

THE FAITHFUL MINISTER A "BURNING AND SHINING LIGHT."

A DISCOURSE

PREACHED IN THE REFORMED PRESBYTERIAN CHURCH, LOANHEAD,

ON

SABBATH, JULY 8TH, 1866,

ON THE OCCASION OF THE DEATH OF

REV. WILLIAM ANDERSON, A. M.

BY

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Published by Request.

PAISLEY:—PUBLISHED BY ALEX. GARDNER.

SOLD BY THE BOOKSELLERS.

MDCCCLXVII.

PREFATORY NOTE.



When the Author of the following Discourse was unexpectedly called to improve the sudden removal, by death, of a dearly beloved brother, from the pulpit which he so long ably occupied, it was far from his design to give to the press what he uttered on an occasion so affecting. He was fully sensible that both the state of his feelings, and the want of leisure for due preparation prevented him from doing full justice to the character and work of a truly devoted minister of the gospel, and a pastor so deservedly esteemed. He long hesitated to accede to the request proposed to him to publish the discourse; and when now, with much diffidence, he has yielded to the renewed solicitations of brethren, whom he sincerely esteems, he does this, in the hope that, in the absence of a fuller and more suitable memoir, it may be taken as a sincere, though imperfect tribute to the memory of a minister of Christ, and a standard-bearer for truth, of tried and rare excellence.

THE FAITHFUL MINISTER A "BURNING AND A SHINING LIGHT."



"He was a burning and a shining light; and ye were willing for a season to rejoice in his light."—John v. 35.

THESE words of the Redeemer are His emphatic testimony to the character and work of an approved and eminent servant. His grand design in the preceding passages of the context is to manifest His own glory as the Son of God, and the Creator and moral Governor of the world, and to establish the claim to have His authority universally recognized and obeyed. The great fundamental truths of the Saviour's deity and sovereign authority are established on the clearest and fullest evidence. His personal testimony concerning them is not alone and unsupported. As He is not alone in His actings,—for the works which the Father does, the Son does likewise—so the witness which He bears concerning himself is not that of one but of two; it is, moreover, of the highest possible kind, as being required to establish a truth of transcendent importance. A full testimony to the Godhead of the Redeemer can only be borne by a Divine Person. Hence He declares, "I receive not testimony from man" (verse 34); and, again, "There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true." This other is the eternal Father; and the statement declares not only the equal force and value of the testimony, but also the distinct personality of the witness. The assertion at which the Jews were offended, "My Father worketh hitherto and I work," plainly taught that while Christ and the Father are one in nature, in essence, and all perfections, they are yet distinct in person. On

the footing of this distinction, one person of the Godhead can testify to another. Such a testimony is not only valid, being that of an independent witness; it is likewise of the highest authority, being that of Him who is truth itself, and who perfectly knows the Son, even as He knows the Father.

Passing to a more specific account of this all-important testimony, the Saviour refers to the part which John, the messenger sent before Him to prepare His way, acted in this momentous office. At a time when his fame filled the land of Judea, and when multitudes were ready to welcome him as the Messiah promised, this greatest of human prophets bore the clearest and most explicit testimony to the personal dignity, and mediatorial office and work of the Saviour. Unhesitatingly he declared, "I am not the Christ, He who cometh after me is preferred before me, for He was before me." Pointing Him out as He was coming, the very person of whom he spoke, he said, "Behold the Lamb of God, which taketh away the sin of the world!" (John i. 29.) This illustrious testimony to "the truth" was of universal interest, and worthy of all acceptance: and those whom the Saviour addressed were under the weightiest obligation to receive and practically obey it. Yet its authority was not that of John, or of any human messenger, but of the Father who sent him, and of the word which the Father spoke by him. Personally considered, John had no authority, as the church and its ministers have none, but that which lies in the word of God, of which they are the accredited messengers and expounders. While the Redeemer did not receive John's testimony so as to rest on it, from the office and character of the witness, He yet laid all stress upon the word which He spoke, as a message which he was sent to deliver; and He pressed it upon the attention of the Jews, as a testimony which He made His own, and by which they might be saved.

Taking occasion from this remarkable witness of John, the Saviour testifies to the distinguishing work and character of the Forerunner; and urges those to whom He spoke to make a due application and improvement of the privileges which they had enjoyed under his ministry. Thus He who reigns in Zion, and who gives to His church pastors and teachers, loves His servants, marks their fidelity in His service,

and takes account of the effects of their ministry. Especially does He regard those to whom they are sent, as laid under high obligation to receive their testimony, believe their word, and bring forth fruit unto holiness and life everlasting.

As Jesus reminded the Jews who heard Him of the privileges they had enjoyed through the preaching of John, connecting it with their hopes of salvation, and with their awful responsibility, so does He this day solemnly remind us,—assembled in the sanctuary in affecting circumstances, as bereaved friends, and a sorrowing flock—of greater privileges, much longer enjoyed, under the ministry of a dear departed brother, and devoted servant of Christ. He impressively reminds us, too, of the certain account which will be hereafter required of the truths so fully and faithfully spoken from this pulpit, displaying the matchless glory of Him by whom alone sinners can be saved. The words of this text, we regard, as our Master's testimony of approval to the character and ministry of your late revered pastor, our beloved friend and brother, and of the effects of his ministry. This, too, is designed to be the solemn remembrancer of past precious privileges and of present and future responsibility. May the Spirit of all grace so guide and sustain in speaking and hearing, that the faithful and true witness shall have all the glory!

In illustrating the subject, we shall consider:—

I.—THE FAITHFUL MINISTER AS A BURNING AND A SHINING LIGHT.

The Saviour, in His personal ministry, had, on various occasions, spoken honourably of John the Baptist. He did so now, and that, with special emphasis, when his popularity had waned, and he was lying neglected in prison, and by numbers who had once rejoiced in his light, he was forgotten or contemned. The Saviour's estimate of His faithful servants is the same amidst all changes of their outward condition, in honour or dishonour, in life and in death. Faithful ministers are burning and shining lights—

1. *As deriving light from Christ, and appointed to diffuse it.*

The figurative term *Light*, as applied to Christ, expressly declares His Godhead, and the nature and glory of His mediatorial work. "God is light, and in Him is no darkness at all." (1

John i. 5.) Christ Jesus is the “Sun of righteousness,” announced in prophetic vision—the “Star and sceptre of Jacob.” He is the “bright and Morning Star,” the “True Light which lighteneth every one that cometh into the world.” (Rev. xxii. 16; John i. 9.) The original term here employed to designate John’s official character is different from that by which the Saviour is designated. It denotes properly an imparted, portable light, and is applied to a candle, lamp, lantern, or lamp-bearer. Christ is *the essential, absolute light*. His most eminent servants have only a light derived and relative. (Matthew v. 15; Rev. xi. 4.)* John was not in himself the light, just as the candlestick, or lampstand, is not the light which shines from it, but is employed only to hold forth, protect, and diffuse the light for the illumination of surrounding objects. Ministers are appointed to be lights in the church and the world; but none of the light of truth, of holiness, and comfort which they possess is of themselves, nor are they set up to diffuse any light of their own. All that distinguishes them emanates from Christ, the grand central luminary, the Sun of righteousness; they are only stars held in His right hand, shining by His radiance, and sustained by His power, that they may reflect His glory and enlighten them that are in darkness.

All true ministers of Christ are themselves savingly enlightened. Once were we “darkness, now are we light in the Lord.” “God who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God, in the face of Christ Jesus.” (2 Cor. iv. 6.) The heavens have received the ascended Redeemer till the restitution of all things. He has appointed the ministers of the word, as inferior lights, to reflect His splendour, and shine in the church, until He shall come again, and the earth shall be filled with His glory. How gracious the appointment! How excellent and honourable the work of true ministers of Christ! They are “the messengers of the churches and the glory of Christ.” “The seven stars in His right hand are the angels of the churches, and the seven candlesticks are the seven churches.” (2 Cor. viii. 23; Rev. i. 20.)

2. They are appointed to this office *for purposes most important to others*.

* The original word, $\phi\tilde{\omega}\varsigma$ —*light*—represents the Saviour as light itself, original and inexhaustible. His servants, as lights, are designated $\lambda\acute{\upsilon}\chi\upsilon\iota$ — $\lambda\acute{\upsilon}\chi\upsilon\iota\alpha\iota$.

The light which they enjoy is imparted not for themselves alone. They are set as stars in the firmament, to shine in the absence of the sun, dispelling a portion of the surrounding gloom, and shedding down a mellow radiance upon the earth below. They are lamps, to hold forth the light in night scenes, that they may go themselves and lead others in safety. They are torch-bearers, to display conspicuously the light of divine truth and holiness, amidst prevailing error and ungodliness. The Saviour, in choosing and setting up His ministers as lights, designs to make known His salvation throughout the world; to translate men from the power of darkness into His kingdom of light and love; to bring them to shine forth in the beauty of holiness; and to conduct them at length to the inheritance of the saints in glory. The ministry of the word is the grand instrumentality which He has been ever wont to own and bless for these purposes. The apostle of the Gentiles, when he was suddenly arrested and called by the Saviour's grace, had the bright light of His glory shed around him, as of the sun at noon day, and was penetrated with the radiance of His revealed personal glory. He was then commissioned and sent to the Gentiles, to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." (Acts xxvi. 18.) Such is the design contemplated by the Redeemer in the call and appointment of every approved minister of the gospel; and this is the beneficent purpose which his ministry is honoured to accomplish. It is the expression of His designs of mercy and love towards our fallen world. Ministers are "co-workers with God;" and while they receive spiritual illumination from Christ, diffuse His truth, and reflect His glory, they are honoured as instruments for establishing His reign of peace in the earth, and for collecting jewels for His mediatorial crown.

3. They are endowed with *eminent qualifications* for the office and work assigned them.

John was "a *burning and shining light*," or, as it is in the original, "*the burning and shining light*,"—the great light or torch of his day, as compared with prophets that were before him, and with those that waited for the consolation of Israel. The passive

form of the former epithet implies that he was the light that had been lit up, and not enkindled or burning of itself. The light had been communicated, and was *real, active, and fervent*. It burnt with love to God, and for the souls of men, and with enlightened and unquenchable zeal. Like fire ever working on itself and operating upon others, a true minister is a *burning* light. This constitutes a principal ingredient in his call to the ministry, and is a main element of his success. He is a *shining* light, too. This indicates the *purity*, at once of his character and of his ministrations. Whatever would obscure or darken has been by grace removed. He shines not as a flickering taper, or ignis fatuus, or a transient meteor, but as a steady, clear, brilliant light. An approved minister shines by the word of truth which he proclaims, in candour of spirit, and by an attractive, exemplary conversation, and by diffusive influence. The sacred oil in the ancient tabernacle, was prepared and put on the golden candlestick or lamp-stand. It was enkindled from the altar, which was originally lighted with fire descending from heaven, and was kept always burning. (Lev. vi. 13.) So was John “the burning and shining light.” The oil of grace was largely poured into his heart, and by fire from heaven was his spirit enflamed. His light was not earthborn or phosphorescent. He was privileged to stand nearer the glorious Sun,—the source of light and love,—than prophets that preceded him; and himself warmed and irradiated by His bright beams, to commend Him to others. Thus God raises up some ministers, and endows and distinguishes them eminently above others. In their ministry and character, spiritual heat and light are strongly blended. Their hearts are enkindled with fire from above; their lips have been touched with a “live-coal” from God’s altar. They glow with love to God, zeal for Christ’s cause, and warm tender benevolence to men. They *shine*, at the same time, in the light of divine truth, and shed around them a halo of purity. They move in an atmosphere of light and love; and the diffusive influence of their doctrine and profession, as well as of their example, is at once powerful and attractive.

4. It concerns us to notice *how* ministers are thus manifested as “burning and shining lights.” They so appear—

In the *holy graces of their life and character*. As Christians,

they are subjects of renewing grace. They become “children of the light and of the day;” and it is required that they should “walk as children of the light.” They are to “let their light shine before men, that they, seeing their good works, may glorify their Father in heaven.” (1 Thess. v. 5; Eph. v. 8; Matthew v. 16.) Above ordinary Christians, a minister of the gospel should be distinguished for eminent and conspicuous piety. By his designation and office, he has been set up as a standard-bearer, and to be an example to the flock to which he has been appointed an overseer. Ever should he be prepared to say to all to whom he addresses the message of peace—“Be ye followers of me, even as I also am of Christ.” “Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.” (1 Cor. xi. 1; Phil. iv. 9.) By grace implanted, and the Spirit abundantly communicated, some public servants of God have shone in their own day, and in an influence remaining long after they are gone, as burning and shining lights in the church. Their character, like a constellation of holy graces, each shining in its own peculiar lustre, and adding to the beautiful splendour of the others, stands forth arrayed in the beauty of holiness. Having instamped on their heart and life the image of Christ, and ripening for perfection, they impress and attract others by the transparent purity of their spirit and conduct.

As held forth in the *doctrine preached*. While all saving light is from Christ as its inexhaustible fountain, it comes to us through the truth revealed in the word. Ministers are appointed to hold forth the light of divine revelation to a world lying in darkness, to deliver men from error and sin, and guide them to the light of the living. The grand central truth of revelation is Christ Jesus, in His person, offices, and work, Immanuel God with us, the Prophet, Priest, and King of the covenant, the great propitiation, the Lord mighty to save. The plan of the covenant of peace, redemption finished, salvation by sovereign free grace, and the whole work of the Spirit, in revealing and applying the purchased salvation, and in perfecting the saints in holiness,—these constitute the glory of the Saviour in and with His church. Ministers are burning and shining lights only in as far as they delight to unfold and apply

these grand truths. When, through grace, they have attained to enlarged acquaintance with them, and their minds are tasked and lives consecrated to unfold and disseminate them, they become burning and shining lights in the church. Thus some, delivered from the power of darkness, are warmed and savingly illuminated; the boundaries of the empire of truth are enlarged; and the nations are brought to rejoice in the glory of the Lord revealed, all flesh seeing it together.

Again, in the *testimony* which they display. John was a witness for the truth, and was pre-eminently a light through the clear and full testimony which he bore to the Godhead and Messiahship of the Saviour, and to the nature and efficacy of His atonement. The testimony which the New Testament Elijah maintained, confronted the error and prejudice of the Scribes and Pharisees, burned into men's consciences, for the time threw into the shade the splendour of earthly things, and excited in the minds of multitudes lively expectations of the Messiah's appearance, and of the establishment of His kingdom. A testimony for precious truth is most valuable as discovering and dispelling the darkness of error and corruption, and for securing to the church the highest privileges. It is a banner given to be unfurled because of the truth. It is a standard to marshal the host, and direct its movements, at once the signal of victory, and of dismay and discomfiture to the enemy. Those who maintain a faithful testimony are standard-bearers and banner-men. Christ, the faithful and true Witness, calls them *His*, by peculiar emphasis, and they are associated with the Spirit in bearing witness for the truth. (Rev. ii. 13, xi. 3; John xv. 24.) The "two witnesses" that testify in sackcloth, during Antichrist's lengthened reign, are "the two olive trees," and the "two torch-bearers that stand before the God of the earth." (Rev. xi. 4.) The work assigned them is most important, their position honourable, and their reward glorious beyond expression. In the cause for which they plead is enlisted the might of Omnipotence. They have "power to command fire from heaven," and to "smite the earth with all plagues;" and when "they shall have finished their testimony," they ascend up to the throne of dominion, their enemies beholding them. The *matter* of the testimony of Christ's faithful witnesses, as it concerns the divine original and supreme authority

of the word, the universal Headship of Christ, His right to the homage and allegiance of nations and their rulers, and the spiritual liberties and independence of the church, exhibits a bright light shining amidst the world's thick darkness, destined yet to dispel error, idolatry, and sin, and to fill the world with the light of the Redeemer's glory. Those ministers who are honoured to be public witnesses for the royal rights of the Redeemer, are eminently burning and shining lights. Whatever may be their trials and sufferings, their ultimate triumph is certain and their reward glorious. "They overcame him by the blood of the Lamb, and the word of their testimony; and they loved not their lives to the death." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev. xii. 11, iii. 21.)

And, lastly, in his *whole work in the church and the world, in all positions and relations*. Like the Forerunner, the faithful minister is a light reflecting the Saviour's glory, and diffusing abroad the savour of His name in every place, and in all changes of circumstances and conditions. He is as a candlestick in the sanctuary. He holds forth the torch of truth before the multitude, rebukes error in high places, and warns of judgments upon nations, and of the wrath to come upon the ungodly. In the family, and in the circle of friendship, he warms by the glow of sanctified affection, and sheds around the mellow and attractive lustre of a holy example. In the lone desert, he is the voice of one crying, "Prepare ye the way of the Lord, make His paths straight." In the prison-house and the chamber of death, confidence in Christ illuminates his path, and the joyful hope of salvation sheds a bright light upon the last scene of mortality. He only ceases to shine as a burning and shining light on earth, when he has finished his course. At even-tide there is light. Entering the heavenly rest, he is transferred to a higher sphere, to shine as "the stars and as the brightness of the firmament for ever."

**" Make sure of truth,
And truth will make thee sure ;
It will not shift, nor fade, nor die,
But like the heavens endure.**

“ God’s words—not man’s—
 Be these thy gems and gold ;
 Be these thy never-setting stars,
 Still radiant as of old.

“ With God alone,
 In truth and joy and light,
 Walk thou with Him in peace and love ;
 Hold fast the good and right.

“ Man and his earth
 Are varying day by day ;
 Truth cannot change, nor ever grow
 Feeble, and old, and grey.”

II.—THE EFFECTS OF JOHN’S MINISTRY.

These are briefly but expressively declared in the text, “ And ye were willing for a season to rejoice in his light.” The original words are strongly emphatic ; John’s hearers manifested fond interest in their loved minister, and rejoiced in his ministrations. They were “ *willing*,” they desired, purposed, and yielded themselves to rejoicing “ in his light.” The words, too, convey implied reproof and solemn warning. It was “ *for a season*,” an hour, but a little while, that they received him, and were in “ a transport of wonder and joy” at what they saw and heard in him. All this had passed away, when John had sharply reproved their sins. When they perceived that he only bore testimony to Christ, and that not in such a character as pleased their carnal expectations, his popularity waned, and their joy in him ceased. The impressions made by his ministry were weakened ; they disliked his doctrine, the strictness of his life, the testimony which he firmly upheld. The Saviour intended, moreover, by the expression, besides rebuking their forgetfulness and ingratitude, to impress it on the minds of his hearers, that their duty was still to rejoice in the light of John’s testimony and example.

We notice briefly this willing desire and purpose,—this rejoicing in a faithful minister’s light. This a people do—when

They recognize and receive him as *a messenger sent from God*. The Baptist was given as an extraordinary prophet raised up, according to ancient prediction, to herald the advent of the Redeemer, and to prepare His way before Him. The Jews hailed

his appearance with joy; and, mistaking him for the promised Deliverer, were filled with rapture under his ministrations. Ministers are the ascension-gifts of Christ. They are given to the church in special favour. When rightly received, they are welcomed as blessings from His hand, as lights to reflect His glory, and appointed instruments to carry on His work in the earth, and to accomplish His high designs of love and mercy. When received by a people aright, they are joyfully recognized, in gratitude to the glorious Giver, as heaven's best boon to the church.

When *they receive gladly the light which he communicates*. The spiritual benefit and blessing of the ministry lie here. Light to be pleasant and useful must penetrate and influence the objects on which it shines. Thus a minister becomes the joy of his people, and they are his joy and crown. The word which he preached, the clear and full testimony to Christ and His claims which he bore, and His attractive example, were joy inspiring. This was the light that, for a season, shone in the sanctuary, in the family, in the world, in scenes of trial and sorrow. It served to illuminate the mind, resolve doubts, relieve distress, pour the balm of consolation into wounded spirits, and fill with joy and peace the mourners in Zion. In the possession of such a light, given them from above, a people felt that they had manifold grounds of gratitude and rejoicing. As the Corinthians, with the Apostle Paul, the relation and privilege ministered mutual comfort and satisfaction—"Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus." (2 Cor. i. 14.)

This rejoicing in a minister *is seen, moreover, in submission and ready obedience to his instructions*. John's hearers followed him to the wilderness, and conformed to his instructions, when he reproved practices that had been long prevalent, when he preached to them the baptism of repentance, and warned them to flee from the wrath to come. The proper expression of a people's joy in a minister is a ready obedience, as the fruit of a living faith in the word preached. Their joy in his light is to reduce his instructions to godly practice, and to follow his example, as he follows Christ. His chief joy in them is to see them as his children walking in

the truth. (3 John 4.) And, if this mutual joy is not to be decaying and evanescent, if it is to be realized and to reach its fullest measure in "the day of the Lord Jesus," then a minister's flock, both when he is living and when he is gone, must testify their submission and obedience in word and life to the truth which he taught them. Like a truthful photograph, they should reflect, in a living likeness, the penetrating, subduing, attractive lustre that for a season shone on them and gladdened them.

Especially does such joy *spring from light issuing from Christ, and from the hope of heaven*. When real and heartfelt, it rests not in a minister, however approved and eminent, but leads to Christ Himself, "the bright and morning star." It is the *joy of faith*, embracing and appropriating the Saviour, beholding His "face in righteousness," and being satisfied with His likeness. Believers "joy in God, through our Lord Jesus Christ, by whom they receive the atonement." (Romans v. 11.) Their joy is the work of the Comforter, the fruit of faith, and the earnest of bliss. They look to Christ and are lightened. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." (1 Peter i. 8.) The experience of a present interest in the Saviour and His salvation is the foretaste of future glory, and while it fills and satisfies the heart, it elevates and transforms the nature. Believers behold "the King in His beauty and the land that is afar off." "Beholding as in a glass the glory of the Lord, they are changed into the same image, from glory to glory, as by the Spirit of the Lord." (2 Cor. iii. 18.)

Although many that have been privileged with faithful and eminent ministers remain unconscious of such substantial and permanent joys, yet are these servants of God given for the purpose of inspiring them. Some, and these not a few, in the case of a lengthened faithful ministry, it is to be believed actually realize them,—raising them above the sorrows of the world, enabling them to triumph in Christ, and ushering them at length into the fulness of the joys of heaven. It behoves all to whom the ministry of reconciliation has been sent, to inquire earnestly whether this has been their conscious experience. Nothing can be more sad and hopeless respecting a people than their not walking and rejoicing

in the light of a holy and devoted minister, while he lives among them, or than their speedily forgetting his instructions, and departing from the way that his example forcibly recommended, when he has been taken away. The members of a congregation should cherish a solemn dread lest they be found, like John's hearers, when their once loved and admired teacher had been removed from public view, and they had been disappointed in their fond anticipations and worldly hopes. The impressions made under his powerful and searching preaching, once so vivid and deep, faded away; their joy proved evanescent and perishing; they were unwilling to rejoice any longer in his light.

III.—OUR LORD'S TESTIMONY, AS APPLICABLE TO THE LIFE, WORK, AND CHARACTER OF OUR DEPARTED BROTHER.

Without presumption we may apply the testimony of the Redeemer to John His forerunner, to the character, labours, and the effects of the ministry of the pastor of this congregation, whose removal we this day deplore. We magnify the grace of God, for what He made him, and for his large mental and spiritual endowments, and distinguished usefulness; and to the blessed Master we ascribe all the glory. He was eminently "a burning and shining light, and ye were willing for a season to rejoice in his light." We offer, first, *a brief sketch of his life and labours*:—

The REV. WILLIAM ANDERSON was born of godly parents, at Ballylaggan, in County Derry, Ireland, in A.D. 1795. The family removed to Ballyclabber, near Coleraine, in 1800 or 1801, where he spent his boyhood and early youth. His parents were members of the Reformed Presbyterian Church, and distinguished by ardent and genuine piety. His mother, like Hannah, having no children for a considerable time after her marriage, prayed to God for a son, vowing, as she did so, to dedicate him to the service of the Lord in the ministry of the Gospel. The Lord heard and answered her prayer, and gave her a son, her first-born, the subject of the present sketch. He was thus dedicated to God, like Samuel, even before his birth; and after his birth his godly mother was not slow to perform her vows. He was carefully trained up in the nurture and admonition of the Lord. There is reason to believe, that at

an early age, faithful parental instruction and example were blessed as the means of leading him to recognize his baptismal covenant, and that he became partaker of the grace that bringeth salvation. From childhood he knew the Scriptures, and was intimately acquainted with the standards of the Reformed Church, and the faithful contendings of Christ's covenanted witnesses. At the age of twelve years, he made a public profession, and became a communicant in the church.

In early youth, he entered on studies preparatory to the Christian ministry. In a classical school, that was then taught by his maternal uncle, in the town near his father's residence, he made much proficiency. He is remembered and spoken of by some public men who were his companions at school, as "a model pupil,"—ardent and successful in study, manly and conscientious, and yet affectionate and playful. His collegiate course was pursued at the University of Glasgow, where he took an honourable place in all the classes. In scientific and philosophical studies, he was specially distinguished, having obtained high honours in this department. On graduating, he obtained a bursary, which is awarded to students of distinguished merit; and while he held it, for some three years, he continued his studies at college.

His theological studies were pursued at the Theological Hall of the Reformed Presbyterian Church, then located at Stirling, under the care of the Rev. John Macmillan. He was licensed to preach the gospel by a Presbytery in Ireland, October 15th, 1818. Soon after, he was engaged to supply the pulpit of Professor Macmillan during his sojourn for a winter in England, on account of infirm health. Mr. Macmillan expressed his desire to have Mr. Anderson chosen by the congregation as his assistant and successor—an arrangement which the Professor's death prevented. In 1820, he accepted the call of the congregation of Loanhead, which had been some time before organized as a separate charge, and was ordained as its pastor in the autumn of the same year. At his death, he had been nearly forty-six years in the ministry. At his settlement, his congregation was few in number, and comparatively weak. Under his long pastorate, it increased and prospered. It was ever united and harmonious, and its growth and comfortable fellowship were, in a great measure, owing to the

blessing of God upon his abundant faithful labours, and the excellent spirit which, as a pastor, he manifested.

In August last year, he had the first attack of illness, which shook his hitherto robust constitution. Since that time, he manifested the same deep interest in the spiritual welfare of his flock, and in the advancement of the Redeemer's cause, and the prosperity of the Church, that he had ever done: with eager desire, he resumed his public work when his health was partially restored. In November last year, he took part in the dispensation of the Sacrament of the Supper in two cases—one in his own congregation, and the other at Wishaw; and his preaching and addresses on these occasions were characterized by singular elevation and unction. When, in April last, another attack admonished him of the necessity of entire cessation from public and exciting labour, he exercised his mind to the last with the interests of the Church. His correspondence,—though the writing was by the hand of another,—manifested the same vigour of thought, the same solid judgment in counsel, the same tenderness of friendship, and the like earnest concern for the advancement of true religion as he had ever shown. During the last few months, it is believed, he realized the thought that he might not again be employed in public labour, and he contemplated, without dismay, the probable prospect of a sudden dissolution. To him death had no terrors. He was resigned and cheerful; and with Christian friends, as well as his own family, his intercourse was confiding and loving. He appeared to be particularly happy when he returned to his house in the evening preceding his death, after having celebrated a marriage in the neighbouring village. Few had learned better how to rejoice with them that rejoice, as well as to weep with them that weep. After conducting family worship, he retired to bed. His work on earth was done; and after a brief period of undisturbed sleep, without pain or conflict, he entered into his Master's glorious rest, before the dawn of the morning. In the circumstance of his sudden removal, there were observable tokens of the condescension and kindness of the Master whom he had faithfully served. To a man of such mental energy and active habits, a season of severe and protracted sickness might have marred his spiritual comfort, and sorely tried his heart; while the sight of

growing infirmities of body or mind or of agonizing sufferings, would have been trying to friends as well as to himself. From all this he was mercifully exempted. Like a good soldier of Christ, he fell with his armour on, in the field where—through a long and honourable warfare, he had been with his whole heart and strength engaged in his Master's service—without any of those painful accompaniments that are fitted to try faith and patience in the last conflict. He knew death only as a short and easy transition from a state of toil, and sorrow, and sin, to the glorious presence of his loved Lord and Master, and to everlasting felicity.

“ Servant of God ! well done,
Rest from thy loved employ ;
The battle's fought, the victory's won,
Enter thy Master's joy.”

The large number of persons, of various religious professions, and different ranks in life, some of them from a great distance, that followed his mortal remains to Lasswade churchyard, testified the high respect in which the deceased was held, and the deep sympathy felt for the bereaved family and flock. Mr. Anderson died in the 71st year of his age. His surviving family consists of a widow and two daughters, one of whom is wife of Rev. Robert T. Martin, of Wishaw ; three daughters died in early youth.

Secondly, we notice a few of the more marked traits of his public work and character. He was distinguished as—

1. *An earnest, able, and successful preacher of the Gospel.*—Endowed with remarkable strength of constitution, which fitted him to undergo much sustained labour without a sense of fatigue, and with singular energy and activity of mind, he willingly consecrated all his powers to the great work of declaring the “ unsearchable riches of Christ,” and of seeking the salvation of perishing sinners. In a Presentation Address tendered to him by his congregation and others, in March, 1865, the following appropriate and judicious testimony is borne to the excellency and power of Mr. Anderson's preaching:—“ Christ, in His sufferings and glory, formed the ground-work of all your preaching. Impressed with a deep sense of the solemnity and responsibility of your office, the infinite value of God's salvation, and the momentous

consequences involved, your preaching was not of that superficial character which merely attracts the attention and pleases the intellect; but, on the contrary, has been eminently fitted to awaken the sinner to a sense of his awful condition, and by the blessing of God, to lead him to the atoning blood of the Lamb. Possessed of a vigorous intellect, a comprehensive mind, a clear judgment, a heart sanctified by grace, combined with an extensive acquaintance with the Divine Word, and a correct knowledge of human nature, your preaching has been characterized by peculiar unction and power, and was singularly fitted both to awaken the sinner, and edify and comfort the saint.”—With him, preaching the glorious Gospel was, in truth, his delightful work, and Christ and His finished salvation, his darling theme. He preached the Word in season and out of season, as before God, and in the near view of the Saviour’s appearance and kingdom. He always preached on “great subjects,” and was uniformly listened to with wrapt attention, not only by those to whom he statedly ministered, but by brethren in the ministry, and many others in distant places. His pulpit ministrations indicated no lack of freshness and power on to the last. As singularly characteristic of his spirit and aim as a preacher, and as a remarkable close to his pulpit labours, may be mentioned the subjects of his last public discourses. On Sabbath, the 8th of April last, on the occasion of the death of a godly elder, to whom he was much attached, he preached on 2 Cor. vi. 2; on the following Sabbath, on Phil. i. 21—“For to me to live is Christ;” and on Sabbath, the 22nd April, the theme of the last sermon which he preached was (Phil. i. 21)—“For to me to live is Christ, and to die is gain.” When it is considered that from the time of his being licensed, till his last appearance in the pulpit, during a period of *forty-eight years*, he was all this time employed, with the full powers of a sanctified intellect and a devoted heart, in making known the glory of the Redeemer, and the riches of His grace, it is impossible to estimate fully the amount of good that was effected through his ministry.

2. *As a faithful and heroic witness for the cause of Christ.*—Early did he embrace, from the fullest conviction, the grand principles of our fathers’ blood-sealed testimony; ably and earnestly did he advocate them; and by his voice and writings he did much

to advance them. With unswerving fidelity he contended for them to the last, as his own most valued treasure, as inseparably connected with the promotion of the Redeemer's glory in the earth, and as principles essential to the best interests of the Church of Christ, and the peace and prosperity of the nations. In no sectarian or divisive spirit did our beloved father plead for the truths of a Covenanted testimony. He held them as integral articles of the faith that was once delivered to the saints, and as the basis of a holy Scriptural union, which God once remarkably owned in these lands, and which is destined hereafter to be the standard to which the different sections of the Church of Christ, now unhappily divided, will gather, when the Lord shall be king over all the earth, when there shall be one Lord, and His name one. Nor was it a testimony only in theory—the mere abstract principles of a testimony—which Mr. Anderson held, and for which he earnestly contended. It was the testimony in behalf of "CHRIST'S CROWN AND COVENANT," in its legitimate application. His powerful discourses and addresses, delivered on many occasions, from the pulpit and platform, and in ecclesiastical courts, showed his clear and just views of the right application of a Scriptural testimony. His "CLAIMS OF THE DIVINE GOVERNMENT," his "VOICE OF RENWICK," and other later writings, unanswered and unanswerable as they are, evince his full and intimate acquaintance with the faithful contendings of Christ's owned and honoured witnesses; and also, his keen-sighted and judicious discernment in applying the testimony for truth, to the condemnation of great systems of error, and for the vindication of the Church's liberties, and the nation's honour. We may add that he was eminently endowed with the *spirit* of Christ's faithful witnesses and Covenanted martyrs. He had a large portion of the prayerful, devoted, firm, unyielding, and yet loving spirit of Cargill, Cameron, and Renwick. Throughout life, he made great sacrifices for the maintenance and advancement of the cause which he dearly loved. Had he lived in the "martyr times," we cannot doubt that he would willingly have surrendered life itself, and sealed his testimony with his blood, rather than part with the least jot or tittle of a Scriptural testimony. Our departed father was greatly honoured to bear throughout life so full and distinct a

testimony to the royal prerogatives of Messiah the Prince. We cannot doubt that he was identified with the "*two witnesses*" of the Apocalypse, the "two anointed ones," and the "two torch-bearers," that "stand before the God of the earth;" and that he is now in his exalted position one of "the great cloud of witnesses," with which surrounded, we are admonished to "run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith."

3. *His Christian philanthropy and enlightened zeal* are deserving of special notice. Here he knew no denominational distinctions; and he strikingly exemplified what has frequently been seen in the history of the Church, that the firmest attachment to strict principle and godly practice is perfectly consistent with a catholic spirit and large-hearted benevolence. With the friends of truth and humanity, of whatever name, he readily co-operated in works of righteousness and public utility. The cause of pure Bible circulation—the due observance of the Christian Sabbath, as the best safeguard of the Church's purity, and of the nation's rights—the freedom of the enslaved—the cause of Scriptural temperance, and various other subjects of public importance connected with human rights, genuine morality, and true religion, found in him a powerful and consistent advocate. In the more private walks of life, he lived to aid the helpless, relieve the distressed, and comfort the afflicted. His skill in medicine, and his practical knowledge of things of common life, rendered him a benefactor and a blessing to many around him. In philanthropic effort he withheld no labour, and he spared no expense of time and means; and in cases of spreading and destructive epidemics, he willingly hazarded life itself that he might relieve human suffering and misery. The poor and helpless, to whom he ministered, and for whose benefit he exercised his influence, must feel that in his removal they have lost a friend of no ordinary kind. The tearful regrets of the widow and fatherless will embalm his memory. In the young—not only of his own flock, but also in many others—he took the deepest interest. Many students when attending the University found a home in his family, and received lasting benefit from his able discourses and paternal advice. With the youth of the different families with whom he

had intercourse, he was a favourite ; and many to whom he was a judicious counsellor and a faithful friend will long remember him for the deep concern which he evinced in their welfare, and the sacrifices which he cheerfully made for their benefit.

4. Eminently was he distinguished *for his vigorous and sustained piety*.—His light shone conspicuously in his strong faith in the truth as it is in Jesus—in the spirit of prayer that breathed in his public services, and sanctified his intercourse and common actions—in his loving, confiding spirit, and his joyful hopes. He lived in daily and near communion with God. He realized his Master's gracious presence. He sought the things that are above, where Christ sitteth at the right hand of God. Coming forth to his public work and trials, into domestic scenes, to intercourse with friends, and to cases of suffering and distress, as from the presence-chamber of the King, his face, like Moses', shone ; and the attractive light diffused around him, at once solemnized and gladdened those with whom he came in contact. His piety was of no ordinary type. It was masculine, and at the same time humble and unostentatious—winning and subduing. Many survivors can bear testimony to the warmth and tenderness of his friendship. Even when he differed from brethren, and their views and his came into collision, there was no abatement of his tender regard, or of his deep interest in their welfare. He was wholly incapable of cherishing personal animosity against an opponent, and he scorned to say or do anything towards those from whom he differed in sentiment that would tend to injure their reputation and usefulness, and that was in the least degree of the nature of revenge.

Finally—His *later contendings* for the truth—those connected with the disruption that took place in the Reformed Presbyterian Church in Scotland, were in behalf of *the principles which from heartfelt conviction he early espoused*, and which, throughout life, he earnestly maintained. For a length of time before the disruption took place, and when it occurred, he felt it to be most painful to stand in opposition to those with whom he had long been intimate, and with whom he had co-operated in important labours. To his generous, loving heart, the separation from former brethren was most trying. But he felt that there was left him no alternative

but to maintain the truth at all hazards ; and in attachment to Christ's cause, and in devoted regard to the honour of Zion's King, to "go forth to Him without the camp, bearing His reproach." Two considerations may suffice to show that, however mistaken and misrepresented by those who have an interest in vindicating defection and apostacy, the course which Mr. Anderson adopted at the period of the disruption was, in the fullest sense, dutiful and proper. 1. If the pleadings and public acts of Covenanted Witnesses from the days of Renwick and the Revolution, down to the time of the excellent fathers in the ministry that have been recently removed by death, were founded on truth and approved of God—if the Testimony which the Church has emitted, and which all its ministers, elders, and members are solemnly pledged to maintain and defend, is sound and Scriptural, then it is clear to a demonstration that Mr. Anderson and those who co-operated with him were right in the position they assumed ; and that others, in so far as they differed from him, have departed from the Testimony, and that the blame and guilt of the disruption rest with them. 2. Parties at a distance,—as the Reformed Presbyterian Churches in Ireland and America, had not, from the first, the slightest hesitation in deciding who had the right on their side ; and at once accorded their heartfelt sympathies and approval to those who, from a sense of duty, clung to the standard of truth, resisting firmly all wavering and defection. The incessant and exhausting labour of mind and body to which our revered father was subjected in later years, told in impairing his health, and perhaps in shortening his days. But in such labours he nobly 'served his generation, by the will of God ;' and we have no doubt that his faithful contendings, in speeches and writings, will, in future years, be reckoned among the ablest pleadings in behalf of our fathers' Scriptural and time-honoured testimony.

CONCLUSION.

In the improvement of this subject, and of the solemn providence that has occasioned our assembling this day in the house of God, we offer a few concluding reflections and practical counsels :—

1. *We are called devoutly to bless God, for the precious gift of His love, in conferring on the Church such a servant ; for his long*

continuance in a high and important station, and for his eminent usefulness. This was no ordinary favour. His superior mental endowments, his sustained bodily vigour, his gracious attainments, all the arduous labour that he performed, his patient endurance of toil, his bright example, and his victory in death,—were from Christ Himself. They were as light emanating from Him, the glorious Sun of righteousness, descending upon His servant, and diffused around him; and to Him alone is due all the praise. Could we hear the voice of our departed brother, as it often spoke from this place, it would utter such words as these,—“Not I, but the grace of God which is in me;” “Christ is All and in all;” “Not unto us, but to Thy name give glory.” We should be led this day, from the consideration of the life, character, and singular usefulness of him that is gone, to embrace Christ, ascribe to Him all the praise of what He has done in and by His servants, and now, even now, to look to Him alone, as the light of all truth, and comfort, and hope. “The Lord shall be unto thee an everlasting light, and thy God thy glory.”

2. The subject speaks *comfort to mourners*. In this bereavement, there are many grounds why endeared relatives and Christian friends should not sorrow “as those who have no hope.” There are the strongest reasons why they should rather rejoice in tribulation. In special favour, and in remembrance of His covenant, the exalted Head of the Church gave you such an endeared friend and minister. Through him, you enjoyed precious privileges, the light of truth, of comfort, and salvation. He was spared to you till all his work for Christ on earth was accomplished, and as long as it was seen by the Redeemer to be for your spiritual benefit. He was prepared for his rest and reward, and taken at the most suitable time to glory. Your grand duty and interest now is to reflect that, while a minor light is removed from the Church on earth, and has ceased to shine in your dwelling, the Great Light remains. Look to Jesus and be enlightened. He is “the widow’s Judge in His holy place,” and a “Father to the fatherless.” In all the affliction of His people, He is afflicted. Early did He declare, “I know your sorrows.” The tears of His saints He bottles, and writes their wanderings in His book. Let Him now have the supreme place in your thoughts and affections.

Your hearts should be attracted to Him as seated on His Mediatorial throne, where around Him are gathered the redeemed from many lands, and where stars that once shone sweetly in the firmament of the Church on earth, are now resplendent with the full beams of His glory. "My God shall supply all your need." He will be your light in darkness, your all-sufficient help in weakness and trial, and your sure portion in life and death and throughout eternity. You have ample encouragement to cast all your care upon Him. He careth for you. He will not leave nor forsake you. Lean upon His arm of power and bosom of love. He will uphold you mightily, and bear you and your burden to the end of the wilderness. "The latter end of the righteous shall be peace." When their few days of sorrow are past, death shall be swallowed up in victory, and the Lord God shall wipe away tears from all faces.

Finally. The subject suggests a few *parting counsels to this bereaved congregation*.—Long did you enjoy the presence and ministrations of your late distinguished and devoted pastor. Whatever he was to others, to you, in a special full sense, he was "a burning and shining light," and you were "willing" and desirous "for a season to rejoice in his light." Consider solemnly and frequently the high privilege which you have enjoyed, and your consequent deep responsibility. What is now required of you, as the adequate return for all the goodness of the Lord, in granting you such a minister, the gift of His ascension triumph, a herald of His grace, the messenger of His covenant favour: Cherish and honour his memory. This you will do by bearing in mind what he preached to you, believing with the heart the doctrines which he taught, practising his faithful instructions, and studying always to walk as he walked. Hold fast the testimony which he maintained. Contend earnestly for the same great principles, and labour to display the same firm, prayerful, devoted and self-sacrificing spirit. If ever you yield to temptation, and under any trial or difficulty turn aside from any part of a Scriptural profession, you will dishonour the memory of a most faithful pastor; you will show that you have undervalued and despised the light which you enjoyed; and will become, like the Jews whom the Saviour reproveth, who, when they ceased to rejoice in the

light of a minister whom once they loved and followed, were given up to impenitence and rejection. The name of this congregation will be long associated with that of its late revered pastor. Many brethren united in the same testimony in this and other lands will cherish a deep interest in your future history, and will continue to offer fervent prayers for your peace, unanimity, and prosperity. In the bowels of Christ, we entreat you not to disappoint these expectations. As children of light, walk in the light,—in truth, and holiness, and love. In following your late beloved pastor, as he followed Christ, you will be blessed of the Lord. He will direct and strengthen in all duty, and comfort and enlighten in all future trials. We commend you to Israel's Shepherd, to whom, we are well assured, your deceased pastor often committed you in life and death. Follow where He leads; go "forth by the footsteps of the flock," and turn not aside by "the flocks of companions." According to His faithful promise, He will go before you, removing out of the way every impediment, leading you to "green pastures," and by "the still waters," and giving you manifold spiritual blessings. In due time, He will provide for you a "pastor according to His own heart," and when He has fully prepared you for it, He will conduct you to the heavenly fold, where you will be a minister's joy and crown, and where they that sow and they that reap shall eternally rejoice together. *"Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."*

A P P E N D I X .



MR. ANDERSON'S *farewell letter to the Church*.—The following letter was the last public document of which our late excellent brother—the Rev. W. Anderson, of Loanhead—was the author. It was dictated to his daughter, when he was confined to bed, on the morning of the day (the 5th of June last) on which the Reformed Presbyterian Synod of Scotland assembled in Glasgow; and was read the same evening in the Synod. This was little more than three weeks before his decease. It may be properly considered as a farewell message to the Covenanted Church, by one who, during his whole life, took the deepest interest in her peace and prosperity. On this account, as well as because of the importance of the counsels which it contains, it is highly deserving of the serious consideration of all the office-bearers and members of the Church:—

“ R. P. MANSE, LOANHEAD,

“ Tuesday Morning, June 5, 1866.

“ To the Moderator and other Members of the Synod of the Reformed Presbyterian Church of Scotland, to meet in Glasgow this evening, at seven o'clock.

“ Dear Brethren—Grace, mercy, and peace be unto you from God our Father, and from the Lord Jesus Christ.

“ I am very sorry that from the state of my health I am compelled to be absent from you at the present time. I would have liked much to be with you, for the sake of the Church, for the sake of brethren at home, and for the sake of brethren who are expected to be with you. But present duty requires that I should submit to the holy and righteous will of our Heavenly Father. Though absent from you in body, I shall be present with you in spirit. It is my earnest desire and prayer that you may enjoy largely the gracious presence and loving-kindness of the Three-One God—that you may be quickened and strengthened for all work and duty—that you may be refreshed in your own souls—and that all your work may tend to the glory of God, and the advancement of His cause.

“ The cause in which you are engaged is of the highest importance—inseparably connected with the glory of God, the honour of the Divine Redeemer, and the welfare of the people, not only of our own land, but of all the nations of the earth. In your testimony, you are called to bear witness for Christ in all the glory of His Person, of His offices, and of His everlasting salvation; and against Antichrist, in all his unrighteous claims. There is the more necessity for bearing aloft the banner of this hallowed testimony for Christ’s crown and covenant—inasmuch as these covenanted nations have cast off their solemn vows to God; much laxity and unsoundness prevail among the churches in regard to the principles of divine truth; and those who were formerly by profession joined with us in maintaining the covenanted cause and the honour of Christ’s crown, have turned their back on their former testimony and solemn engagements, and have united in confederacy with a government which is pledged by sinful covenants against the covenanted work of reformation, and which sacrilegiously and blasphemously gives to a mortal being the crown which belongs to Christ alone as the Head of the Church.

“ There are *three* things to which it seems to me important to attend at the present time. In the first place, that we endeavour to strengthen one another’s hands in maintaining the cause of Christ at home, by mutual love, and by congregations that are stronger giving help heartily and generously to those that are weaker. In the second place, that we stir ourselves up to vigorous exertions for the diffusion of the truths of Christ to the utmost ends of the earth. In the third place, that we maintain the bonds of Christian union and co-operation with brethren in other lands, who maintain the same testimony with ourselves.

“ In regard to another matter, I appeal to the sympathy you feel for myself in my present circumstances. The same cause which prevents me from being with you at the present time, also prevents me from preaching as I would earnestly desire to do. I am commanded to take entire rest: how long this may be necessary we cannot tell, nor what the issues may be. The congregation here needs constant supply of preaching, and would be greatly injured if this is not obtained. I would appeal to the brotherly kindness of brethren both in Scotland and Ireland for their personal aid, in the hope that they will, for the sake of Christ’s cause, kindly respond to my appeal, and render such aid in preaching the gospel here as is necessary in the circumstances of the case. There is no provision whatever beyond the present month; and I have some anxiety lest even that may not be complete.

“ Praying that the cause of Christ may prosper in our hands while we

live, and that all of us may be prepared for meeting together around the throne, I am, my dear brethren, yours affectionately,

“WILLIAM ANDERSON.

“P.S.—You will see I write by the aid of another.—W. A.”

Motives to fidelity in maintaining the testimony for truth.—In many of Mr. Anderson’s public discourses, and in various parts of his published writings, he expressed in forcible and affecting terms his fervent love of a covenanted testimony, and urged with peculiar power the most cogent motives for its firm and faithful maintenance. One or two extracts may suffice to show his manner of handling this favourite subject. In his reply to the Presentation Address of his congregation, he says:—

“In regard to bearing witness for the crown rights and royal prerogatives of our exalted Redeemer, I may say, as I have already said of the preaching of the gospel, I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel! I firmly believe that the Mediatorial supremacy of our Lord Jesus Christ, is an essential part of the gospel; and that in preaching the gospel, I am bound to proclaim this supremacy in its full extent, and in all its practical bearings, as it is set forth in the word of God. I believe that our Lord Jesus Christ is the Head of the Church, and that He is the Prince of the kings of the earth. These truths I believe to be as really a part of the gospel as the doctrines of the divinity of Christ, His incarnation, His atonement, and His sitting at the right hand of God. We are, therefore, constrained to declare them; and to urge that all men, everywhere, to whom the word of God comes, are under obligation to acknowledge the authority of the exalted Saviour, and to obey in all things His holy will, whether as individuals, or churches, or nations; and there must be sin on the part of all concerned wherever, in any case, His authority is either ignored or violated.”

From “THE VOICE OF RENWICK.”—“Let us be encouraged by the assurance that the truths of this testimony are yet destined to enlighten, and elevate, and bless our own land, and all the nations of the earth. Of this we have full certainty from the word of God. The whole of the Antichristian system shall be swept away from the earth, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea. ‘The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’ . . . During the period that succeeds the downfall of Antichrist, the spirit of

the martyrs is to live and reign with Christ. Their testimony for divine truth, and their eminent godliness shall reign with living power over all the earth. The divine Redeemer shall be universally owned and obeyed as King in Zion and the Prince of the kings of the earth. Then shall be heard great voices in heaven saying, ‘The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever.’ Then shall be accomplished the promise of God to Abraham—‘In thee shall all the families of the earth be blessed.’ Then also shall be fulfilled the ancient prophecies respecting the glorious reign of Him whom the Father has set His King upon His holy hill of Zion. (Psalms lxxii. 7, 8, 11–17—end.)

“Let us be encouraged by the assurance that whatever sufferings we may endure for Christ’s sake, we shall not in the end be losers. Of this we have ample proof from the word of God, and from the experience of the saints in every age. Very remarkable are the words of the Saviour to His disciples—‘Peter began to say unto Him, Lo, we have left all, and have followed Thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel’s, but he shall receive an hundred-fold now in this time; houses, and brethren, and sisters, and mothers, [and children, and lands, with persecutions, and, in the world to come, eternal life.’ Whatever a man may lose for the sake of Christ and the gospel, however valuable and however dear to him, he shall even now in this time receive in real enjoyment an hundred-fold the value of all, with persecutions, and, in the world to come, eternal life. This has been the experience of the saints in their hours of suffering, and in the prospect of death.

“And now, my dear friends, make the personal application to yourselves. Through faithfulness to Christ you may be suffering. By keeping aloof from the Antichristian system, and every branch of it, and by holding fast the testimony for Christ for which Renwick died, you may suffer loss in regard to earthly honours and advantages, or you may have to endure persecution, but you shall not be losers in the end, —you shall enjoy an hundred-fold in this present time, and, in the world to come, eternal life.”