damage to our position, that all men are very much in this state until, renewed and sanctified by divine grace, they begin to wax better and better.

While, therefore, we do not admit the incompetency of the gospel to restore our world to purity and peace, and while we do not admit that the preaching of the gospel is primarily for mere "witness" or "testimony," and while we insist upon it that, as in the days of Christ's

first residence on earth, even so in the days of the Millennium the Holy Spirit and this Word of God concerning Christ crucified shall continue to be the agent and the instrument by which all spiritual benefit shall be communicated to mankind, yet I think Scripture plainly teaches that the Lord Jesus Christ shall himself personally inaugurate and rule the Millennial kingdom on earth; in other words, that Christ's second coming shall be pre-millennial, and that *the proper attitude* of the church is waiting for "the glorious appearing of the great God, even our Saviour Jesus Christ."

The sum of my whole argument is that Christ's work of salvation has two sides—is a whole composed of two halves—the SPIRITUAL and the PHYSICAL. The *spiritual* half of Messianic restoration is accomplished by His Word and Spirit; the *material* and *physical* half by the personal reign of the physical Christ. "The whole creation groaneth and travaileth in pain . . . waiting for the manifestation of "the sons of God."

It does not appear to me necessary to quote an array of Scriptures in proof of the position that Christ's personal advent is the true hope of the Church, or that waiting for it is the true attitude of the Church. Let these few suffice:

“I go away and will come again unto you;”
“I will see you again, and your heart shall rejoice;” “This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into Heaven;”
“To them that look for Him shall He appear the second time, without sin unto salvation;” the apostolic message which Paul bore to the heathen was that they should “turn from dumb idols to serve the living God, and wait for His Son from heaven.”

That this *really was* the mental attitude of the Christian Church of the apostolic age is abundantly evident from these facts, viz.:—Paul writes to the Thessalonians assuring them that the day of the Lord’s return was not then at hand, and that certain events must transpire before its arrival; and Peter assures us that the current sceptical scoff cast at Christians ran thus: “Where is the promise of His coming?” Christ represents the unfaithful servant in one of His parables as eating, drinking and tyrannizing over his fellow-servants while he comforts himself with, “My Lord delayeth His coming;” He warns and exhorts His disciples with words such as these, “Watch ye, therefore, for ye know not at what hour your Lord will come . . . at midnight, or at cock-crowing, or in the morning

. . . what I say unto one, I say unto all, Watch." It seems superfluous to consume time reciting Christ's various parables in which he teaches that He will return, to reward His faithful servants, and to punish His unfaithful servants, *in the place where they have done their work.*

All these things fairly considered, I cannot but think the Scriptures teach us that the "Millennium" will consist of Jesus Christ's personal presence and absolute reign. This, it seems, will be its substantial and essential difference from any other imaginable condition of terrestrial things—from all preceding dispensations. All the experiments of mankind in government have proved failures—representative governments, democratic or mixed governments, limited or absolute monarchies—all of them have proved a deplorable failure in promoting the highest interests of humanity, in supporting and stimulating virtue, in punishing and exterminating vice; they have all been clumsy, cumbersome, unwieldy and expensive devices under which human society can never get settled down into anything near its best condition of steady, peaceful progress. Indeed, the very best sort of government discovered has been the people governed governing themselves, which (after all has been said in its favor that can be said) is really

no government at all, but mutual concession and toleration. In such schemes of government there must always be party spirit, personal competition and emulation, the grasping after supreme authority by incompetent men, and the struggling after private aggrandizement by dishonest and selfish men; there must always be friction and dissatisfaction growing out of inequality of rights and privileges amongst the ruled. No creature can govern his fellow-creatures successfully, because his faculties are not capable of grasping and adjusting the entire interests concerned, his range of view is too limited, he does not live long enough to learn the art of government thoroughly, or to consummate his plans, and because his fellow creatures can never repose perfect confidence in his wisdom, honesty and ability. Only one who ever wore the human form is qualified to rule the human race; and I cannot but believe *this* will constitute the substantial difference between the politics of to-day and the politics of the "Millennium,"—ONE shall rule the world. *Then* political party suspicion, competition and restlessness shall be banished from society, and international diplomacy with all its rascality shall be unknown, because Jesus Christ's divinity and consequent perfection in legislation and

administrative wisdom and power shall be frankly and universally accepted. Being *divine* He Himself will be of course the only Law-Maker and Administrator, He Himself will be the sole supreme legal authority to whom all debateable questions will be referred directly and finally, and from whose decision there can be no possible appeal. His Yes, or No, will condense endless legal processes and debates into the monosyllabic decision of a moment. But any appeal to Him will be seldom, if ever, necessary, because His one short law of universal and easy application shall then be universally accepted and adopted: "As ye would men should do unto you do ye even so unto them likewise:" "Thou shalt love thy neighbor as thyself." In such circumstances everything like municipal or parliamentary legislation will be superfluous, and tiresome, irritating and expensive legal processes unknown; and men will muse on our stately courts of law and ponderous legal tomes as the curious relics of a semi-civilized, if not a barbarous age, somewhat with the same feelings as we might inspect the dungeons of the Inquisition and the ancient feudal fortresses of England, Scotland and France, or an Egyptian papyrus bearing the imperial edict of one of the Shepherd kings.

Now, it seems to me very plain that the personal presence of the Lord Jesus on earth is necessary to insure this state of things, and that to insure this state of things nothing more is required.

There are, in addition to all this, a few considerations that appear to make the Lord's pre-millennial advent *a necessity*. Scripture teaches that the binding and imprisonment of Satan is the work of Jesus Christ Himself, "the mighty Angel," "Michael;" "the man of sin and son of perdition" (Popery) is to be "consumed by the spirit of His mouth and destroyed by the brightness of His coming;" "the false prophet" (Mohammedanism) is also to be consigned to "the bottomless pit." Now comes the question, *when* are these momentous events to take place? If Christ Jesus does not bind Satan till his revelation at the final "day of judgment," then Satan must needs pass through the "Millennium," somehow; if the Papal "beast" and the Mohammedan "false prophet" be not disposed of by Christ till He appear on the last great day, then those two also must needs somehow pass through the millennial age, along with the saints. Is not this *argumentum ad absurdum*? Does it not seem very plain that this cannot take place *anyhow*? Is not the expulsion from earth

of these master powers of evil one of the most important moral and physical elements of the "Millennium?"

To me it seems unquestionable that the *negative part* of the Millennium is just the banishment of these three from earth; and the *positive part* the personal reign of the Messiah.

IV. DIFFICULTIES AND OBJECTIONS.

The main difficulties that to many Bible students present themselves in the way of Christ's pre-millennial advent are, I understand, these:—

1st. The words of Scripture referring to the resurrection of the dead seem in several passages to teach us to expect that the righteous and the wicked shall rise from their graves simultaneously "at the last trump." The prophet Daniel, as well as the Lord and his apostles, do use language that fairly interpreted can be regarded as conveying this meaning.

In explanation of such phraseology I need not consume time in demonstrating that the prophetic Scriptures very often fail to indicate the intervals of time between events predicted; the prophetic picture viewed on our earthly plane, like every landscape, delineates only the more prominent hills and heights, leaving us to

imagine the intervening plains and hollows. Then we must never forget the great principle that "one day is with the Lord as a thousand years, and a thousand years as one day;" of this the Mosaic record of the creative week is an illustration. But, in addition to all this, is not a passage like the following susceptible of a very simple explanation—"The hour is coming when all that are in the grave shall hear the voice of the Son of man, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation?" Suppose that I, in delivering an address to this meeting on the Shortness of Time, should conclude with these words: "The hour is fast approaching when all who now hear me shall die," would any one of you have difficulty in apprehending my meaning? Would any one go away supposing that in thus speaking I had made the extravagant assertion that every one of my audience should certainly draw his last breath in the same hour? Yet my words grammatically analyzed do certainly make that very statement, while, viewed in the light of popular address, they certainly do not. Now, Jesus Christ in addressing popular assemblies employed this very way of popular speaking; and we know there are several

passages which qualify and fix the meaning of Christ: for example, "The dead in Christ shall *rise first*," Paul asserts. This passage, I know, primarily teaches that buried saints shall be raised before living saints ascend to meet the Lord in the air; but, taken in close connection with three other passages I will mention immediately, I am inclined to give it a secondary meaning, viz.: that the dead in Christ *shall precede* in resurrection all the other dead. The passages I refer to are: "Christ the first fruits; afterwards they that are Christ's *at His coming*;—then cometh the end." "Blessed and holy is he that hath part in *the first resurrection*, on him the second death hath no power. "The *rest of the dead* lived not again till the thousand years were fulfilled." In relation to the final judgment we are informed that "the dead" (*i.e.*, the spiritually dead, are to be last raised) judged out of the things written in the books, those of the first resurrection being in Christ, having been condemned, punished, justified and accepted long before. While I say this, I do not pretend to have removed all difficulties that surround this point.

2nd. Another difficulty that crosses the path of many excellent brethren in connection with the pre-millennial advent of Jesus Christ is *the*

mode of His appearing. Some "pre-millennial" friends attempt to meet this difficulty by telling us that Jesus will first come quietly and without observation, secretly and noiselessly "like a thief in the night," and raise and abstract his people from the sinful world, somewhat in the same fashion we may suppose He spirited away old Enoch, so that he was discovered to be away only when his relations could not find him. This is called, I believe, "the secret rapture of the saints"—a proceeding, as its advocates tell us, that will neither disturb living sinners in their sins nor dead ones in their slumbers. Saints being thus "caught up to meet the Lord in the air" shall, they also tell us, abide with Him up there, hovering in mid-heaven for a long season. All this, I humbly think, is decidedly fanciful. Simple reading of the word seems rather to teach us

(1) That Christ will come "with power and great glory" even in the experience of his own people,—“as the lightning shineth from the east even unto the west, so shall the coming of the Son of man be;” “behold the bridegroom cometh: go ye out to meet Him.” We read that at the resurrection of Jesus many of the bodies of the buried saints arose and visited Jerusalem, and yet buried sinners lay in their graves undis-

turbed. This can be repeated on a much larger scale by the re-application of the same mighty power; (2) that His redeemed people who are caught up to meet Him in the air shall not *abide* there, but shall ascend only to meet—to welcome Him (as the wise virgins did the Bridegroom, as indeed we all are in the habit of doing at the sudden visit of a long absent and beloved friend,) and escort Him back to dwell with Him here; (3) after this “cometh the end” to all the world—“the day of the Lord as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat.” In reply to those who may object to this order of Christ’s revelation that it implies *two* days of the Lord, I may say that it is quite in harmony with the usage of sacred phraseology to call the entire millennial period, however long it may be, “the day of the Lord,” “the last day.” Taking this view of the phrase it is plain that the Lord’s appearance to his own people in resurrection forms the morning of that great day, and His appearance to raised sinners the evening of it. It is not a human day, but a divine day, commencing with the resurrection of saints, and closing with the resurrection of sinners.

It seems to me the prophetic programme of this grand series of future events may be found in chapters xvii. to xx. of Revelation. Shrinking from particular details the broader outlines of this programme appear thus:—Christ Jesus, “the Lamb,” shall descend with power and great glory, startle the world, raise his own people with bodies like unto His own glorious resurrection body, destroy and expel Mohammedanism, the Papacy and all idolatry, and imprison Satan with all his emissaries and agents, including all the avowed and obstinate supporters of every system of error and falsehood. This may involve, (I think it will), the sudden destruction of a large portion of the world’s population—perhaps a third part. When we remember how, within the last few months, famine, war and pestilence have decimated large populations in China, India, Northern Turkey and the Southern States of America, such a judicial sweeping away of a vast number of the human family cannot be regarded as at all improbable. After this has been done, Christ and His people, along with that part of the race that is prepared to yield absolute subordination to the laws of His kingdom, shall enter upon the conditions of things described in the xxxvii. Psalm, and corresponding scriptures.

I can see no difficulty in all this. Besides being scriptural, it appears to be quite as reasonable, plausible and feasible a scheme as any other. Miracle it is, of course; but any possible interpretation of the *modus operandi* of the Lord's advent must be realized miraculously.

I am aware that what is regarded as a very strong objection to the pre-millennial resurrection of the bodies of believers being taught from Rev. xx. 4 is grounded on the statement there made that "the souls" shall rise—a phrase which weighty authorities take to signify that "the spirits" of the ancient worthies and martyrs shall, *as it were*, rise and reign among men. If I may be allowed to indulge in a Greek criticism here, I would remind you that *psuche* is the word employed by the Holy Spirit in the verse referred to; and the word we know means "*the principle of animal life.*" Ample confirmation of this interpretation might be furnished from the writings of Paul, where, you all know, he employs *psuchikos* interchangeably with *sarkikos*. From this I feel compelled to conclude, as the only fair reading of the passage, that the Spirit of God speaks of the *natural* and *physical* resurrection of the saints. These saints, viz.: those "that were beheaded for the witness of Jesus, and for the Word of God, and such as"

(this is the obvious meaning of the original) "had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands . . . lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

V. SCRIPTURAL OUTLINES OF THE MILLENNIUM.

The main outlines of the millennial state of our world, it seems to me from all I have advanced, will be

I. Christ Jesus the sole Ruler, His word and will constituting the sole law; parliaments and party politics with all their expensive and cumbersome methods of governmental administration necessarily abolished; Jerusalem, from its antecedent history and the place apparently assigned to it in unfulfilled prophecy, as well as from its excellent geographical situation, the metropolis of the earth.

II. Christ's apostles and His risen saints, magistrates and governors everywhere—a species of aristocratic plenipotentiaries representing the monarch, in harmony with the important prophecy: "And the kingdom and the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High God."

III. The raised saints, possessing perfectly holy bodies and minds, and occupying positions of social distinction, forming a large portion of the world's population, their only influence shall, of course, be on the side of truth and purity; their lives, unvexed by domestic cares, (for "they neither marry nor are given in marriage") should be devoted to the superintendence, guidance, education and moral elevation of the human family; holiness of life and lip shall be the "prevailing fashion,"—the Monarch Himself, all the aristocracy, all the magistracy and a very large proportion of the community being holy in spirit, soul and body.

IV. In circumstances so very favorable to moral culture and spiritual enlightenment the conversion of the race as it rises will, of course, be a *very common* occurrence. Like children reared under the influence of really consistent Christian parents, young people will generally have a tendency to become true believers in Jesus Christ.

V. With respect to the rest of the human race—I mean the unregenerated part—they will feel themselves to be so decidedly in the minority and so subordinate they will naturally conform to prevailing custom—to dominant fashion; freed from all the positive temptations of Satan

and from the influence of evil example in the ascendancy, their natural depravity will lack congenial incentives to its development and the support of "countenance" in its manifestations, and indeed will remain almost entirely latent. Unconverted people will then, I believe, resemble both in sentiment and in conduct the Quakers and Mennonites of our own day, (many of whom are unconverted people) and be a quiet, industrious, harmless race, in whom all the grosser manifestations of sin and selfishness are repressed and covered by amiable behaviour and sound judgment. In short, mankind shall have arrived at the conclusion, (at which it is amazing they have not arrived ages ago), that Christ's simple law, "As ye would that men should do unto you, do ye even so unto them likewise," is, for all practical purposes, infinitely better than all the laws parliaments have ever enacted or courts of law enforced; they will have arrived at the conclusion that whatever may be wrong, *the sword* is no way of rectifying it; they will have become as heartily ashamed of national warfare as of the duel or Donnybrook, or the settlement of a difference between respectable merchants with their fists; armies and navies shall fall into disuse, because there will be nothing to fight about and nobody bad enough

to fight with; "they shall beat their swords into ploughshares and their spears into pruning hooks;" in short, our world shall have outgrown its selfish and ignorant babyhood, its boisterous, bragging boyhood, its blustering and swaggering, immature manhood, its quarrels and its gunpowder, its insane admiration of soldiers and drums, bugles and banners. No one will be mean enough or small enough to flaunt insult in the shape of "national colours" in another's face, or vile enough to tell lies about territorial boundary lines; every person you meet then, if he has not God's grace, will have at least sound common sense and courteous civility.

VI. To all this must be added the changed condition of the atmosphere, resulting from the expulsion of diabolical influence. Such atmospheric change will certainly make our earth an unsuitable soil for weeds and thorns and an uncongenial abode for noxious beasts and reptiles—these, I believe, will lose their present propensities or lose their lives. The earth shall be blessed with abundance and health, of which we can now form no adequate idea, for the good *shall be indigenous then*, not the evil.

VII. Mankind, unharassed by excessive or unwholesome toil, unexhausted by the excitements of war and of business as now prosecuted,

and free from physical diseases and death, shall have ample time to accumulate both knowledge and wisdom, and to use them both after they have been acquired.

But a serious difficulty that appears to many minds is, How can the present earth accommodate such a population? Many plausible replies could be made to this enquiry, such as: The earth may then produce an hundred-fold what it can now, with very little labour; the material difference in the various social grades of society may be swept away by a higher intelligence; the greater part of the world lies yet uninhabited, *e.g.*, South America, the central and western United States, the vast regions of Canada, the entire continent of Africa and Australia, and all the more northern territories, which the present severity of climate makes uninhabitable, &c., &c.

This, I think, may be accepted as a fair outline of the "Millennium;" and there is nothing extravagant or utopian about it. It is nothing more than the "restitution" of our world to what may be regarded as its original, natural, normal state—nothing more than the second Adam remedying the evil done by the first Adam *on the spot* where the evil was done, and *with the same materials*. This itself, apart from the prophetic Scripture, is, to me, a very strong presumptive argument.

VI. THE PERIOD OF CHRIST'S SECOND ADVENT.

With regard to the near approach of our Lord's second advent, I think all wise men will shun venturing to express any definite prognostications. These are times of rapid and startling mental and religious developments, of scientific progress, of political change. The last twenty years' history of Mohammedism, (if that be "the false prophet") and of Papacy, (if this be the apocalyptic "beast") seems very plainly to indicate the rapid and near approach of "the end" of their long-protracted usurpation and malign influence, while the remarkable progress of the preaching of the gospel in heathen lands during the last seventy years and the consequent emancipation of our race from the thralldom of ancient superstitions, seem to favor the hope that our Lord's second advent may be drawing nigh; and, for my own part, I cannot but say I devoutly pray this "blessed hope" may not be disappointed. For the sake of the church, as well as for the sake of poor humanity, I do heartily wish that the Lord Jesus would come back soon. Above all other things every devout soul must profoundly desire His speedy return. Yet we ought not to indulge ourselves in definite prognostications, for these reasons:

1. Jesus Christ has plainly told us "Behold I come as a thief in the night." "Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." The imprudent calculations of the pious Dr. Cumming, and the almost blasphemous presumption of Millerism, which have been so fruitful of infidelity and profanity are enough to warn us from meddling with things that are evidently "too high for us."

2. The first advent of the Messiah was expected long before it actually occurred; the name given by mother Eve to her first-born and the name she gave to her second indicate eager expectation followed by bitter disappointment in relation to the great promise about the woman's seed bruising the serpent's head; the burden of old Enoch's prophecy, (Jude informs us), was the coming of the Lord with ten thousand of His saints as an event then imminent; the Jews in the days of Malachi appear to have been seeking for the personal visit of the Lord as eagerly as Simeon and Anna four hundred years later; but, first and last, we all know that four thousand years at least intervened between the original promise and its fulfillment. Now, it seems to me, if in the wisdom of God four thousand years of preparation were deemed

necessary for the introduction of the first advent of the Messiah, it cannot be regarded improbable that as long a period may be deemed necessary to prepare the Church and the world for His second advent. In all calculations of this kind we must never forget the rule: "One day is with the Lord as a thousand years, and a thousand years as one day." Seven thousand long years of weary waiting to us is but one short week to Jehovah.

These things considered, perhaps the most Biblical way of expressing ourselves regarding the second and glorious appearing of the Lord and Saviour is the old orthodox way, viz.: He comes to His people at death or in personal advent. Don't misunderstand me to assert that the believer's death is the Lord Christ's advent, but do understand me to say, that the saint's death is to that saint, *Christ's "appearing,"* and that for these reasons, viz. :—

a. The believer who knows his real standing in Christ cannot *look down* into the grave, but *up*, to where the dying Stephen gazed. With condemnation and death the justified spirit has nothing whatever to do, because in Christ he stands far beyond them both: with the grave he has nothing more to do than with any receptacle into which he may cast some wornout

garment; "*in articulo mortis*" the ransomed spirit *springs up* in blessed life—(does not sink down)—emerges into day, and not into the gloom of a dungeon. Thus, both at the death of the body, and at the second advent of Jesus Christ the *believer's experience* is virtually the same, for in either case he is "caught up to meet the Lord," "absent from the body *he is present with the Lord.*"

b. We cannot but perceive that this old orthodox view of the case necessarily refutes the doctrine of modern materialism which asserts that the believer (as a unit) slumbers in the grave until the day of material resurrection, his life being extinct until it has been re-infused by the personal presence and power of "Christ who is our life." This itself is strong presumptive evidence, in my opinion. While the hope of materialism consists in a far-distant prospect of Christ's return to earth, the hope of spiritual faith is the *present daily waiting for* living fellowship with Christ in His glory.

c. Paul the apostle, in common with all other primitive Christians, waited for the Lord's second advent, but *his waiting* must have been consistent with his knowledge that the Lord certainly would not come back in his day. I understand him to tell the Thessalonians so

distinctly. Yet *the attitude of St. Paul's spirit* undoubtedly was "waiting for the glorious appearing of the great God and our Saviour Jesus Christ." To the Philippians he writes, "I am in a straight betwixt two, having a desire to depart and be with Christ which is far better; nevertheless to abide in the flesh is more needful for you"—words plainly indicating that he had no expectation of the personal advent of Jesus Christ before his decease. To the Corinthians he writes about being "absent from the body, and present with the Lord" in such a strain as to indicate that no other experience was expected by either him or them. Peter writes that he is "ready to be offered and the time of his departure is at hand"—he evidently did not expect the return of Christ before his death. From all such passages, which you know might be multiplied, it seems to me abundantly obvious that, whatever the apostles may have meant by Christians waiting for, and looking for the second advent of our Lord Jesus, *they certainly did not mean* that the event would take place during their own residence on earth. Now, if we wait for the Lord *in the same sense* as they did, we need not expect His personal appearing in our day.

When the Lord Jesus exhorted His disciples, "Watch, for ye know neither the day nor the hour wherein the Son of Man cometh," whatever they may have thought, *He did not mean* to teach that probably he would return during their lifetime; when He said to Peter regarding John, "If I will that he tarry till I come, what is that to thee?" whatever He meant, *He did not mean* that John would likely survive till His second advent, because He certainly knew that John would not. Whatever the Holy Ghost through the teaching of Jesus and of His apostles meant to convey to the minds of early Christians respecting the second coming of Christ, He certainly did not intend to make them believe that the event might take place in their day, because He knew perfectly well it would not. Whatever may have been the second advent hopes early Christians (including perhaps some of the apostles themselves) may have indulged, the Divine Spirit of Truth never conveyed to their mind a wrong impression—never gratified them with a delusion which could not be realized.

He meant they should believe either that the Lord Jesus would return during their residence on earth, or He did not. I say *He did not* intend them to believe that. He knew most

certainly that not one of them all should behold with mortal eyes the man Christ Jesus returning in the clouds of heaven, but that to each one of them Christ's real appearing would be after the emancipation of the soul from the body at death. God the Father, I am sure, never sent the Holy Spirit to convey to His children an untrue impression.

Now, the entire matter (so far as personal experience is concerned)—the hope and the mental attitude of the Christian—is practically in a nut-shell. The redeemed spirit in fellowship with Christ ought continually to *look up toward Christ*—"looking unto Jesus"—expecting His appearing—longing to be caught up to meet Him, whether from the midst of busy life or from the chamber of dissolution—yearning for nearness to Jesus Christ.

How such an attitude and such a hope can possibly weaken our holy desires or lessen our labors for the hastening of the personal coming of the Christ to our world in power and great glory, I fail to see. Between the hope and joy of "coming with Him" in the clouds of heaven and being "caught up to meet Him in the air," I confess I have no choice. If I am to "wait" for the second advent of Christ, I would quite as soon "wait" out of the body and present

with the Lord, as down here; at His advent I would be quite as well pleased to accompany Him from heaven as rise to meet Him from earth.

In conclusion, if it be asked, How can we hasten the coming of the Lord? the Scripture replies:

1. *Pray for it.* "Thy kingdom come, Thy will be done *in earth* as it is in heaven." "Even so come, Lord Jesus!"

2. *Let us purify ourselves for it.* "Every one that hath this hope in him purifieth himself even as He is pure."

3. *Work for it.* "Go ye into all the world and preach the gospel to every creature." The end shall come not until the gospel has been proclaimed for a witness to all nations. Let us work in the spirit of servants who are hourly expecting the sudden re-appearance of their Master.

This paper caused much comment and criticism, and aroused an interest in the doctrine of the Second Coming that is still felt.

THE BELIEVER IN CHRIST
AND
CHRIST IN THE BELIEVER :

AN ADDRESS DELIVERED BEFORE THE
CONFERENCE IN TORONTO, 1878.

1. Living faith in Jesus Christ constitutes A BELIEVER ; but an important question is, What *is* living faith ? I need not tell you that there prevails very commonly a vague idea of believing in Jesus Christ, while those thus believing scarcely know *who* Jesus Christ is, or *what* He has done. Such people believe in a name which to their mind represents no definite notion of either nature, character or work. On one occasion some years ago, I remember meeting with a young lady, apparently of superior social position, enquiring her way to Christ, and who indeed thought she had perhaps even found Him, on questioning whom, I discovered she really did not know wherein the nature and value of Christ's sacrifice consisted. She could not tell why the death of *any* good and religious man on her behalf should not be accepted by God as an atonement for her sin ; she had no idea that Christ's *divinity* was essential to the saving virtue of His sacrifice, and the value of

His righteousness. She believed in a name of three syllables. Now, I cannot but think there are a good many people of religious reputation who have never yet thought out an answer to the momentous question, How is it that Jesus Christ's personal sacrifice can take away human sin? while very many others are in the habit of affirming that His sacrifice did not really take away sin at all, but was designed to exert merely a moral influence on the mind.

I remember also the case of a young man in the old country with whom an elderly lady, taking part in a revival meeting, attempted to deal; and, she endeavoring to get his faith in operation, urged upon him to make an effort *to see* Jesus Christ—to *behold* Him spiritually; and when he stated his inability to understand what she meant, she answered, "Close your eyes now, and imagine that you see a man on a cross." When he had done as directed, she asked him if he could imagine the scene—the agony—the blood, and so forth, "for," said she, "if you can see Christ in this way, you are saved." I need not refer to the common but most erroneous notion that saving faith consists in "*feeling* you are saved."

There is also a very wide-spread opinion that saving faith consists of a strong *mental effort* to

believe—a striving and struggling of the mind to lay hold on Jesus Christ—a continual and painful clinging and hanging on to Jesus Christ by a desperate mental effort, something resembling the effort of a drowning man clinging to a plank.

All these aspects of faith, I must say, I regard as decidedly wrong and unscriptural; because true saving faith is simply our resting on the testimony—the record of God concerning His Son. Pious feeling or imagination and ignorant superstitious reverence for a mere name have nothing whatever to do with it. Faith consists of our crediting what the God of truth hath said, of trusting quietly and confidently to an historical fact about which we have had sufficient evidence, and which we, therefore, cannot but believe. Indeed, we believe everything we know on sufficient authority to be true, and that *spontaneously*, without any mental effort. When such truth is presented to us we believe it, and trust to it, because we really can do nothing else. Our faith rests down into quiet recumbency on the solid veracity of God's Word. It is not faith that saves us, but Christ; faith does nothing more than realize, appropriate and enjoy the salvation of Christ; faith, far from being *the cause* of our salvation, is, strictly speaking,

the *immediate result* of our knowing on divine authority that He took away our sins by the sacrifice of Himself.

“Faith is not what we see or feel,—
It is a simple trust
In what the God of truth hath said
Of Jesus Christ the Just.”

What Christ was and is, what Christ has done and promised is the genuine believer's resting-place and mightiest argument. When, therefore, we “believe with our hearts unto righteousness,” we trust to Christ's perfect and divine righteousness, claiming it as our own. In short, the true believer *realizes* his personal salvation forever perfected in Christ Jesus, and rests there in blessed peace. “The work of (Christ's) righteousness is peace, and the effect of (Christ's) righteousness, quietness and assurance forever.” So much for the word, “Believer.”

II. *What then is meant by* “THE BELIEVER'S BEING IN CHRIST?”

We have not far to seek an inspired epitome of this doctrine, for in the second chapter of his Epistle to the Colossians at the 10th verse Paul tells believers, “*Ye are complete in Him.*” This remarkable phrase I understand to teach that the believer has become so fully identified with Christ that Christ's completeness, whatever that may amount to, is his completeness—that,

in the sight of God, he is quite as "complete" as Jesus Christ Himself—that *what Christ is*, believers in Him are, and *as He is*, so are they. "Ye are complete in Him."

1. If it be now enquired, When did this union between Christ and believers begin, and what is its nature? the Scriptures reply in Ephesians 1st chapter, and 3rd to 5th verses: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places *in Christ* according as *He hath chosen us in Him before the foundation of the world*, that we should be holy, and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." "*Before the foundation of the world*," that is *when* the union between Jesus Christ and believers really began, *then* they were "*in Him*;" and the cause of this union was the choice of God. This glorious scheme of salvation in Christ and by Christ, you cannot but notice, is no second or afterthought of Almighty God, suggested by any unanticipated events of earth or time—suddenly struck out by the accident of sin, and the consequent extreme exigencies of ruined humanity; but a grand deliberate purpose predestinated in the perfect

calm of the by-past eternity. In confirmation of this precious truth you will remember that when Adam was created, he was formed in the image of God his creator. Now we know very well that God's likeness was not actually that of a man at the period of our first father's formation, but only in divine predestination and decree; therefore, when Adam was made he was formed in *the predestined* image of "God manifest in the flesh;" and, in harmony with this "mystery of godliness" in Genesis, we read in the epistle to the Romans that Adam was really "the figure of Him who was for to come,"—proving that Adam the man was the typical model of the Christ whom Jehovah had decreed before Adam was created to send to earth "in the fullness of time," whom divine grace had long before covenanted to send into this world as the Head and Representative of God's chosen people. We know, moreover, that the beautiful Eve was the first and most perfect type of the church, "the Spouse," "the Lamb's wife"—Adam, by inspiration, calling her Eve, "the mother of all living." As Adam was the "figure" of the coming Man Christ, Eve was the figure of the coming Church—"the Bride," and the marriage of this perfect pair performed by Almighty God Himself was the "figure" of the coming "marriage

of the King's Son," so beautifully celebrated in the forty-fifth Psalm, and in the nineteenth chapter of the book of Revelation, from the sixth to the tenth verses.

I need not occupy your time in the repetition of what is taught from every evangelical pulpit in the land that in all the patriarchal and levitical sacrifices and prophecies there was shadowed forth one great central event—the advent and work of the Messiah *in Whom*, (as is shown in the eleventh chapter to the Hebrews), even from the days of Abel, all the people of God have believed and represented so that Christ always has been the substance of all true religion throughout all dispensations—"the end of the Law for righteousness to every one that believeth."

In perfect harmony with this doctrine, viz.: the divine choice of God's people in Christ before the foundation of the world, and their predestination to the adoption of children, we find that when Jesus Christ shall gather all His elect close around Him on the final day of judgment, He will address them thus, "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." To understand this singular sentence we have but to remember that those very people

were "blessed of the Father" by being chosen by Him *in Christ* "before the foundation of the world," and thus the golden circle of divine grace is complete, (beginning in eternity and terminating in eternity—beginning in God and ending in God) when those chosen in Christ are glorified with Christ.

2. Believers having been thus *chosen in Christ*, are, after His assumption of their nature by natural birth, IN HIM PONTIFICALLY and REPRESENTATIVELY ; He is their Priest, their Mediator, their Vicar ; He is their one sacrificial Substitute. All he did in human form by work and sacrifice, by positive righteousness or passive suffering, He did *vicariously* on their behalf and in their stead. The apostacy asserts that the pope is God's vicar toward men ; the Word of God asserts that Christ Jesus is the vicar of believers toward God.

It is not necessary, I am sure, to consume the time of an audience like this in demonstrating that Jesus Christ is the one "offering for sins forever," and that there "remaineth now no more sacrifice for sin," nor that Christ Jesus is the one "Mediator between God and men," the sole *Pontifex Maximus*, "the High Priest of our profession,"—the entire apostolic epistle to the Hebrews (not to mention many other large por-

tions of holy writ) elaborates these great fundamental doctrines. Suffice it now to state there never was any saving or sanctifying efficacy in any other priestly offering or mediation, and that the faith of Jew or heathen, however sincere and conscientious it might be, which terminated in any other offering must necessarily have been utterly unprofitable. "It is not possible that the blood of bulls and of goats should take away sins," is the emphatic declaration of an apostle, while in the Psalms we read, "Sacrifice and offering thou didst not desire, burnt-offering and sin-offering hast thou not required," (that is such as were offered under the law) "then, said I," (a thousand years before Jesus was born in Bethlehem)—"then, said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God." Animal sacrifices, it is here asserted, were never required or desired by God. They were appointed to *teach* men, not to propitiate God. An important question arrests us here, "What book was all this recorded in?" It certainly was not in the books of Psalms or of the Prophets, for these were not written yet; nor was it in the books of Moses and the Chronicles of the Israelitish kings and wars, because these were only types and shadows; there remains but one fair answer, viz.: In the

volume of Jehovah's eternal purpose of which the great volume of Levitical Ritual was but the progressive illustration; while the Person speaking through David, can have been none other than the Messiah who had long before engaged to come to earth as the one true sacrifice for the sins of His people—the one true offering of perfect God-speaking righteousness—the great High Priest, and Victim, and Temple all united.

Thus, down through all dispensations and all ages has Jesus Christ represented His people *pontifically*; in the experience of every one of them the apostle's words have stood true, "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God *in Him*." This was the precious and all-important doctrine which for fifteen hundred long years was adumbrated in the morning and evening sacrifice, and was annually elaborated on the great day of atonement, the two goats furnishing a double type of Christ—the scape-goat on whose head Israel's sins were confessed and ceremonially laid, and the goat whose life-blood was poured out in sacrifice—both a most impressive and instructive representation of Jesus Christ's assuming and carrying the burden of sins reckoned to Him—imputed to Him, com-

bined with His judicial sacrifice of life in expiation of their guilt.

Thus, I repeat, was Christ Jesus "the end of the law" on behalf of His people, and they have ever been represented *in Him* pontifically before God. God never viewed them out of Him; no other real mediation or sacrifice than His own there ever has been on earth; all other priests and all other sacrifices being but shadows of Him, the great substance, the "grace and truth;" He was "the coming event that cast its shadow before."

3. Again, *Believers are in Christ* FORENSICALLY, that is, He is their legal surety before God, their Bondsman, their Security in law. The apostle in his epistle to the Hebrews, chapter the seventh, at verse the twenty-second, saith, "By so much was Jesus made the surety of a better covenant,"—words which certainly imply that Christ assumed the law, place and responsibility of others on whose behalf He stood bound. Suretyship we all know, and some of us to our cost, is a rich man becoming responsible for a poor man and if necessary meeting his responsibilities when they fall due. A surety is a "security," a guarantee, an endorser, whose name on any document binds him as a party to all its stipulations and penal-

ties, whatever these may be. In his short letter to Philemon, we have from the apostle's own hand his idea of the nature of suretyship. You will remember that the young man Onesimus had run away from Philemon his master; the fugitive, I suppose, got as far as Rome, where he appears to have met with Paul, the word of God from whose lips soon brought him to a knowledge of the truth as it is in Jesus. In such altered circumstances Paul advised the young man to return to his master Philemon (who was also one of Paul's converts), and sent with him this letter as an introduction. Reading the letter we learn further that Onesimus in running away seems to have taken with him some money of Philemon's, probably to defray his travelling expenses, and this made Onesimus feel very naturally distressed at the thought of facing the master he had so wronged. To meet this dilemma, Paul states that the young man returns to his master no longer a mere heathen slave, but a "brother beloved," and then goes on to say, "If he hath wronged thee or oweth thee ought, put that on mine account . . . I will repay it." Now the point I wish to bring out from all this about the converted fugitive is that the apostle Paul becomes security for Onesimus to Philemon, and I understand this to

be the true meaning of the word when Christ is spoken of in the passage under consideration as "THE SURETY of a better covenant." Just as a surety is responsible for the due fulfillment of all the engagements specified in a document in which his name stands, and for any amount it may promise to pay, so Christ stands responsible for all the legal obligations of His people to God; just as a bill endorsed by a kind and wealthy friend that friend stands bound by law to pay, in the event of the failure of the person on whom it is drawn, even so Christ's name endorses God's draft drawn on man for perfect, law-satisfying obedience.

To give another illustration of suretyship, I can imagine the case of a small Canadian town reduced to great poverty, with nothing before its inhabitants save a long winter and famine, and I can suppose a man as rich and generous as Mr. Peabody, in compassion for the wretchedness of the people, saying to a large storekeeper that he would be responsible for any goods they might require during the winter. Suppose then such a case of helpless penury and hopelessness met by such an instance of princely beneficence, and then tell me, in the following spring, to whom would the vast account for goods supplied to the penniless people of the whole town

be rendered by the storekeeper, and who would stand bound to pay it? Every one is ready with the reply, the account would certainly be rendered direct to the generous millionaire, and he would stand bound to pay it. Of course he would, and moreover, such a man, knowing that he had given his name as surety for the poor people, would never attempt to dispute his responsibility. His legal liability would be as unquestionable as if he had consumed all the goods himself. And such, I am persuaded, is Christ's personal responsibility *in law* on behalf of his people. Long before they incurred their debts and perpetrated their transgressions, He bound Himself to God Almighty for them, foreseeing their poverty and ruin. As their Bondsman he represented them to divine Justice and divine Law, and to God their great Creditor. And is He not answerable? The entire fifty-third chapter of Isaiah declares He is, and especially the seventh verse which, correctly translated, reads thus: "It was exacted and He became answerable, yet He opened not His mouth." "He opened not His mouth," because He had nothing to say against his people's obligations being exacted of Him. "He opened not His mouth" to dispute or debate his liability. They were secured *in Him*, and He was Surety for them.

4. Furthermore, *Believers are in Christ by*
MARRIAGE SETTLEMENT AND RELATION.

Various indications and illustrations of this aspect of Christ's intimate connection with His people are to be found in the word of God. For instance, in the forty-fifth psalm we have an account of what may, without any profane familiarity, be called the marriage of Christ with His church; in the Song of Solomon much more on the same subject; while in the book of the prophet Hosea we find the Most High addressing Israel with reference to His gracious dealings with them in the latter days: "And it shall be at that day, saith the Lord, thou shalt call me *Ishi*, and shalt call me no more *Baali*." "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness and in mercies, I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." The word "*Baali*" signifies master, the word "*Ishi*," husband. This is the relation the true Israel is to sustain to her Maker—she is to call Him, "*Husband*." In the prophet Jeremiah we meet with two wonderful passages of the same tenor. Speaking of the Messiah the prophet declares: "This is the name by which He shall be called, The Lord our righteousness;" and, speaking of

the spiritual Jerusalem, the church of the Messiah, he declares: "And this is the name by which *She* shall be called, The Lord our righteousness." No language can be employed more strongly expressive of the intimate marital relation between Jehovah and His people—the nuptial relation between Christ and His church. She calls Him Husband at His request, and bears His peculiar name and titles.

Throughout the New Testament we have the symbol of marriage introduced once and again for the express purpose of explaining the union of Christ and His church, as, for example, in the parable of the marriage made by the King for His Son, and in that of the Bridegroom and the virgins, and in the cry of John the Baptist, "He that hath the bride is the bridegroom;" then, further on, in the apostolic epistles we meet (*e.g.*, in Romans vii: 1-5, and Ephesians v: 22-33) arguments grounded on this relation and its mutual obligations, while in the book of Revelation we meet such language as this, "the Bride, the Lamb's wife," "the Bride hath made herself ready," "Blessed is he that is called to the marriage supper of the Lamb."

Now, we all know that in matrimonial relationship the husband is, legally as well as socially, the head and representative of his wife. If this

illustration, so frequently used by the Holy Spirit, and that too in connection with the matrimonial usages and ideas of eastern countries which certainly add immensely to its significance—if this illustration teach anything at all, it assuredly teaches that Jesus Christ is the full representative of His church in such a sense that she loses her separate individuality and singularity in Him, she becoming one with Him in His life and fortune and name, and He one with her by legally absorbing her personality in His. So much is this the case that, by the law of marriage, debts contracted even before marriage by the wife are by marriage constituted debts lawfully due by the husband. A striking illustration of the operation of this law has been recently furnished by the case of a man that not many months ago married a woman who previous to her nuptials with him possessed a few shares in the infamous City of Glasgow Bank—the entire responsibility of those shares being now laid to the husband's account, a responsibility involving him in financial ruin. Moreover, the husband is bound by the law of marriage to provide for and protect his wife until death; while the wife assumes titular distinctions corresponding in grade to any earned by the husband, so that the moment he becomes a duke

she necessarily becomes a duchess—he a king, she a queen. All this, I feel bold to assert, exemplifies fairly the relation believers sustain to Christ, and its necessary and legal results. Joined to Him in holiest matrimony they are constitutionally one with Him; Christ has betrothed and married the church, and in marrying her He has married all her debts and dishonors and responsibilities whatever these may happen to be, while He solemnly binds Himself to protect and provide for her. Paul, in the fifth chapter of his letter to the Ephesians is emphatic on these points. Read, at your leisure, the 22nd to the 33rd verses. On her part, the church being married to Christ has married His name and dignity, His wealth, strength and honor. And this marital union holds binding on both parties till death,—and when will that occur, since He is “the Life,” and she “hath everlasting life” in Him?

5. Once more, *Believers are* IN CHRIST CORPOREALLY—ORGANICALLY. I do not mean in the material, but in the spiritual and mystical sense. He and they compose one spiritual organization called in Scripture “the body of Christ,” as it is written, “we are members of his body;” He is the Head and believers are the members in particular of this body. At our convenience we

may see a great deal about this in the 12th chapter of 1st Corinthians from the 12th verse, where it is positively stated that "as the body" (*i.e.*, the human body) "is one and hath many members, and all the members of that one body being many, are one body, so also is Christ"—in the original the last clause stands thus, "so also is *the Christ*." At our leisure let us carefully compare this sentence with the wonderful doctrine enunciated and reiterated in the 17th chapter of John's gospel, where we find our Redeemer declaring that believers are one with Him in a union so very close that it can be compared with nothing save that union which subsists between God the Father and God the Son—a union which is mysteriously incorporated into the divine Hypostasis. There is no doubt in my mind that the Holy Spirit of inspiration intends us to believe that Jesus and believers are as closely, as permanently, as indissolubly one as the first and second persons of the Deity.

If the man Jesus be the head of the Christ-body, and if we are members of the same Christ-body, there can be no question that in the event of our being in moral debt, our Head must stand accountable for that debt. This is law: this is gospel. Again, if any of the Christ-members

have committed crime by which they stand amenable to law to the extent of capital punishment—namely death, Law will certainly hold the Head of the body responsible for that crime. We all know this is British Law: it is also precious gospel truth. If the right hand of a man commit murder the head of the man must expiate the crime by the suffering of capital punishment; it is not the hand or the foot of the guilty one, *but his head* that must suffer the highest penalty. *Law deals with the head alone.* Almighty God evidently regards Christ's relationship to His people in this very light, for, although it is we who have committed capital crime against the high jurisprudence of Heaven, it is He who dies on the cross under the imputation of sin and the burden of its lawful curse. "God hath made Him sin for us." God hath made Him "a curse for us."

Not only so, but whatever duties the members ought to perform the Head of the body is answerable for the full and proper performance of, hence it is written, "the Lord is well pleased for His righteousness' sake, He will magnify the law and make it honorable." And as to honors and wealth, whatever the Head may have or gather, His members must share. When David was anointed king and raised to the throne of

Israel *the entire man* was consecrated and enthroned—every particle of his person was constituted royal—he was “every inch a king.” Just so of David’s Son and Lord, “the Christ”—from the crown of His head to the soles of His feet He is royal and shall be glorified. The whole CHRIST-BODY is royal.

The Word of God states nothing more plainly, I had almost said, *nothing so plain* as this, than that Jesus Christ and his people are one organically,—that is to say, one perfect corporation, they the members and He the head, so that “the Christ” cannot be perfected until the very last and least member of His Body has been actually joined to it by regeneration and in resurrection. Stronger and more explicit language cannot be employed than that of Paul when he declares of the church that it is “His body, *the fullness of Him* who filleth all in all.” Jesus the individual is not the perfect and complete “Christ;” Jesus is the Head only; the whole church and Jesus united compose “THE CHRIST” perfected forever. Lest anyone misapprehend my meaning, allow me to say that when the change called regeneration is wrought upon a man that is the moment of actual living contact between the Head and the member; but, before that experience, as much as after it, Christ and His members are

one, they being "*in Him*"—in covenant, in law, in marriage. Jesus and His people constitute *the one Christ*.

Thus Jesus Christ "of God is made unto us wisdom and righteousness and sanctification and redemption."

(1) "*In Him*" we have "wisdom"—His wisdom, He being our Head, is ours.

(2) "*In Him*" we have complete righteousness"—we stand on the high legal platform of perfect justness before God, being "justified from all things from which we could not be justified by the law of Moses." Down from the bosom of the Father came the Son, and, by the assumption of our nature, linked Himself to us—to our nature, and our destiny, and by the same act necessarily linked us to Him—to His nature and his destiny, as it is written, "being in the form of God, He thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was found in fashion as a man"—"the likeness of sinful flesh;" thus humanized behold the Christ of God! Having thus taken on Him the nature, and accepted the low and ruined place of His sinful people, and being held responsible for them by virtue of the covenant He had made, He stands on this very earth to meet and dis-

charge their obligations; and those obligations He did meet and discharge. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and, by wicked hands have crucified and slain;" after having been accused, condemned and publicly executed, He is buried within the precincts of our great prison-house, the world. But, look again. Rising and leaving the prison-grave He is publicly and legally discharged and justified; that is, supreme justice declares Him free. Rising from the tomb He walks forth in broad day unchallenged; nay, He ascends to the King's palace, passes all the guards and gates, is greeted with public honors in the metropolis, is welcomed to the very Presence and elevated to the right hand of the throne. Now this very fact that the Lord Jesus, having *in our humanity* passed through all the humiliation, suffering and curse due to us, has emerged into such a state of life and peace and acceptance—this certainly is at the very least proof positive that He is justified from all the sin and guilt He bore; and it follows that every one member of His body must also be justified "in Him." Is it not plainly asserted, "He was delivered *for our offences*, and was raised again *for our justification?*" And does it not necessarily follow, "therefore

being" (thus) justified, by faith we have peace with God through our Lord Jesus Christ? Christ's agony and death for sin was our agony and penal death; Christ's curse was our curse; Christ's resurrection to everlasting life, on the other side of the curse and the death, is our resurrection to everlasting life; Christ's acceptance and glory with the Father are ours. This is the truth of the gospel; this is the apostolic doctrine of "the body of Christ."

Allow me now to quote only three passages from among many out of the Old Testament just for the purpose of showing that this has always been the Messianic truth:—"In the Lord shall all the seed of Israel be justified and shall glory," "In the Lord have I righteousness and strength," "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Thus the perfect righteousness of God Himself "is the righteousness of saints—divine righteousness put upon them.

(3) Moreover, Christ Jesus "of God is made unto us sanctification." "In Him" we are holy. Start not at this; it is the Word of God. There

is a gradual process of personal sanctification wrought by the Holy Spirit in the actual experience of every believer, but to this I do not now refer. When by faith the soul is united to Christ that soul is holy in the holiness of Christ—perfect and spotlessly holy in God's sight. As ancient Israel, represented in Aaron, stood before the Shekinah with the golden inscription on their foreheads, "Holiness of Jehovah," so all spiritual Israel now stand before the very presence of God represented in the One High Priest of their profession, "holy and without blame." *In Christ* the holiness of believers is as perfect as their righteousness.

(4) Above all this, Jesus Christ is made unto His people "redemption." In the connection in which it stands this word redemption is equivalent to glorification. Jesus Christ's redemption is ours. He is redeemed, having bought back His own life from the power of death and the grave, having bought back (as the "purchased possession") the inheritance which by sin we had forfeited, having bought back the glory He laid aside when He became man and was made sin for us; in all these aspects Christ being fully and forever redeemed, is also the full redemption of His believing people. As He is redeemed, even so are they. That

you may enter into this joy, beloved, look up at Jesus Christ in His glorified humanity seated on "the right hand of the Majesty on high;" the reason why He sits there *in human form* is because He is the Head of His body, the Church—REDEEMED HUMANITY. Enthroned with God the Father, there He sits, and, marvellous to tell, He still bears on His body the marks of the deadly struggle through which He has passed on His way to full redemption—there He sits, the sinner's Redeemer, (Himself redeemed from the pit of sin into which He descended on His mission of mercy), with the indelible *stigmata* of sin and curse and death on His person—glorified—deified. His position there demonstrates beyond all rational controversy that every one of those with whom he is identified as Head are already glorified "*in Him,*" because He is evidently glorified *for them.* Let all God's people gaze on Jesus glorified *and think:*—Before this world was founded the scheme of our redemption originated on that throne between the Persons of the Godhead, and the gracious covenant of peace there made was "between them both;" and this scheme of redemption, after having been wrought out here on earth by "the man Christ Jesus," it now stands forever perfected by His return to

that throne. There it began, and there it ends. On our account, beloved, the human Christ has been glorified, and we, members of His Body, are already virtually glorified too. He being there, it is only a question of time, not a question of certainty, when each one of us shall actually and experimentally rise to the glory and sit down with Him on the throne. We are part of "the fullness of Him who filleth all in all."

(5) These things being so, it is evident that the function of faith is not to make our salvation either more complete or more sure, but simply to realize and enjoy this, our blessed condition *in Christ*. As I said at the outset of my remarks, I now repeat, Faith saves no man; it is Christ Himself that saves to the uttermost. True faith consists of believing what God hath said about Jesus Christ, and simply trusting to what He hath done on our behalf and in our stead. When we believe we do nothing more than enter into that peace, hope and joy which the testimony of God concerning Jesus Christ is well fitted to impart. To show that this is the Scriptural idea of faith, I need only remind you that the guilt of unbelief is thus described by John: "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son."

III. Allow me now to venture a few words on the second part of the subject, namely, "CHRIST IN THE BELIEVER."

There is a text which, it seems to me, epitomizes this great doctrine; it is to be found in the Epistle to the Philippians, chapter 1, verse 21st: "*To me to Live is Christ.*"

1. What I have said about the believer in Christ being true, this must of necessity follow—his life is Christ's. If I be Christ's in gracious and everlasting covenant, in marriage, in law both pontificially and by suretyship, and in organic union—If He thus stands *for me*, I must also stand *for Him*. If He be my life, then my life must be His. As Jesus is "the Christ" in heaven, so every genuine believer is "the Christ" on earth—"members in particular" each one forms part of "the Christ;" for as *the Head* of "the Christ" is the Man Jesus, even so *the Body* of "the Christ" are believers, this one Head with these members composing THE ONE COMPLETE CHRIST OF GOD. Without the Head you have not the Christ, neither can you have the Christ without all His members. This being so, it is plainly demonstrated that no believer entertains a correct view of his position until he can intelligently say, "To me to live is Christ;" "I live, yet not I,

but Christ liveth in me." O my friends, this is a very solemn application of the precious doctrine we have been considering. What child of God, in the clear light of this great truth, dare now say, "to me to live is" to seek honor, accumulate wealth, or chase happiness; for me to live is—Myself! All these things the Holy Spirit sweeps away as unworthy of our thought or toil, while He points each of us to our union with God in the awful yet splendid syllables: "*To me to live is* CHRIST."

Jesus Christ furnishes us with an instructive illustration of His dwelling in believers and living through them, in His parable of the "true vine" and its branches. Because they are in Him, His vital virtue is in them, and naturally, (I mean by the operation of their new Christ-nature,) they "bring forth much fruit," and this fruit is proof positive that Christ dwells in them.

On this doctrine of fruit-bearing being the natural and necessary consequence of our union with Christ, Paul speaks very strongly at the commencement of his seventh chapter to the Romans, where he states that believers being dead to their first husband—the Law, and having come alive again in spiritual resurrection, and having been married to their second hus-

band—the risen Christ, they are so married that they “might bring forth fruit unto God,” viz.: spiritual children, as Paul himself did when he “travailed in birth” that Christ might be formed in the hearts of others the hope of glory.

Beloved, we prove ourselves “in Christ” only as we “live Christ;” and we live Christ just as the true wife *lives her husband*, by living under his name and in his house, by giving her mind and strength to his interests, by increasing and carefully nurturing those who possess his nature and bear his name. A family of well-trained children controlled by a loving, earnest mother, all dwelling in a home on the door of which stands the husband’s and father’s name, is the earthly symbol of Christ-life.

2. Time forbids me to dwell on the sweet sentence and all it suggests, “Christ in you the hope of glory;” and I must hasten on to lay before your pure minds two more passages of priceless practical value—they run somewhat thus: “Know ye not that your bodies are the temples of the Holy Ghost and that the Spirit of God dwelleth in you?” “As God hath said I will dwell in them and walk in them, and they shall be my people, and I shall be with them and be their God.” Our common translation does not render the apostle’s thought as

forcibly as it ought, for it is preferable to render the words thus, "I will dwell in them, and *walk about* in them," or, as we say, walk up and down in them. Now, permit me to ask what other language could possibly have been used to convey to our mind as strongly the idea that wherever a true believer moves Christ moves with him? As the believer's body walks about the divine Indweller walks about in it. "TO ME TO LIVE IS CHRIST."

This daily living of Christ in common life being accepted as fact, it may now very properly be demanded, what is then to be expected of God's people as the outcome of this their intimate relation to Christ? To this demand I must give response in apostolic language, "*Whatsoever ye do in word or deed, do all in the name of the Lord Jesus,*"—words which I take to teach that each believer *bears the name of Jesus Christ*, and that this sacred name is intimately associated with every word and every act of his daily life. Think on this, beloved friends! O may the thought startle us into solemn consideration! Whatever be the name you or I may bear to distinguish us among our fellow-men—for social convenience-sake, *our real name is "Christ."* This name indicates our gracious relation to God; it is the name by which we

stand identified in the covenant of grace; this name we have accepted in our Christian baptism. God and the Church and the world expect us, therefore, "to live Christ;" and well may Paul exhort us, "Whatsoever ye do in word or deed, do all *in the name of the Lord Jesus.*" There is no mere rhetoric in this strange expression. "*In the name of the Lord Jesus,*" we are to speak, to sit down to our meals, mingle with our relations, and perform the commonest acts; "*in the name of the Lord Jesus,*" we are to buy and sell, to plant and build, to borrow and lend, to work in the parlour or in the kitchen, in the workshop or in the senate, in the world and in the church. Every word and deed of our Christ-life ought to be Christ-like. True Christianity is nothing more than common, every day life lived out "*in the name of the Lord Jesus*"—is nothing more than saying and doing *all* that we do and say, "in the name of the Lord Jesus, and to the glory of God by Him." No more need I say, for no argument is needed to prove that this is the real normal condition of the genuine believer, for, he being *in Christ*, CHRIST IS IN HIM. O how grand is the believer's present dignity! how glorious his future destiny! how divine his associations! how solemn his responsibilities!—"The believer in Christ, and Christ in the believer."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, even to every nation, and kindred, and tongue, and people."—Rev. XIV. 6.

In all holy scripture, nowhere, perhaps, have we a more expressive and impressive illustration of what the Christian church should be and do than this symbol affords,—a mighty angel bearing God's message of mercy to all that dwell on the earth.

What should the Church of Christ be? *One mighty agent*, like this one angel, One! The Church, alas, is not one; the shame and weakness of the professed Church of the Lord Jesus are that it has been so divided and sub-divided into sectional fragments as to present to the world the spectacle of elements in a state of mutual repulsion; it cannot be denied that in some leading doctrines and in many religious forms, to say nothing of names, the modern church presents to the world such variety and diversity that no person can suppose Christ's earnest prayer in the seventeenth chapter of John's gospel to have yet been answered, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me,"—a oneness which certainly involves perfect unity in nature, name, purpose, word and aim.

While every sincere Christian heart must deplore the aspect in which the church of the present thus stands before the world, every such heart must draw comfort and hope from the consciousness that there is, underlying all this perplexing and humiliating diversity, an essential oneness of spirit and desire, out of which spring occasionally indications of oneness that are visible. And I do not know any aspect in which the Christian Church universal so really appears to be one in sentiment, aim, and honest effort as in its noble work through the Bible Society. In this organization at least, we have to thank God the Church does appear to be one angel, one heavenly messenger carrying to all mankind one heavenly message. By means of this honored organization, the Presbyterian and the Methodist, the Episcopalian and the Baptist hand out one and the same volume, and they hand it out to every person under heaven as the very best gift they can bestow; and when the person receiving it opens it, he finds much about God and eternity, much about the soul and its sin, and Christ and His salvation, but not a syllable about denominations. In this God-like effort alone, all Christians stand before the whole world in perfect Catholic unity, one "angel"—one mighty messenger of grace, bear-

ing heaven's glad tidings to the ignorant, sinning, and perishing human family. In the language in which the apostolic pen wrote the original of our text there is a wonderful unity of idea expressed, the words "angel," "gospel" and "preach" being all derivatives of the same Greek root—making the sentence run thus: "A mighty *angel* having the everlasting *evangel* to *evangelize* them that dwell on the earth?"

Our text having shown us what the Church ought to *be*—one angel, shows us also what the Church should *do*—evangelize the world with the everlasting evangel.

With these remarks on the *general aspect* of the passage before us, permit me now to attempt a short analysis of it. In this apocalyptic picture, we have

I. THE COMMISSION, PLACE AND WORK OF THE ONE GREAT CHRISTIAN AGENCY, THE LIVING CHURCH OF CHRIST.

(1) *The commission* authorizing the Church's action is apparent in the name "angel." A name suggesting at once the idea of a messenger appointed by the Most High Himself, with a special message to mankind. Angels do not act on their own responsibility and of their own accord; the name therefore excludes all idea of one going or working on his own authority.

As God Almighty alone can commission holy angels, so He alone can commission the Church; the Church is composed of those "called out" by God, such being the meaning of the original word; every believer, being a living member of the Christ-Body, has been necessarily "called out" to the active ministry of the Christ-Truth in some way; every Christian being by regeneration ready for heaven, and heaven being ready for him, there can be but one conceivable reason why he should abide in this world of sin—to be a witness for God, a messenger of mercy, a minister of grace amongst the lost. Few Christians are "called" to, or fitted for ecclesiastical office, few for the work of preaching and teaching publicly, but every one is called to *evangelize* somehow and somewhere; while there be men specially qualified for and commissioned to the official work of the overseer and teacher, the bishop and deacon, *all* Christians are called with "an holy calling," *all* Christians constitute the "chosen generation, royal priesthood, holy nation, peculiar (purchased) people" whose use is to "show forth the praises (virtues) of Him who hath called them out of darkness into His marvellous light;" to *all* believers the great commission applies, "the Spirit and the Bride say, come; and let him that heareth say,

come," for the gracious call of God in the heart is the real call to gospel ministry ; the poor woman of Samaria telling her story to the men in the streets of Sychar, as really as Peter, standing in the court of the temple delivering his apostolic message to Jerusalem sinners on the day of Pentecost, is part of the "mighty angel."

(2) As to *the place* of the Church in her work, it is, saith the text, "in the midst of heaven,"—an expression which I take to teach that the Church ought always to occupy a region above the common level of mere worldly life—a region in which she shall be free from earthly obstacles. In the world she should not be *of* it, but live *above* it—living, so to speak, on the wing of holy desire and activity.

The constitution of human nature is threefold; man is a trichotomy—*animal, intellectual, spiritual*; and this last characterizes the region in which the Church should strive to live and move, to breathe and work—above the *mere animal*, "the lust of the eye, the lust of the flesh, and the pride of life," subordinating all animal faculty and force to spiritual work; above the *mere intellectual*, subordinating the mind and its powers to spiritual aims and efforts; *above* mere business and worldly politics and

human associations, ever skillfully subordinating, bending and directing all these to spiritual objects and ends—having the affections thus set on heavenly things and the activities of life directed to heavenly work, the angel—the Church ought to live “in the midst of heaven.”

To this heavenly vision of the place the Christian Church should occupy, oh! what a melancholy contrast the professed church of our day presents! the sons and daughters of the King grovelling and burrowing in the earth, grasping among the greedy and struggling for self among the unregenerate selfish! Oh, brethren, when shall we acquire the habit of living “in the midst of heaven,” of keeping above the common low level of unrenewed humanity in the higher region of personal holiness, of living and moving in the heavenly atmosphere of habitual communion with God? In our every day walk and conversation when, oh, when shall we appear like this angel—like the messengers of the Lord, holding such a glorious commission as this of carrying the everlasting gospel to perishing men!

Whatever be their sphere or work in “this present evil world” the called of God, if they would be successful in the great work they live on earth to do, should ever keep “in the midst

of heaven," so that the world will see their "fellowship truly is with the Father and His Son" and their "citizenship in heaven."

"So let our lips and lives confess
The holy gospel we profess !
So let our words and actions shine
To prove the doctrine is divine."

That this state is one of holy activity must be very obvious from the aspect of the symbolic angel in the vision before us now ; John saw the angel "*fly* in the midst of heaven." This *flying* does not mean a presumptuous adventuring out of our proper sphere. Holy angels are not presumptuous. Nor does the word mean mere religious flights — flights of poetry or emotion or imagination or ignorant enthusiasm. Nor does it mean daring flights of architectural display in Church edifices, or flights of questionable financial speculation so frequently the accompaniment of such ecclesiastical architecture ; nor the flights of fanciful novelty in Church services ; nor flights of scientific doctrine, or bombastic pulpit eloquence—the skillful flying of intellectual balloons charged with heated gas and the display of religious pyrotechnics designed to interest, amuse, attract the unregenerate. No such thing. This *flying* of the angel—the Church, signifies a going straight to one object, like the arrow to the target, like the dove to its

nest, like the eagle to its eyrie ; it signifies a fearless rising over all earthly hindrances, human notions, worldly prudence, selfish caution, above the gravitating power of materialism,—above “the fear of man that bringeth a snare,” above religious names and hobbies, above the common standard of religious opinion and custom,—in short it is the daring of a dauntless faith, and a holy dignified earnestness of purpose and directness of aim, and a wide, liberal diffusion of the message of saving mercy, carrying it over all opposition and adverse argument to all nations and tongues and peoples. Such is *the place* and spirit of the Angel-Church of Jesus Christ.

(3) As to *the work* of the Church, it is, our text saith, the preaching or *proclamation* of “the everlasting gospel.”

Now, we all know that a proclamation can be made in two ways. There is the mode adopted by the ancient herald, the old English town-crier, or Scotch bellman, giving authoritative announcement with the sound of the living voice; there is also the mode common amongst populations the large majority of whom can read, giving governmental proclamations by means of writing and printing. This last, so largely honored by the Holy Spirit, is the method em-

ployed by the Church in delivering her message of divine mercy through the British and Foreign Bible Society. Thus to proclaim the gospel to every nation, tongue and people, to put into the hands and bring before the eyes of every child of Adam, in his own language, the message of divine grace, to circulate amongst every family of fallen humanity this divine Word as the royal proclamation of the King of Heaven is the work, the important business, the splendid and gigantic enterprise of the one living Church of Jesus Christ in her united effort through the instrumentality of the British and Foreign Bible Society—thus the Church fulfills her great apostolic commission, "Go into all the world and proclaim the good news to every creature."

II. THE SUBJECT OF THE ANGEL-CHURCH'S MINISTRY IS "THE EVERLASTING GOSPEL."

Not good news merely, like the cry of "A sail! A sail!" on board the drifting raft where a dozen poor creatures are famishing, or the distant sound of the bagpipes falling on the ears of the besieged in Lucknow, but "*everlasting glad tidings.*" If it be demanded what is this "everlasting gospel?" we answer, the story of Jesus Christ, of what He was, of what He did and said, suffered and promised, of how He died and why, of where He went and how He will return

again,—this old, simple story is essentially “the gospel,” the everlasting glad tidings. But more,—this entire book, called pre-eminently the Bible, is the gospel, for Adam of whom it tells, was the figure of Him who was for to come, the second Adam the Lord from heaven. Eden was the figure of the paradise of God which blooms in everlasting beauty, Eve was the figure of the Bride, “the Lamb’s wife,” Noah and his family, saved in the floating ark, a figure of souls saved forever; and every other portion of the Bible points directly or indirectly to Christ and so is “the gospel,” the patriarchal sacrifices and hopes, the varied levitical ritual, the sweet psalms of David, the history of the Judges and the Kings and the wars of Israel, the visions of seers and the mysterious predictions of prophets—all these constitute “the everlasting gospel,” because all these point to and terminate in Jesus Christ. And of this, I for one feel sure that the circulation of *the entire Bible* is absolutely demanded in these our days, if never before. In these days of unblushing and blatant heresy, when professed ministers of the gospel can subscribe creeds with mental reservation, when scientific atheism and rationalistic scepticism dare to arraign both God and nature at their bar and to assert anything feasible or plausible in

tones whose presumption is amazing, when, without either scruple or apology, men can lay the rudest and most familiar grasp on everything sacred and find public and respectable support while they do so—in these days it is more than ever needful that the people be made familiar with the whole Bible from the cosmogony of Moses to the apocalyptic visions of John. In these days when the apostate Church of Rome is re-arrogating her ancient place in protestant lands, and protestants are quietly tolerating her arrogance—denying the records of authentic history, pointing with unblushing confidence to her hoary traditions and demanding universal, including political submission to priestly power and papal infallibility,—in these days when even in professedly protestant churches ungodly and unspiritual men, having intruded themselves into the Christian ministry, are substituting ritualistic ceremonies for the apostolic simplicity of doctrine and worship, and when a broad denominational charity has developed into an all-comprehensive and almost boundless religious licentiousness, the people need above all things the authentic history of apostolic Christianity, demonstrating as it does the utter abrogation of everything ritualistic and sacerdotal. In short, the whole world needs to be brought back to,

and brought up to, this old Word of God, as the one and unchangeable standard of morals, faith, worship and life; and the great mission of the one true Church—the angel of God—is to keep us all to this Word as the everlasting verity, and to tolerate no deviation from it according to the commandments, tradition and theories of men.

We must industriously disseminate this gospel book as if it were in every detail and particular, as necessary and as suitable for to-day as for any day preceding, as if it were *indeed* “*everlasting*”—beyond change, or amendment or improvement—as if, in place of being behind our age, *before it*. And “*everlasting*” it is, because (1) It emanated from the heart and mind of the everlasting God, with whom is no variableness or shadow of turning; because (2) Its grand central figure is the divine Son, “the Lamb slain from the foundation of the world”—our world being but the stage on which the divine Drama, “The Christ” was to be enacted, and time and history being but the accompaniments, the scenery, the subordinate supporters in the development—in the manifestation of this central idea of God; this gospel is everlasting because, (3) It deals with man’s moral and spiritual nature, which is radically and substantially the same to-day that it was in the days of Cain and

Nimrod, of Nebuchadnezzar and Cyrus, of Julius Cæsar and Jesus Christ. Many wonderful changes have passed over the world and its population since then, I grant; civilization has taken the place of rude barbarism, the persistent industry of science has divulged and utilized many of nature's mysteries, popular governments and restless inventions have greatly multiplied all our domestic and social comforts; but men and women, whatever their knowledge and whatever their improved modes of living and travelling and communicating thought are, beyond all dispute, still spiritually fallen and lost; (4) This gospel is "everlasting" because it holds out to these ruined and lost ones a completed, finished, everlasting salvation. *The righteousness* herein provided is "everlasting," because it is divine—the personal righteousness of "God manifest in the flesh;" *the peace* herein spoken of is "everlasting," because it is peace grounded on and flowing from the work and suffering of God Himself; *the life* herein offered is "everlasting," because it is the life of the Eternal Jehovah, *the kingdom* to which it points is "everlasting," because it is not of this world, but stands beyond and above time, *in eternity*. Men and brethren, let us endeavor to receive deep into our souls the mighty meaning of this

word "everlasting!" In moments of despondency, when we have reason to fear our work is a failure, we may be hard tempted to doubt whether this simple ancient Bible gospel will meet satisfactorily the demands of our restless and aggressive age; whether in these times of such intense practicalness and rapid scientific enterprise, when from the wonder-lands of astronomy, geology, chemistry and comparative anatomy the excited cry, Eureka! Eureka! is ever and anon bursting, something else and something more than this oldest of all books may not, perhaps, be needed. Our text ought to settle all such doubt and debate, and re-assure our hearts. This Bible-Gospel is "everlasting," while Earth, Time and Man come in only as so many links in the long chain of Its antecedents and consequents. Looking at the history of the last four centuries, we cannot help standing amazed at the march of mighty intellect, and looking out into the future already blossoming with the promise of boundless possibilities, one dares not venture predict what the achievements of science and philosophy, mechanics, commerce and politics may be; our own descendants will no doubt contemplate with a quiet smile our boasted civilization, and exhibit as curiosities in some museum specimens of our boasted ma-

chinery ; all human customs and opinions must necessarily change by development ; but this one volume is an exception to the laws of development, its Divine Author having anticipated the minutest changes of the future, and perfectly adapted its statements and principles to all possible exigencies of its varied task, through all stages of the strange eventful history of humanity.

And this must be the profound and abiding conviction of the living Church of God, as against all opposition she steadily prosecutes her great work of spreading the Gospel, of pressing forward the world-wide advertisement and dissemination of Bible truth—this truth is everlasting. Never for an instant must the “angel” yield to the first insinuation of a doubt, that within the boards of this one Book, she holds life for the death, and light for the darkness of all ruined humanity in all circumstances, and at all times, however far future ; for the complicated and inveterate diseases of sin the sovereign elixir of immortal health ; for all the ills that flesh is heir to Heaven’s never-failing panacea ; God’s own everlasting catholicon. Let this conviction, my brethren, take full possession of us, and carry us forward. If there be dungeons yet to be

opened and fetters yet to be broken, if there be moral swamps yet to be drained and clouds of superstitious miasma yet to be chased away, if there yet be priestcraft to uproot and tyranny to strike down, we must feel persuaded—nay, *we are persuaded* that this one old gospel is the instrument by the honest use of which the gigantic task is to be accomplished, and that because it is “everlasting.”

And is not such a persuasion founded on incontrovertible evidence? After the youngest part of this gospel was fifteen hundred years old, what was it that aroused from the dishonorable and passive lethargy of ages the mind of Europe? If the Reformation inaugurated modern liberty, progress and manhood, beyond all question it was the Bible which inaugurated the Reformation. What was it that gave England and Scotland (and their colony in the North of Ireland) small and poor as they naturally are, the name of *Great Britain*, and their place of eminence amongst the nations? The free circulation of this Bible. What was it that within the last fifty years transformed the savage cannibalisms of the South Pacific Islands into communities of quiet, sober, industrious, pious men and women? What was it that but a few years ago broke the horrid spell of ages

and delivered the down-trodden, priest-ridden people of Italy and put ancient Rome under the protection of a free and intelligent parliament? What is it that is now acting like a charm on India and Japan, crushing out hoary devil-worship and blessing them with liberal institutions? Science? *No!* Political philosophy? *No!* This old Bible? *Yes!* Reason and argue as men may, the historical fact stands indisputable, the Bibles translated, printed and circulated by John Wickliffe and Martin Luther were the living seed of all these things. Popery, ignorance, heathenism and barbarism, have retired before the Bible everywhere; free institutions, personal independence, virtuous and happy homes, good schools and good health, good morals, good drains, good roads and good shops have everywhere followed this Bible. That all this is simply historical fact no man, whose opinion is worth a straw, will venture to deny. This one Book is *the power of God*. There is no religion, there is no philosophy, there is no political doctrine, there is no physical force at this moment on the face of the earth that wields one-half as much transforming and aggressive power as this one old Book. If you ask the reason why, there is but one answer. It is "everlasting" truth.

III. THE AREA OVER WHICH THIS "ANGEL'S"
—THE CHURCH'S COMMISSION EXTENDS: "EVERY
NATION, AND KINDRED, AND TONGUE, AND
PEOPLE."

Such is the vast sphere of action presented to the Christian Church. "The field is the world," said Jesus Christ. The British and Foreign Bible Society has for many years, without staggering at the magnitude of the prospect, accepted this enterprise. Whatever be the perplexing variety of phrenological type, moral status and political condition presented by the populations of different climes, this Book with the good news must be sent as a proclamation to all mankind, without respect of persons, because it is urgently needed by and perfectly adapted to every human being. No wider contrast can be easily imagined than that which obtains between the intellectually subtle Hindoo and the brutalized Bushman of Caffraria, between the metaphysical German and the superstitious, sensuous Spaniard, between the stolid Russian and vivacious, sceptical Frank, between the aristocracy of England and the savages of Central Africa; but this one Gospel, our text assures us, is quite as well suited to the one as to the other, —is quite as much needed by both. "Every nation, and tongue, and people" constitute the

parties to whom this message is addressed, and the day of Pentecost gave the Church of Christ the key to her great work. It is the "angel's" business to proclaim to every nation and people *in their own tongue* "the wonderful works of God,"—"the everlasting Gospel."

Would to God we were seized and filled and impelled by the omnipotent mastery of this conviction that the Gospel being everlasting must be of universal application!—that it is, without any modification or improvement whatever, adapted to the needs of all men, like the blessed common sunshine and common atmosphere, like pure water and wholesome bread. The beloved John in apocalyptic vision saw in the angelic symbol of our text that to preach this Gospel *universally* is the Church's destiny. Let us accept our glorious destiny, brethren! Let us push forward with a vigor unprecedented this grand Gospel enterprise. Let us arise to our work of translating and scattering, with an activity and liberality worthy of our high commission, this one precious volume, fully persuaded that everything dark, crooked, selfish and corrupt must shrink and vanish before it. As I have often seen the night mist hanging heavy on the flanks of a highland mountain quickly dissipated before a fresh breeze from

old ocean, even so, before this voice of the Lord, sin must yield and vanish. As the structure made by boys with snow in the cold moonlight must melt under the beams of the midday sun, as the mimic churches and fortifications ingeniously constructed by children with sand on the seashore must fall before the rising tide, even so, everything that is inherently weak, impure and wrong must ultimately melt and sink before the influence of God's everlasting truth, "the knowledge of the Lord shall cover the earth as the waters cover the sea."

About giving our help to many modern religious undertakings even to some of our denominational schemes, you and I may have honest scruples, there is so much of the impurity and ambiguity and frailty of human organization about them; but in this holy crusade of the British and Foreign Bible Society we may fearlessly invest money, work and prayer. There are no hidden dangers here. This is the predestined work of the church. As living members of the one true catholic church of the living God we have this Book of good news committed to us, and, having it, we hold in our hands the lever of omnipotence with which we may slowly but surely move and raise the world; having this we really possess that mighty power (long dreamt

of as belonging to the fabled "philosopher's stone") by which the baser metals of poor, fallen humanity may, by touch, be transmuted into the pure, the beautiful, the precious, the everlasting of the true golden age; having this living Word of everlasting Truth, amid all the perplexities of the present, all the failures of the past and all the boding darkness of the future, blessed be God! we hold in our hands the clue which will certainly guide us and many others into a brighter and better future beyond, where, amid the imperishable verities of everlasting life this everlasting Gospel shall be crowned with the splendours of an everlasting triumph.

HIMSELF HE COULD NOT SAVE.

He saved others; Himself He cannot save.—Matt. 27:42.

Moses, the meekest of men, once lost his temper, becoming so angry that in place of speaking to the rock as God had commanded him he struck it violently, passionately, with the rod which was in his hand. That sinful stroke, by God's grace, issued in a priceless boon to Israel, for sweet, clear, refreshing water instantly sprang from the rock thus smitten, gushing over the hot, dry sand, laving the feet

of the famishing, thirsty people. In that rock we have a type of Christ; in the hard, sharp stroke of Moses' rod a type of the cruel, bitter suffering to which Christ was subjected, and in the cool, crystal waters a type of the blessed results that flowed to the perishing. A harsh and cruel blow was our text, when sneeringly spoken to Jesus Christ by the chief priests, the scribes and the elders, but even this bitter taunt contains a blessed truth. Here we see springs gushing with a stream of spiritual life and blessing. "He saved others; Himself He cannot save."

Note this text furnishes, first, *the strongest and most unquestionable evidence of Christ's grace and power.* "He saved others." This is the voluntary testimony of men who cannot be suspected of partiality. It is not His disciples but the chief priests and scribes that, sneering and scoffing at the agonies of the crucified, said, "He saved others; Himself He cannot save." It is those men who poisoned the mind of the people against Him, perverted His sayings, who have watched Him for months with all the vigilance of sleepless malignity, tracked His steps like thirsty bloodhounds, bribed even His own friend to betray Him, suborned false witnesses against Him, and when these failed stirred up

the multitude to blind fury, unreasoning exasperation, that they should clamour for His blood, until poor, weak, time-serving Pilate, in order to prevent a popular insurrection, delivered Him up to their will. It is these men, His most malignant and implacable foes, whose lips bore this testimony, "He saved others."

And all around the cross, O! how many there were who could corroborate this testimony, even from the depths of grateful hearts, "He saved others." "Whether He be a sinner or no, I know not," cries one man, "but one thing I know; I was born blind and He opened mine eyes." "For thirty and eight years," cries another, "I lay at Bethesda yonder not able to crawl, but He came, saw, pitied, healed, and sent me home wondering, rejoicing with my bed on my back, a new life in my body." And besides these, O! how many more has He saved from disease, sorrow and hunger, derangement, death, nay, from guilt, sin, condemnation. Nicodemus, the pious Pharisee; Zacchæus, the publican; Peter and Andrew, the honest fishermen; and the woman taken in adultery, all people, of all kinds can say, "He saved others."

Time fails me to tell all He did in saving others. Here in this book is the simple story of His blessed life and pure benevolence, telling

us how He wandered on foot beneath the burning Syrian sun from Galilee to Judea, and from Judea back again to Galilee, opening the eyes of the blind, and unstopping the ears of the deaf, causing lame men to leap as the hart, feeding the hungry, raising the dead and preaching to the poor the glad tidings of great joy. "He saved others." That is true. "He saved others;" enemies and friends must unite in their testimony on this point, without fee or reward, mercifully, generously, graciously, he saved others.

" Let us notice in the second place that *the great and only mission of Christ on earth was to save, to bestow upon the sinful and the lost, eternal salvation.* "The Son of Man came to seek and to save that which was lost." All His miraculous performances in the way of physical and temporal salvation were only illustrations of His power to save. He gave bread to the hungry to teach that He was the bread of life which came down from Heaven, of which a man may eat and live forever. He healed the sick and raised the dead to show that He was able to heal the sin-sick soul, and raise from worse than death those who were dead in trespasses and sins. It was foretold of Him before His birth that his name should be called Jesus, for He would save

His people from their sins. Note that all His miraculous favours bestowed on the bodies of the people during His pilgrimage on earth were but proofs of His *ability* to benefit, revive, purify, save the soul. Jesus Christ's mission was to *save*.

Let us notice in the third place *the plan of this salvation*. The method by which Christ saved others was by *substitution*. "He saved others; Himself He cannot save." It is a precious truth that Jesus Christ saved others, but here is a more precious truth still: "Himself He cannot save." More precious! Yes. This is the foundation, the root, the cause of salvation, the excellence, perfection, permanence of His salvation. True, He might have saved Himself the humiliation, sorrow and death. Seated on His lofty throne amid the unclouded glories of Heaven, He might have chosen to remain while incense from ten thousand censers shed fragrance around Him, and the sweet melodies from ten thousand harps arose into His ears. He might have saved His refined sensibilities from all contact with the vileness of our sin, saved Himself all trouble, toil and grief and allowed us and our fathers to eat of the bitter fruits of our own doings, and drink to its dregs the cup of our own curse. He was on the throne of Godhead,

under no obligation to us; for no claim whatever can the clay have upon the potter, the creature upon the creator. Those who had disobeyed His law, madly questioning His right to reign over us, He might have left *alone*. He might have left us to go down to damnation, or with one syllable of His lips have blotted our world from His dominions, and our race out of existence, and thus have removed the paltry, moral nuisance from His sight. I cannot understand why He did not do this. Why the God of Glory did not save Himself the humiliation of lying in the manger of a stable. Wonder, O heavens, be astonished, O earth! Why did He not save Himself the deep degradation of dwelling in the disreputable town of Nazareth, the toil of wandering throughout Palestine, the penury and poverty that drove Him to and fro, houseless, outcast, while birds of the air had nests and even the foxes had their holes? Why, O why, did He not save Himself the ingratitude of the multitude, the insolent, malicious, craft of the scribes and pharisees, the black-hearted treachery of Judas, the solemn mockery of Pilate's judgment hall, the cruelty of Herod's rude soldiers, the awful agonies of Gethsemane, the cursed, bloody doom of Golgotha, the humiliation of lying in a borrowed grave? Why?

why? There is but one reason, one awful reason. Had He saved Himself you and I must have been lost, eternally lost. His great, loving, tender heart determined to save us, and He came to seek and to save that which was lost. But this He could not do but by substitution. If there had been a law that could have been set aside with impunity, if there had been any other plan that could have been devised, He might have done otherwise, but the law of God had to be treated with respect. There was no other way and if He would save us He must stand in our stead, bear our load, pay our enormous debt, keep and fulfil the law we had broken, meet and exhaust the terrible death penalty we had incurred. And all this He did to save us. He bore the sinner's sin, He carried the sinner's sorrow; "the chastisement of our peace was upon Him, and with His stripes we are healed." The cup of divine wrath He drank. The crown of thorns wreathed His temples, appropriate crown while He bleeds to death on the cross. "He bare our sins in His own body on the tree." "He took away sin by the sacrifice of Himself." He saved others, therefore Himself He could not save.

Himself He could not save for justice must be done,
And sin's full curse must fall upon the sinless one.

For nothing less can God accept

In payment of the dreadful debt.

"Himself He could not save."

He bore the sinner's damning guilt

When on the cross His blood was spilt.

Note in the fourth place that *Christ was bound to save sinners by not saving himself.* "Himself He cannot save." This was literally true. When the scribes threw this biting taunt at Him why came He not down to vindicate His divinity, to demonstrate His power? He could not. With awe, with gratitude I say, *He could not.* The everlasting covenant of redemption had been made with Him and the Father. He had become responsible for His people. The Father had given them to Him in the covenant of grace, and the bargain of saving love bound Him. It was not the iron nails that held Him fast, it was love stronger than death. Love forged the nails, love spun the cords, covenant love brought Him down, put upon Him our nature, hung Him on the cross and laid Him pale in the tomb. He saved others, therefore Himself He cannot save. Himself He could not save because He had solemnly undertaken to be the sinner's substitute and surety, because there was no other possible way of saving others from

sin but by the cross, by the curse and death of the cross. O for faith to accept and appropriate Thee as a substitute, O Lord Jesus !

“ O Christ what burdens bowed Thy head ;
My load was laid on Thee ;
Thou stookest in my sinful stead,
Bearest all my ill for me.
A victim led, Thy blood was shed ;
Now there's no load for me.

Death and the curse were in my cup :
O, Christ, 'twas filled for Thee !
But Thou hast drained the last dark drop,
'Tis empty now for me :
That bitter cup, love drank it up ;
Now blessings draught for me.

The Father lifted up His rod :
O Christ, it fell on Thee !
Thou wast sore stricken of Thy God :
There's not one stroke for me.
Thy tears, Thy blood, beneath it flowed ;
Thy bruising healeth me.

The tempest's awful voice was heard,
O Christ, it broke on Thee !
Thy open bosom was my ward,
It braved the storm for me.
Thy form was scarred, Thy visage marred ;
Now cloudless peace for me.”

Note then that by Christ's blood, death and resurrection, sinners are justified, justified from all things from which they could not be justified by the law of Moses, and being thus justified “ by faith we have peace with God through our

Lord Jesus Christ." When we believe we have peace, for "there is now no condemnation to them which are in Christ Jesus."

In the fifth place a few words of application. Beloved believer in Jesus, if to save you Jesus thus bore shame, agony and death, O how secure is your salvation now that He lives for you, lives in your nature, lives to apply the benefits and carry out the purposes of His blood-bought salvation. If He hath saved us by not saving Himself why should we ever think of saving ourselves from any sorrow or suffering, toil or expense or loss that may fall to our lot in trying to promote His glory? O, let us learn from Christ's cross and passion to sacrifice ourselves for Christ and others.

If He hath already saved us from sin and hell by not saving Himself how can we ever doubt that he will save us to the uttermost? Here is One who *cannot* save Himself because He saved others. God Almighty charged our sin and death upon Him so that He cannot save Himself. He who conquered hell and the grave and came off more than conqueror over sin is One who is able to save.

Unbelieving souls let me say one word to you. "He *saved others.*" Scribes and pharisees could say that. There was more than sufficient

evidence of that fact all around. How many of you can say that? "He saved others." Friends, companions, brothers, sisters, nay, all the world but *me*. And, ah! sinner, as this was true then, it is true now. When these days of grace are gone, when Sabbath bells and sermons are silenced, and we shall all meet at Christ's judgment seat it will be as true then. In that company, divided into two, which will then stand before Him, will it then be your awful lot to stand on his left hand, to gaze across at the redeemed and then to turn away into the darkness forever with my text upon your lips, "He saved others"—all those others but *me!* ah, me! "The harvest is passed, the summer is ended, but I am not saved."

BEFORE THE FOUNDATION OF THE WORLD.

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.—Eph. 1 : 4.

"All spiritual blessings"—everything from first to last that pertains to divine benediction in relation to our race, all the good that God hath spoken concerning spiritual Israel, Paul has informed us in the preceding verse is in

Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." And as for Christian experience, all the special blessing any child of God ever experiences upon earth, he experiences through faith connecting his soul with Christ—he draws from Christ, out of Christ, by faith.

Faith does nothing more than *connect* the soul with Christ, the source and treasury of all spiritual blessing.

Let me take a simple illustration. I have water flowing in my house because my house is connected by unbroken pipes with a distant great stock of water. We have light in this hall to-night because of an unbroken connection existing between these jets and the stock of gas at the gas works. Just so have we all spiritual blessings, all true light, all living water, because of our connection with Christ, by faith. And this is all our faith does in the work of salvation. Faith can create, make, originate no blessing. Out of Christ, in whom all spiritual blessings are stored, there is no blessing in store for any one of a spiritual kind; and there are but two classes, those in Christ, and those out of Christ, the blessed and the cursed.

Such is the teaching of the third verse, and our present text very, very strongly confirms this doctrine, asserting in the

First place, that "all spiritual blessings" now take that particular direction they DO take, and terminate, on those objects on whom they DO terminate, in accordance with a transaction that took place "before the foundation of the world."

This is the cause and reason why any of us have been blessed; this is the measure of the blessing we have received. "According as He hath chosen us in Him before the foundation of the world." Why and wherefore. "*According as.*" The meaning of these words as Paul wrote them is this: Before the existence of the present order of things—before this universe as it now stands was arranged—before yonder sun was situated at such a distance from this earth, or the various planets at such a distance from each other—before the ocean was put in its place, or the mountains in their places—before the seasons began their annual march, or any of the creatures took their present form—before the first and fundamental stratum of our world was deposited, all the arrangements of grace were completed. "He hath chosen us in Him before the foundation of the world."

Astronomers and evolutionists tell us marvelous things about nebulae, about atoms, which, as they say, through incomprehensibly long periods have undergone very slow and gradual changes—through millions of ages concentrating, combining and developing into suns and worlds. These atoms, these nebulae are the basis or foundation of the universe. In the light of modern science then here is Paul's statement, before these atoms were atoms, before these nebulae, before this impalpable dust floated in ether, that arrangement was made according to which anyone chosen in Him should be blessed. Altogether before and outside of creation, and altogether independent of the creature, the great work of divine and saving grace began, the grand scheme of "all spiritual blessing" was completed between two persons—God the Father and God the Son—No others except the persons of the Godhead were present on the occasion, no others were consulted or took any part. "He hath chosen us in Him *before the foundation of the world.*"

Our text emphatically says that it is *according* to this most ancient and absolutely sovereign arrangement "before the foundation of the world," that all spiritual blessings were bestowed upon the apostle Paul and the Ephesian Christians to whom he was writing.

Can we apply to ourselves this *us*? then,

Before Thy hands had made
The sun to rule the day,
Or earth's foundation laid,
Or fashioned Adam's clay,
What thoughts of grace, peace, mercy flowed
Within Thy bosom, O my God !

So much for the extreme and honorable antiquity of the plan of redeeming grace.

Our text tells in the second place that *the one reason why any sinners have been blessed "with all spiritual blessings" is the sovereign choice of God.* Just look at the text again, "According as He hath CHOSEN us."

The passage might be more properly rendered, "According as He hath *elect*ed us in Him."

Unrenewed and unsubdued human hearts rebel against this doctrine. But which of God's doctrines does the human heart not rebel against? The natural mind being enmity against God, *naturally* rebels against the teaching of the holiness of God and His law, the doctrine of the depravity of human nature, the helplessness of him who has sinned to save himself, and salvation by faith alone, and against the necessity for personal holiness, without which no man shall see the Lord; in short, against everything God-like or Godly. No wonder then there has been rebellion against the doctrine of divine sovereignty and election.

Of course, there can be no objection to people speaking their mind freely on this and every other subject, but everyone of us that considers the matter candidly cannot but see at a glance that it is a terrible proof of the alienation of our hearts from God when we are profane enough to question His right to arrange His own affairs and dispense His own favors according to His own choice. Your objection, my dear sir, to the doctrine of divine election amounts to this: You deliberately call in question the wisdom of Jehovah's opinion, the righteousness of His arrangements and choice. You virtually declare that if you *could prevent God* from having His choice you would. You declare it as your opinion that it would be better for you to choose than for God to choose; it would be better, wiser, more righteous to trust the heart, mind, judgment of sinners than God Almighty Himself. I well know what this state of mind is, for I have felt and fostered it for years, in opposition to the revelation of God. Note well, in this passage and very many more, God tells us *He has made choice* of the objects of His grace "before the foundation of the world;" and there is no attempt made in Holy Scripture to disguise this; and the Holy Spirit offers no apology to us for God's having done

this; and God gives us no reason for His having done so, but that *He has done it*, long, long ago, done it in the perfect calm of eternity before the opinion, or conduct, or condition of any creature could influence His choice in the slightest. "He hath chosen us in Him before the foundation of the world."

Surely this fact is enough that an infinitely wise and good God has done it. Surely we can bow the head and accept of God's gracious will as being wise and good, right and best. Surely we cannot imagine that had He consulted any creature His choice could thereby have been improved upon!

Does it not seem obvious that God Almighty has a perfect and indisputable right to choose any of His own creatures to any position or any destiny He may please? "Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" Out of the one lump—out of the one general mass—the one chaos—out of the same material, He made vegetables and minerals, birds and fishes, animals and man. To all these creatures He gave the form, the nature, the qualities, the destiny He pleased to give them; and on the very same principle to whomsoever He pleases, He has given "all spiritual bless-

ings in Christ." His grace, His blessings are absolutely His own. We have no lawful or natural right to them or claim upon Him. All this our text distinctly tells us. It tells us that before the foundation of the world God chose those persons in Christ whom He does bless with all spiritual blessings in Christ.

To the question, "Why have we, from our earliest infancy, enjoyed the spiritual blessings of this Word and Christian ordinances, while millions and millions of our fellow men have been born and buried in the darkness and horrors of heathenism?" our text replies—"He hath blessed us with all spiritual blessings according as He hath chosen us before the foundation of the world."

To the question, "Why have some of us experienced the priceless spiritual blessings of saving grace, while thousands around us in the same land, the same city, apparently enjoying equal privileges are still far from God and holiness?" Our text replies again that He hath chosen us before the foundation of the world.

It is not for any good in us naturally more than there is in any other people that we are blessed. For *all* spiritual blessings the text points us up to Christ's fullness—to God's sovereign choice—back beyond creation into

eternity, long before we had any moral qualities at all.

Is *faith* a spiritual blessing? "By grace ye are saved through faith, and that not of yourselves, it is the gift of God," and we read of "Faith of the operation of the Holy Ghost." Is *enlightenment* a spiritual blessing? Jesus says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father: for so it seemed good in thy sight."

Is *conviction* a spiritual blessing? Jesus says again, speaking of the Comforter. "He will convict the world in respect of sin, and of righteousness, and of judgment," (revised version) and again, "The wind bloweth where it listeth, but thou canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit."

Is *repentance* a spiritual blessing? Peter says: "God hath exalted Jesus with His right hand, a Prince and a Saviour to give repentance to Israel and forgiveness of sins."

Is *sanctification* a spiritual blessing? "Sanctify them through thy truth."

Is *willingness to obey*?

"It is God that worketh in you both to will and to do of His good pleasure."

Is adoption?

"Having predestinated us unto the adoption of children," "Ye have received the spirit of adoption whereby ye cry Abba, Father."

And when we get to glory it will be because of the fact expressed in these words: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world."

Note well then, while it is a fact that this glorious gospel of the grace of God is free unto all, adapted to all, it is also a fact that every one who actually receives spiritual blessing receives it as the result of God's special election.

"God hath no pleasure in the death of the wicked," but alas! they themselves have pleasure in their own death. "The Spirit and the Bride say come," but alas! they will not come.

"No man *can* come to me, except the Father which hath sent me draw him." Why can they not? "Ye *will* not come to me, that ye might have life."

"No man can come unto me except it were given unto him of my Father." Why? Because "the natural mind is enmity against God."

Such is the moral obliquity of the human mind, perversity of the human heart, the deeply

rooted enmity against God's nature, truth and character, ways and plans, that, unless God choose for us, we will never choose Him. Even to the apostles Jesus said, "Ye have not chosen me, but I have chosen you."

A momentous question is, shall God then leave us all to choose for ourselves, and perish in our sin? Rather than we should all thus perish in our willfulness and waywardness God hath graciously chosen for us. "He hath chosen us before the foundation of the world."

The answer of the old lady when asked the question how she could believe God had chosen her before she was born, had reason in it when she asked in reply, "And how could I believe anything else? If God did not choose me before I was born, there has not been a moment ever since, it was a deal easier for Him to choose me before I sinned than after."

Let us notice in the *third* place. *God the Father's gracious choice of sinners was "in Christ."*

Look at the text, "According as he hath chosen us in Him" (*i.e.* in Christ).

It is utterly impossible for the Holy God of heaven to choose sinners *in themselves*, and for their own sakes, or because of their own good qualities. His holiness must loathe them; His

truth must banish them from His presence and his glory ; His perfect justice must punish them with everlasting punishment ; but in Christ, the perfect man, all who attain to spiritual blessings are chosen. And so Christ is the federal head of God's chosen people. Just as Adam was the head of his people, so Christ is the head of His. "He hath chosen us in Him." Their standing or falling depends on Him. His fortune and fate are theirs, and now, Christ having stood His trial triumphantly, in Christ they are blessed with "all spiritual blessings," because *in Christ* they were chosen before the foundation of the world. This choice was absolutely sovereign. Just as God chose a certain quantity of clay without consulting the clay, and fashioned it into a man, and breathed into it the breath of life, and chose that all the inhabitants of this world should come from one man by natural generation and possess his nature ; just as God chose from among the idolaters of Chaldea the man Abram, and without consulting any of them chose his descendants through Isaac and Jacob, to inherit the land of Canaan, and to be His special favorites, so, God Almighty, before the foundation of this world, and without consulting anyone of our race, chose to the enjoyment of "all spiritual blessings" all

Christ's spiritual offspring, all the Children of His only begotten Son. All believers are Christ's offspring spiritually. They are believers simply because they have been born again. Their living faith is the manifestation and evidence of that spiritual life they derive in regeneration from Christ. As really and truly as we all are by *carnal nature* children of Adam, so really and truly—not figuratively, but actually—all believers are Christ's children, Christ's spiritual seed.

In this relation to Christ they possess the life of God. They are "partakers of the divine nature." God hath sent the spirit of His Son into their hearts crying Abba, Father, and since they are thus "children, they are heirs, heirs of God and joint heirs with Christ."

So much for God's side of it. Let us look at it from the side of human experience for a moment, for after all that is the side with which we have to deal in practical life. By faith we can all become children of God. "Ye are all the children of God by faith in Christ Jesus."

I know not who are God's elect ones; but this I do know, that ye can all come into Christ by faith, if ye will, and "Whosoever cometh unto Him, He will in no wise cast out."

As when the deluge descended from Heaven to drown a sinful world, no human being was safe but those whom God had shut in the ark, so when the long promised deluge of flame shall descend no one that is not in the ark of safety, Christ Jesus, shall be safe. My sister are you *in Him*? My brother are you *in Him*? Out of Him there is no spiritual blessing; out of Him there is no salvation, no eternal life; out of Him there is nothing but curse, death, blackness and darkness and tempest forever.

Up to this point we have been considering the first part of the text; let us now look at the second clause "That we should be holy and without blame before Him in love." Against the doctrine of the sovereign and unconditional election of God's own people "before the foundation of the world," one of the most serious and weighty arguments urged by those who object to it, is that it gives professed Christians free license to sin. Excuse my plainness of speech if I characterize this opinion as one of the most unfounded of statements—one of the very basest of slanders ever invented and propagated by Satan. Once and again against the doctrine of saving grace has this slander been used. Paul met with it more than once in his ministry, so we need not be surprised at it cropping up now

and then; and as if our text was written purposely to combat this heresy, it tells us in the *fourth place that God's election of grace in Christ is* UNTO PERSONAL HOLINESS.

Read the text in connection with what precedes it: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

Those who deny and denounce this doctrine, because, as they think, it encourages believers in sin; and those misguided and deluded professors who live in the sins they love, and justify their God-dishonoring conduct by telling us that, being elect, they shall certainly be saved at last, whatever they may do or not do,—both these classes of people grossly misrepresent this doctrine and belie the grace of God. For whenever the Holy Ghost speaks of God's election, He almost invariably takes care to tell us that it is *to holiness*. Foreseeing how the precious doctrine would be abused He has carefully guarded against this. Let us take a few samples of the manner in which the Bible speaks of this. "Ye have not chosen me but I have chosen you,"

says Jesus, "and *ordained* you, that ye should go and *bring forth fruit*."

"Ye are a chosen generation ; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light," says Peter.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," says Paul.

"If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," says Jesus to His disciples again.

"Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," says the man who denied his Lord, and then went out and wept bitterly.

In perfect harmony with these passages, our text tells us that God elected believers in Christ *that they should be holy*. *The very object* God Almighty had in view in selecting the subjects of His Grace, before the foundation of the world, was "*that they should be holy and blameless before Him in love*." When, in the remote eternity, He was making His plans of creation He resolved to have some holy and blameless

person in this world. Whatever might come of Adam and his posterity as the result of his probation in Eden, God determined to choose and to reserve to Himself some at least of the human race upon whom, come what might, His holy eye could rest with pleasure, His holy affection could rest in love, and so He chose, He elected His people in Christ to be *holy* and *without blame*, *holy* meaning *separate* from the sinful world in nature, taste, habit and practice, and *blameless* without blame—without any blame being righteously attachable to them.

Viewing the doctrine of divine election in this Scriptural light what objection can any reasonable man entertain toward it? Is it not in perfect accordance with other doings of God of which we are well aware? God has chosen to form out of some of the material of this world such useful animals as the sheep, the horse and the cow; and such beautiful and fragrant objects as flowers; and such useful vegetables as the apple and the grain of wheat. Is not *this* choice of God the Creator very kind, and are we not thankful that He has so chosen? Suppose that the tigers, wolves and serpents, the Canadian thistles and burdocks were raising a loud outcry against the gross injustice of Heaven in making any animal or vegetable more useful, beautiful

and valuable than they, what weight could such objections have with rational beings?

Now God has been graciously pleased to choose some persons out from our sinful race to become "holy and blameless before Him in love," and who can reasonably demur or object to that?

These elect of God are a blessing to the world wherever they are. It is they who keep the standard of morals pure, by being a constant rebuke to sin. They put and keep the Bible in circulation. They are the moving cause of all missionary effort among the heathen. They make the most trustworthy servants, the best masters, the most valuable citizens, the quietest and kindest neighbours and the sincerest friends. These "holy and blameless" elect ones make the very best parents, the most obedient children, the most respectable merchants, the most reliable magistrates, the most trustworthy lawyers and the kindest physicians. In short the very existence of God's holy and blameless ones is one of the very kindest acts of His providence to this poor ruined world in which we live. They are the "salt of the earth." They—after Christ—are the "light of the world," the pillars upon which it is established. It is because of them—for their sakes we might say—that the world is not swept away in wrath.

Objectors are ready to urge "that many of these elect are hypocrites." No, not one of them. That there *are* many hypocrites in the world, religious shams, we admit, sadly yet frankly we admit. But the very existence of these "shams" only goes to prove what spurious coin proves, that really genuine coin is a good thing. Whatever mankind takes pains to imitate they think well worth imitating. God's chosen are *real*. This brings us to the fifth point which is that *all God's elect are really what they pretend to be.*

Look at the text, They are "holy and without blame *before Him.*"

However they may succeed in outward life, this is what they aim at, and so their outward blamelessness and sanctity of life is no mere dressing put on the surface, but the natural outgrowth of a continual consciousness of the presence of God. They set the Lord before them. He is at their right hand. Their life, whatever it may be, is "before Him." "He knoweth the way of the righteous."

This has been true from Enoch to Abraham, from Abraham to the disciples of our Lord, and from them to the present day. All things are open before Him, and those who are holy in His sight are no shams. In their motives and purposes, in their desires and the fulfillment of

them, they are conscious of being always naked before Him with whom they have to do. This, indeed, is the feature of difference between the people of God and those who are not. When our moral and religious behaviour springs from a continual recognition of God's presence, springs from a simple desire in us to behave ourselves in a manner becoming those who walk in His sight, speak in His hearing, it will soon become holy and blameless. I grant that people may *put on* the appearance of such a character and so act because it is appropriate to a certain station or profession; but that is only painting worthless, cheap timber with the color and grain of the more precious wood; gilding base metal with the thinnest skin; and rough usage will rub off the counterfeit and detect the fraud before long.

Nay, convinced that without these qualities God's favor cannot be ours, that without holiness no man shall see the Lord, we may, by strong mental effort, *force* ourselves into habits something like the blamelessness and holiness here spoken of; but this *forced* piety of demeanour is not that to which our text refers, for all God's true elect people desire to be what they ought to be "in His sight," in their families, social relations and leisure hours, in their relaxations,

in their business, in their church work and worship.

The holiness and blamelessness of the genuine believer, of the real saint, is the outward manifestation of inward fellowship with God, the visible fruit of an inward life, the natural and necessary expression of the activity of their heart-love for the pure and holy. They consciously walk before Him, in His presence, in His sight, and they know that He cannot look on sin with the least degree of allowance. "Before Him" we must be as holy and blameless as it is possible for us to be. This appears plainer still in the last two short words of the text, and so we see in the *sixth* place that *God's elect are holy and blameless because they love holiness and blamelessness.*

Look at the text—"That we should be holy and without blame before him *in love.*"

You are all aware that one of the most plausible objections to the doctrine of election is that it takes away all inducements and incentives to personal holiness. "What motive," say many, "can one have for self-denial and patient holiness of life, if he be sure that he will be certainly saved because he has been unconditionally elected?"

Such a view of religious obligation is grounded on religious selfishness, the very antipodes of

love. Its mode of operation is this—hold over a man's head so much vengeance and he will avoid indulging in those vices he loves, hold out to him so much future reward for present self-denial, a disproportionately large remuneration for present obedience, and you insure his cultivation of virtue. Threaten him on the one hand, bribe him on the other, make punishment or reward, salvation or damnation contingent upon people's behaviour and they will most certainly lead holy lives. Instead of "in love" the text would then read "in terror."

Such holiness is not New Testament holiness at all, but is utterly contrary to and subversive of the very nature, genius and spirit of the Gospel. Our text says that the holiness and blamelessness of God's elect spring from love. They are "holy and blameless before Him in love." Selfishness is not the motive by which they are actuated; the spirit of their obedience is not so much work and self-denial now, in the hope of so much reward, so much toil and pain now, in prospect of so much pay; but they love holiness and blamelessness for their own sakes, therefore they are blameless and holy:

(1) They love these qualities by virtue of their new nature, hence their piety is the spontaneous outgoing and manifestation of the new

nature they received in spiritual birth. As the sheep naturally likes the tender grass of the meadow and the hilly slope; as the fish likes the clear deep river; as the lark and the eagle love the open sky and the sunshine, so, by virtue of the divine nature of which they partake, God's elect *love all* that promotes and tends toward holiness and virtue. In their devotions there is no mere will-worship, but the innate desire of holding communion with God; in their self-denial no self-righteousness; in their obedience no mere religious drudgery, but a joyful and willing performance of what they prefer to do, really like to do.

The faith that unites to the Lamb,
And leads to the regions of bliss,
Is more than mere notion or name;
The work of God's Spirit it is;
A principle active and young,
That lives under pressure and load,
That makes out of weakness more strong
And draws the soul upward to God.

(2) "That we should be holy and without blame before Him *in love*. Turning this diamond round it casts a ray of another color; another aspect of the same truth. Love begets love. When I am convinced that God loves me I cannot help loving Him in return; and my love to Him will just correspond in degree with my consciousness of the extent and depth of His

love to me. "We love Him because He first loved us."

Convince me that God only loves me with a world-wide, general kind of love, and I shall certainly respond to His love with a *very general* kind of obedience. Convince me that His love will possibly give out, and perhaps ultimately fail forever, and I certainly shall not feel very warm or heroic in my devotion to Him, or inclined to sacrifice much to please Him. Persuade me that He is constantly regarding with jealousy my coldness or faithlessness, and I shall serve Him with suspicion and heartlessness. In short, convince me that God's love to me is only hourly or daily, *according to my good behaviour*, and my service must become as mercenary as the work of the man who labors for daily pay, and who knows that there is no deeper attachment between him and his employer than so much work for so much wages.

But convince me by this Word and by the inward witness of God's Spirit that God loves me with all His heart—in that love gives me all He can give—that His love to me is everlasting love, generous, infinite and divine, never had a beginning and will never have an end—that its continuance depends not on me, that it existed before this world with all its sin and change

began, and that it will last long after the world has ceased to be, then there can be no doubt whatever that I shall desire to respond to such love as this, by conformity to what I know to be His will. Such love as this captivates my affections and through them controls my life.

(3) God's elect are "holy and blameless," because they admire these virtues as divine beauty.

Blamelessness and holiness are characteristics of God, manifested and illustrated in the life of Jesus Christ. These were *the beauties* of the Son of God.

If we admire them in Him we shall imitate them, both intentionally and unconsciously. We cannot but admire the beautiful; and it is quite as natural for us to desire to be beautiful as to admire it. This is that property of our moral nature that sin has diverted into the shallow channel of fashionable manners, dressing and accomplishments, and perverted into vanity.

We ought to desire to be beautiful, noble, attractive spiritually; and when we see that in Jesus, the Son of God, the truly attractive, beautiful and noble is manifested, we shall inevitably imitate the manners and follow the example of Him in whom we have been chosen that we might be conformed to His image.