

THE
FAITHFUL MINISTER'S WALK WITH GOD,
REMOVAL BY DEATH, AND FUTURE GLORY:

A

DISCOURSE,

DELIVERED AT RATHFRILAND, ON SABBATH, 14TH MAY, 1837,

ON THE OCCASION OF THE DEATH OF

THE REV. JOHN STEWART,

PASTOR OF THE REFORMED PRESBYTERIAN CONGREGATION, RATHFRILAND.

BY THE

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KNOCKBRACKEN.

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his *Book*

DISCOURSE.

GENESIS V. 24.

“And Enoch walked with God: and he was not; for God took him.”

ASSEMBLED as we are in the Sanctuary, to-day, under circumstances of peculiar solemnity, we doubt not that it is the design of Zion's King, that the providence which has brought us together should be attentively considered, and suitably improved. God addresses men by the “still small voice” of his Word. In the dispensations of his providence, also, he speaks to their hearts; and, frequently, when other warnings are disregarded, and the invitations, promises, and gracious overtures of the Gospel are neglected, He utters his voice from the bed of sickness, and sometimes, too, from the opened grave. To individuals and families, the removal, by death, of a beloved friend, is God's impressive message, designed to give tenfold weight and significancy to the intimations of his Word, and the warnings of his providence,—a message which, if speedily forgotten or unimproved, tends the more to harden the heart, and to involve in aggravated criminality.

The death of a faithful minister presents a louder call, especially addressed to surviving brethren in the ministry, and to the flock among whom he laboured, and intended to inculcate important practical lessons upon the whole community. Such a dispensation is, at any time, an event of more than ordinary importance and solemnity,—but to us, in the present instance, it is unusually solemn and affecting. Apart from the suddenness and unexpected nature of the bereavement, it deserves to be remarked, that our venerable father is the first of the ministers of the Covenanted Church, in this land, who has been taken away by death for a period of *twelve years*. Others remain, who, to human foresight, appeared more likely to be removed, and few there are whose loss will be more deeply felt by the devoted friends of the Covenanted testimony. This, my brethren, is the mysterious doing of Him who is “wonderful in counsel, and excellent in working.” While it behoves us to bow with heartfelt submission to his sovereign disposal, let us draw near with solemn awe,

and contemplate his throne encircled with the token of the Covenant,—a “rainbow in sight like an emerald,”—let us hearken to the voice which proceeds from it, proclaiming,—“Blessed are the dead that die in the Lord, for they rest from their labours; and their works do follow them.”¹

The passage which we have selected to improve the present affecting providence, presents an instance of approved piety, and its blessed issue, among the most remarkable that is recorded in Sacred Scripture. Chief of the antediluvian patriarchs was,—not Methuselah who lived longest, but Enoch who died youngest. He was eminently distinguished in life, for it is said,—“*He walked with God,*” and an honour the most distinguished was conferred upon him, at the termination of his earthly course. He was received, in soul and body, to glory, without tasting death: “*He was not, for God took him.*” Like Elijah, he was carried immediately to heaven; or, as the Apostle Paul expresses it in the eleventh chapter of the Epistle to the Hebrews,—(ver. 5.)—“By faith, Enoch was translated, that he should not see death; and was not found, because God translated him.” The age in which this patriarch lived seems to have been distinguished by a general decay of godliness, and by abounding wickedness. From a consideration of the patriarchal genealogy recorded in the book of Genesis, it would appear, that Adam had died about *fifty seven years* before the translation of Enoch, and that Noah was not born till *sixty nine years* after this memorable dispensation. Crimes of enormous character had greatly increased. The longevity of the Antediluvians became the occasion of hardening them in rebellion against God. Despising Divine authority, and discrediting the threatenings of vengeance long deferred, they became monsters in wickedness. There were, indeed, at that period, as there have always been on the earth in the worst times, a few chosen saints, who feared the Lord, thought on his name, and spoke often one to another. So early as the days of Seth, “men began to call upon the name of the Lord;” or, as it is rendered in the margin, they “began to call themselves by the name of the Lord.” At a time when the direful effects of sin were deplorably conspicuous among the descendants of Cain, and when a general decay of piety had become visible, the righteous who remained, were distinguished by a public profession of the true religion. Separating themselves from the society of the irreligious, they maintained a faithful protest against the wickedness of the world: they met

¹ Rev. xiv. 13.

together as Jehovah's worshippers; despite of the sneer of the ungodly, they followed the Lord fully; and, amid wide-spread and increasing darkness, they shed around them the lustre of a holy conversation. Distinguished among these "sons of God" was Enoch, who probably succeeded, at a brief distance, those who first began to call upon the name of the Lord. His bright example shone like a column of light in the midst of the surrounding gloom. Then, when the godly were few, and the wicked numerous,—when religion had decayed, and iniquity was bold and daring,—when the clouds of Divine vengeance were collecting for the tempest which afterwards destroyed the world of the ungodly,—at this eventful crisis lived Enoch, and faithfully served his generation according to the will of God; and then, too, in the manner of his removal to heaven, there was given him the most remarkable testimony of Divine approbation that ever was vouchsafed to the sons of mortality.

This passage we regard as not unsuitable to depict the life and character, and to improve the death of our venerated father. Not that we consider it called for, or profitable, to trace a minute comparison between the character of departed saints, in our day, and those whose names are recorded with honour in the volume of inspiration. Enough that there is agreement in some of the principal outlines, to lead us to admire the effects of the same omnipotent grace, and to allure us to the bright path in which they walked, who now, through faith and patience, inherit the promises. Enoch was a *minister of religion*,—distinguished for faithfulness and resolution; for the Apostle Jude declares, that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."¹ At a period of no ordinary interest to the Church and the world, he was remarkable for *active and eminent piety*, and his removal was *happy and triumphant*. These marked features still characterize, more or less, the faithful minister, and are peculiarly applicable to him whose death we are called this day to deplore. *Walking with God*, comprehends the whole of a godly life, and of ministerial fidelity,—*to be taken to be with God*, sums up all that the most eminent servant of Christ could desire as his portion, when his work on earth is finished, and he is summoned to enter the world of spirits.

¹ Jude 14, 15.

May the Spirit of all grace enable me to speak to edification and profit on this great subject : may you hear for your present and eternal salvation ; and may the Lord himself that dwells in Zion, great and high above all gods, take all the glory ! In dependance upon his special gracious aid, I propose to discuss the subject according to the following method :—

- I. The Faithful Minister's Walk with God.
- II. Some Special Privileges which result to him from walking with God.
- III. His removal from this world.
- IV. His Glorious Reward. And I shall then improve the subject with reference to the mournful occasion that has convened us together.

I. We shall consider the Faithful Minister's Walk with God.

The language of the text is figurative, but yet simple and expressive. Walking, a bodily action, is employed to denote a habit of mind, and the tenor of conduct : it evidently implies deliberation, activity, pleasure and progress. As applied to the religious state, it intends a gracious relation to God, and communion with him, and is comprehensive of all genuine religion, whether as seated in the heart, or exhibited in the outward deportment.

Towards walking with God, *three* things seem to be requisite.

1. *Reconciliation.* "Two cannot walk together unless they be agreed."¹ The enmity of the sinner against God must be removed, before the parties can meet on terms of amity ; the agreement effected in Gospel-reconciliation is indispensable to spiritual fellowship.
2. *Nearness.* The natural state is one of distance and alienation. Through sovereign, efficacious grace, the sinner is brought nigh : he becomes acquainted with God, and is at peace ; and it is his high privilege to have God near to him in all that he calls upon him ;—"My soul followeth hard after thee." "My soul thirsteth for God, for the living God : when shall I come and appear before God ?"²
3. *Oneness of spirit and end.* Fellowship supposes unity of aim and disposition. To the believer, in the time of love, when gracious acquaintance is begun, the disposition of a child is communicated, and "the mind of Christ" is imparted. The Divine glory, which is God's great end, becomes his chief end ; and the enjoyment of God, as the all-sufficient good, his high reward.

The *foundation* of all that is essential to walking with God is *laid in Christ*. In his glorious person, and finished work, there is a sure

¹ Amos iii. 3.

² Ps. lxxiii. 8 ; xlii. 2.

ground for agreement between God and the sinner,—for ultimate fellowship and lasting friendship. “He is our Peace,”—he hath “reconciled us to God, by the blood of his cross,” and “slain the enmity thereby.” Coming to him as weary and heavy laden, convinced sinners separate from other objects, and are brought nigh to God. He is the centre of unity and love, into which “the things in heaven and earth” are “gathered into one.” Christ Jesus is, besides, the true mercy-seat,—the place of appointed and near intercourse between God and the sinner. United to him by the Spirit, and living by faith upon him, believers are near to God,—they lean upon his arm, rest in his bosom, sit under his shadow with great delight, and come, at length, to his immediate and blissful presence. “Joined to the Lord,” they are “one Spirit,” and they walk “as he also walked.” Christ is, at once, the *way* and the great *model* of walking with God, and from him, as an inexhaustible and overflowing Fountain, are communicated all the grace through which we have access to God, and all the strength and holy boldness wherewith we walk with him in new obedience.

These things being premised, we proceed to remark that the Faithful Minister walks with God,

I. As a holy man.

Genuine piety, although not absolutely necessary to the existence of the ministerial office, is, at least, indispensable to a minister’s true comfort and enlarged success. He, above all others, should be a “man of God.” Conversant in divine things, and treading frequently on holy ground, his whole character and conduct should bear the legible motto, which shone conspicuously on the mitre of the ancient High Priest,—“**HOLINESS TO THE LORD.**” He should be familiar with the believer’s experience himself, if he would derive solid and abiding consolation from the service in which he is engaged, or be instrumental in comforting others, and building them up in their most holy faith. It was Aaron’s high honour, while a minister of the Tabernacle, to be styled,—“the Saint of God.” Thus did Enoch walk with God. He walked, first of all, as one who had been brought into a state of saintship, and who, by the renewing work of the Spirit, was advancing in holiness. So does every believer, so must every faithful minister walk with God. That the nature of the believer’s walk with God may be more clearly seen, we remark that it implies,—

The habitual exercise of holy graces. The graces of the new creature are implanted in the believer’s heart by the Divine Spirit, for “he has nothing that he has not received.” Their frequent exercise is

essential to communion with God. When the Spouse earnestly seeks to realize fellowship with the Beloved, she supplicates the Spirit's presence in the lively actings of grace, as antecedent and indispensable to the much-desired enjoyment,—“Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into his garden, and eat his pleasant fruits.”¹ Believers “*walk in the Spirit,*” and not “*after the flesh,*”² when, forsaking sin, and following the guidance of the Spirit, they cherish and habitually cultivate his holy graces. “*We walk by faith,*” when, resting on the promise, and cleaving to the person of Christ, we commit our interests into his hands, and confide in him for a gracious issue. Realizing things unseen, and rejoicing in things hoped for, the believer receives out of the fulness of Christ, “*grace for grace.*”³ Evangelical *repentance* constitutes another element of a life of spiritual communion. Naming the name of Christ, we depart from iniquity. Among the chief of the duties which the Lord requires as a grateful return from those to whom he discovers the all-sufficient Good of the Covenant is, to “*walk humbly with their God.*”⁴ Such humility is deep, universal, and increasing. In the view of the Divine law, of Jehovah's glorious character, and, above all, of the Redeemer's cross, the convinced sinner sees sin to be “the abominable thing” which God hates, and feels himself to be altogether vile. He is “*clothed with humility:*” and just in proportion as he walks in communion with God, and advances towards the city of eternal habitation, his views of the evil of sin increase, and his self-abhorence is deepened. The believer's course is not less a walk of *love*. This is, indeed, the grand ingredient of acceptable service,—the main element in communion with God. “The love of Christ constraineth us.”⁵ “He that dwelleth in love, dwelleth in God, and God in him.”⁶ It is the ruling, actuating, impelling principle that overcomes obstacles, assimilates the soul to its object, and, as it expands to perfection, “casts out fear.”⁷ Fixing upon the Beloved as its object, it regards him as “precious,”—the “chiefest among ten thousand, and altogether lovely.” His *Word* is embraced as “honey” to the taste, and as more valuable than “thousands of gold and silver.” The *saints* are esteemed the “excellent ones of the earth,” in whom is all his “delight;” his ways are enshrined in the heart, and even his cross appears amiable and attractive,—“God forbid that I should glory,

¹ Song iv. 16.

⁴ Micah vi. 8.

⁷ 1 John iv. 18.

² Rom. viii. 1.

⁵ 2 Cor. v. 14.

³ John i. 16

⁶ 1 John iv. 16.

save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”¹ In fine, *hope* and *joy* enter into the believer’s hidden walk. He is “saved by hope.”² It is the “anchor” of the soul, cast within the vail, remaining sure and steadfast. It is his “helmet of salvation,”—a covering put on the head in the day of battle, on which the missiles of the enemy fall powerless, and by which the believer is protected till his conflicts are terminated, and, in the precincts of glory, he waves the palm of final victory. Believing in God, loving an unseen Saviour, he cannot but indulge, betimes, in holy joy of spirit. Many as may be his sorrows from the world, and despite even of internal trials of mind, he cannot but rejoice in the glorious and wonderful provision of the covenant. God, before whom he walks, is his “exceeding joy.”³ Receiving the atonement, he “rejoices in God through Jesus Christ his Lord;” and, cleaving to the Elder Brother, realizing his presence, and anticipating promised victory, his is a “joy unspeakable, and full of glory.”⁴ It is the joy of the Spirit,—that which this blessed Agent originates, increases, and perfects : it is “unspeakable,” as no mortal can fully express the believer’s sense of the depths of misery from which he was raised, or his conceptions of the excellence and value of that salvation of which he is made a partaker. And it is “full of glory,” as it is the work of the Spirit, who makes the believer “all glorious within,”—as it reflects the Redeemer’s glory, and is bright with the first rays of an “exceeding great, even an eternal weight of glory.” These graces are intimately connected; faith leads the way, and the others follow in its train. In their exercise, and by fresh communications from the unspeakable fountain, they continue to increase. The believer “grows in grace, and in the knowledge of his Lord and Saviour Jesus Christ.” His way is “the path of the just, which is as the shining light, that shineth more and more unto the perfect day.”⁵ Important as are these graces to all, for “without faith it is impossible to please God,” they are pre-eminently valuable to the minister of the Gospel. “By faith Enoch walked with God;” by faith, too, “he had this testimony, that he pleased God.” This holy principle could not be in operation without calling into exercise other gracious principles, and, doubtless, his courage, meekness, temperance, and patience, were as conspicuous in that evil day, as were his firm reliance and steadfast confidence in God. In relation to all ministerial service, it may still be declared,—“Without

¹ Gal. vi. 14.

⁴ 1 Pet. i. 8.

² Rom. viii. 24.

⁵ Prov. iv. 18.

³ Ps. xliii. 4.

faith it is impossible to please God." The work that is not begun and performed in faith, whether it be preaching the Word, ruling in the house of God, or the pastoral care, is mere bodily service, and can only terminate in disappointment and confusion. Possessed, however, of holy graces, and exercising them habitually, the faithful minister walks with God. Every path of duty will afford scope for their vigorous expansion; and every new trial will serve to test and strengthen them, and will conduce to their ultimate perfection. "Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."¹

Again, the believer walks with God in *diligent, reverential, and delighted attendance on the Word and ordinances*. The way of communion with God is revealed in the Scriptures. God has chosen Mount Zion for his dwelling-place, and there his tabernacle is pitched with men upon earth. "This is my rest for ever; here will I dwell; for I have desired it."² In the Word, Jehovah makes bright and glorious discoveries of his covenant character, and displays the wonderful provision of his mercy to the saints. He makes his face to shine upon them, and gives them peace; he takes them "into the banqueting-house, and his banner over them is love."³ To the believer, the Divine word appears possessed of innumerable and incomparable excellencies. It testifies of Jesus, the Beloved of his soul, the author and finisher of his faith, the sun and centre of revelation. Its precepts point the way to the New Jerusalem,—its promises are "the preparation of the Gospel of peace," wherewith his feet are shod, and his walk is safe and comfortable; they are, at once, the staff to sustain the pilgrim in his way to heaven, and the Divine guarantee, that his path shall terminate in the Father's house above. Hence is his high estimate of the Word. "Oh! how I love thy law." "Thy testimonies, also, are my delight, and my counsellors."⁴ In divine ordinances, he draws near to God as his exceeding joy, the portion of his cup, and his inheritance for ever. Therefore does he love "the habitation of God's house."⁵ All the assemblies of the sanctuary are his delight. The genuine expression of his heart concerning them all, is,—"All my springs are in thee."⁶ "How amiable are thy tabernacles, O Lord of hosts! My

¹ 1 Pet. i. 6, 7.

⁴ Ps. cxix. 24.

² Ps. cxxxii. 14.

⁵ Ps. xxvi. 8.

³ Song ii. 4.

⁶ Ps. lxxxvii. 7.

soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.”¹ In the *private*, no less than the public ordinances, the believer walks with God. Prayer is the breathing of his spirit,—his frequent and delightsome employment. In this great duty, he is allowed gracious familiarity with the Hearer of prayer. Like Moses, he speaks to God face to face, as a man to his friend. As another eminent saint, while he “wrestles” with God, he has power with God and prevails; and he is constrained to say, “Surely the Lord is in this place, and I knew it not; this is none other but the house of God, and this is the gate of heaven.”² In his household, too, he “walks in a perfect way,” for he takes “the God of the families of Israel,” to dwell there; his domestic affairs are ordered with an unceasing regard to Jehovah’s authority; in his name, “he blesses his house;” and, cherishing habitual regard to his omniscience and special blessing, he obtains the testimony of divine approval with which the father of the faithful was honoured,—“I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.”³

Farther, the believer walks with God, by *maintaining a realizing sense of the Divine presence*.

Of Moses, the servant of God, it is said,—“He endured, as seeing Him who is invisible.”⁴ Faith gives things invisible a present subsistence in the mind, for it is the “substance” or subsistence “of things hoped for;”—the “evidence,” or assured demonstration “of things not seen.”⁵ Chief of these invisible realities is God himself, with whom the believer walks. By faith he realizes his omniscience and other glorious perfections. The inner man is awed into subjection, from the consideration, that “all things are naked and opened unto the eyes of Him with whom he has to do.”⁶ Even a heathen writer advises, as an eminent means of perseverance in virtue, always to imagine some good man present. The believer habitually views his conduct as open to the inspection of Him from whom darkness is no covering, and the shadow of death forms no concealment; and he obeys, as under the eye of a gracious master in heaven. Temptations are thus vanquished, and the fear of man overcome,—“How shall I do this great wickedness and sin against God?” Walking with God intends, moreover, the reali-

¹ Ps. lxxxiv. 1, 2. ² Gen. xxviii. 16, 17. ³ Gen. xviii. 19. ⁴ Heb. xi. 27.

⁵ Heb. xi. 1, in the Original.—See also the German and French Versions.

⁶ Heb. iv. 13.

zation of God's *gracious presence*. The fulfilment of the importunate desire of Moses is the prayer, and, in some measure, too, the attainment of every saint of God. The Divine covenant presence is his guide, safe-guard, and refreshment, until he arrives at the rest that remaineth for the people of God. With what a solemnity and dignity does this sense of Jehovah's presence invest the character and work of the faithful minister of the Gospel! When he invites, exhorts, persuades, or rebukes, it is under a sense of God's authority, and as before his all-seeing eye. His services are performed as to God, and not to men. In view of the Eternal, seated on his great white throne, he deals with men on the grand concerns of the soul and eternity,—and his habitual dependance is on the gracious assurance,—“Lo I am with you alway, even unto the end of the world.”¹

Again, the believer walks with God by *faithfully improving the talents intrusted to him in God's service*. Every believer is, by his calling and profession, a willing servant of the Great Master in heaven. Bought with a price, that, in extent and value, transcends all conception, he is not his own. He desires not to be his own. The love that led to the purchase of his redemption has constrained him to “live not to himself, but to him that died and rose again.”² His time, station, opportunities, and mental endowments, are committed to him as talents, under the solemn charge,—“Occupy till I come.” They are given him for use and improvement, and the possession of them is designed to remind him continually of the period when his Lord will return and reckon with his servants, and will give to every man according to his works. In doing his Master's will, he aims to spend his talents to the utmost advantage. The command given to Abraham is still laid upon every faithful servant,—“I am God Almighty, walk before me, and be thou perfect.”³ God proposes himself as all-sufficient to support, direct, and reward. The believer dreads the doom of the unprofitable servant; and, considering it his high privilege to walk before God, he presses forward to the full enjoyment of the great recompense of reward. Under these solemn and impressive views, his aim is to spend and be spent in doing the will of his Father in heaven. For every service, however arduous and painful, he stands prepared,—he is a volunteer in the work; to every claim of difficult or perilous duty he cheerfully responds, saying, “Here

¹ Mat. xxviii. 20.

² 2 Cor. v. 15.

³ Gen. xvii. 1 The august title whereby God hereby makes himself known might more literally be rendered,—God All-sufficient,—God that is enough.

am I, send me." Like a venerable Scottish Reformer, he may be "tired *in* the service, but he is never tired *of* it." The work of his blessed Lord he regards as his privilege and his honour; and what his hand findeth to do, he doeth with his might, for he well knows that his working days are determined, and that there is no thought, nor wisdom, nor device in the grave, whither he is hastening. Furthermore, the saint walks with God in *entire dependance and submission*. Jehovah, the great object of his people's confidence, acts to them as a Sovereign; but he is, at the same time, their Father, whose commands are all issued in love. The believer depends on his word, his grace, and his providence. To his gracious appointments he willingly submits, knowing, that although he cannot, by searching, find out God, and the reasons of his procedure are hidden beyond human ken, all his ways are in truth and faithfulness. His dependance rests on God for present succour and future support,—for all the supplies that he needs, both with relation to the soul and the body, and in reference to the life that now is, and to that which is to come. The promise extends to all his necessities; and the Divine character affords the amplest guarantee, that none of his words can fail of accomplishment. Assured that, in submitting to his sovereign disposal, all will be well, and that in depending on him, he cannot be disappointed, the language of his heart is,—“My soul, wait thou only upon God; for my expectation is from him. He only is my Rock, my salvation; he is my defence; I shall not be moved.”¹

Finally, the believer walks with God *in the constant imitation of him*.

By an unalterable law of our constitution, we become like those with whom we frequently and willingly associate. The same law prevails in the kingdom of grace. Walking with God produces similarity. This is, indeed, the rest and the supreme felicity of the soul. Moses' face shone when he descended from the Mount, whereon he enjoyed intimate communion with God. The whole company of the redeemed enjoy, spiritually, a similar privilege, in the discoveries of the Saviour's glory, and in walking with him. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”² In Jesus Christ, the Forerunner, the fulness of the Godhead dwells; every part of the Divine character is gloriously displayed and illustrated; through the veil of the Saviour's humanity, infinite perfections shine with softened and attractive splendour; and a perfect model is presented, to which the heirs of

¹ Ps. lxxii. 5, 6.

² 2 Cor. iii. 18.

glory are destined fully to be conformed. We are commanded to be "followers," or imitators, "of God," as dear children, and to "walk in love, as Christ also hath loved us ;"¹ and it is declared to be at once our duty and privilege to have this mind in us, "which was also in Christ Jesus." This is a principal aim of all that walk with God. Gradual and growing conformity is acquired now in living near God, realizing his presence, and maintaining steadfast dependance upon him. When the journey on earth terminates, the likeness will be complete: the walk by sight shall then succeed the walk of faith: the believer will walk with his God and Saviour, in white raiment, on the streets of the New Jerusalem; he shall see God's face in righteousness, and shall be eternally satisfied with his likeness.

Such has been the walk of real saints with God, in every age. The faithful minister, amidst his official engagements, must aim continually to realize it. He should himself feed on the spiritual provision which he administers to others. If he would speak *to* the heart of those to whom he delivers the message of mercy, he must speak *from* the heart. The experience of his own spirit must ever add the most powerful confirmation to the truths which he delivers. A sense of the Divine presence will at once subdue and elevate his spirit,—sustain him in difficulties, and inspire him with holy courage and confidence. Depending on Almighty power, and unchangeable faithfulness, cultivating communion with the Father of his spirit, and advancing in conformity to Him who is the source of his happiness and his chosen portion, he will become a pattern to the flock: he will "point their path to brighter worlds, and lead the way." Thus, as a saint, the faithful minister, like Enoch, walks with God. Thus is he prepared for every service and trial, and his character expands and ripens for that blissful state, where the highest aspirations of the sanctified soul shall be fully satisfied. I observe,

Secondly,—That the faithful minister walks with God, *as separated to a high and distinguished office.*

Ministers are more than private saints. Much of their walk, it is true, may be hidden; but theirs is, notwithstanding, an elevated public station. By their appointment, and the position assigned to them, they, in a special sense, are the "*Light of the world,*" a "*City set upon a hill, that cannot be hid.*" Enoch had, unquestionably, some concern with the common affairs of life. He was no ascetic, nor did he retire from the active duties of life: but at the same time, he was

¹ Eph. v. 1.

separated to a special, spiritual office. He was a holy prophet,—the seventh from Adam, as Jude informs us, that foretold the glorious appearance of the great God our Saviour, and warned the ungodly of approaching destruction. Ministers, in like manner, are to regard themselves as called to a service of engrossing interest and surpassing importance. By their office, they are consecrated to be spiritual men. They are set up as *Watchmen*, appointed as *Shepherds*, set forth as *Heralds*, and called to be *Ambassadors* for Christ,—relations these of the most weighty responsibility, sufficient to engage the whole man, and to task every energy. However men may undervalue the sacred ministry, nay, even whatever occasion the imperfections and faults of ministers themselves may furnish for reproach, the office is dignified and important beyond expression; in sustaining it, ministers should habitually aim to bring all honour to their Master, and to live themselves in a state of high and exemplary separation from the world. They are represented as “stars” in the Redeemer’s “right hand,”¹ to declare at once their nearness to Christ, and consequent safety, and their paramount duty to reflect, from their elevated station, the brightness of the Saviour’s glory. Walking with God, as a minister, intends the faithful discharge of all the duties of his office. The execution of the sacerdotal office is designated walking before God,—“I will raise me up a faithful priest, that shall do according to that which is in my heart, and in my mind; and I will build him a sure house; and he shall walk before mine Anointed for ever.”² The character of the minister should never be merged into that of the gentleman, the scholar, or even of the private Christian. Of John the Baptist, it is said, “He fulfilled his course;” and the Apostle Paul speaks of it as his ruling desire, undeterred by trials, perils and privations, to “finish his course with joy, and the ministry that he had received of the Lord Jesus.”³ When the same eminent man, speaking by the Spirit, offers authoritative directions to the ministers of the Word, to one, he says, “Meditate on these things; give thyself wholly to them, that thy profiting may appear to all,”—and to another, he enjoins, “Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”⁴ These expressions imply, that the ministry was the grand business of these devoted men, and that in every age it is intended to be the constant employment,—the all-engaging concern of such as are called to its arduous duties. Separated from the world, they should reflect the glory of their Master, that the world may take knowledge of them that they have been with

¹ Rev. i. 20.

² 1 Sam. ii. 35.

³ Acts xlii. 35; xx. 24.

Jesus. Let them habitually consider the design of their appointment, and aim to preach, by their conduct, at all times and in all places. Thus will they evidence, that as spiritual men,—as watchmen to the Church,—and Ambassadors for Christ, they walk with God.

Thirdly,—Ministers walk with God, *in faithfully preaching the Gospel.*

The preaching of the Gospel is the grand instrument for accomplishing the designs of eternal mercy towards a guilty world. Other means are, without doubt, important, but this is of surpassing interest and magnitude. “When the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.”¹ Herein the minister is a “co-worker with God.” He walks with him, by declaring the whole counsel of heaven for man’s salvation. Jehovah’s purposes in the kingdom of grace are, to unfold the wonders of redemption, to display the glory of Christ, that all men may honour the Son even as they honour the Father,—and to gather into one the travail of the Redeemer’s soul. In these high designs, the faithful minister concurs, and his whole life is dedicated to their accomplishment. It is his exalted privilege to be intrusted with the “word of reconciliation,” and to entreat men, “as in Christ’s stead, to be reconciled to God.”² Would he walk with God in preaching the Gospel? His principal aim must be to exalt the Saviour, and to humble the sinner. Christ crucified,—Christ in the dignity of his person, in the perfection of his righteousness, in the glory and suitableness of his offices, in the fulness and freeness of his salvation, must be the grand theme. The whole counsel of God, it is true, must be declared, the bulwarks of Christianity defended, and error exposed and reproved; but, then, Christ must ever be exhibited as the *Chief Corner-Stone*,—the *Centre and Key-Stone* of the arch of revealed truth, as well as the foundation and constraining motive of all holy practice:—

“Talk they of morals? O thou Bleeding Love,
Thou maker of new morals to mankind!
The grand morality is love of thee.”

In walking with God, so as to “fulfil the ministry,” the servant of Christ must *rightly divide the Word of truth*. He must discriminate character, weigh individuals in the balances of the Sanctuary, and “commend the truth to every man’s conscience as in the sight of God.”³ With all *earnestness*, he must preach the Word, as one sent to bear a message from God to perishing men, and as appointed to “stand between

¹ 1 Cor. i. 21.

² 2 Cor. v. 19, 20.

³ 2 Cor. iv. 2.

the living and the dead." "Knowing the terrors of the Lord," he must "persuade men." The word in his lips is the ordained instrument for resuscitating "the dry bones;" if it is kept back, if it is delivered unfaithfully, the doom of impenitent hearers will not only be sealed, but their blood will be required at the Watchman's hands. To walk with God is essential to all comfortable success in preaching the Gospel. "Our sufficiency is of God."¹ At every step, the minister should maintain entire reliance on Divine influence to furnish to him his message, and due qualifications for his work; he should rest on Divine guidance to direct him, and on Divine power to give efficacy to his labour. Like Moses, he should "go near and speak to God," before he comes forth to address the people. Walking with God, he will become a "burning and a shining light," and may realize the commendation once given of an eminent minister,—“He seems to live six days of the week in heaven, and on the seventh to come down from heaven to speak to us.”

Fourthly,—The faithful minister walks with God in *watching for the souls of men*.

Concerning the ministers of the Word, the Apostle of the Gentiles declares,—“They watch for your souls, as they that must give account; that they may do it with joy, and not with grief.”² This is a special and most important part of their appointment. They are “*spiritual watchmen* :” they are constituted “Overseers” by the Holy Ghost; they are appointed “Shepherds,” to watch, as well as to feed the flock; and they are charged with a solemn and particular account which is to be rendered of every individual committed to their care. Herein they are required to co-operate with the glorious Proprietor of the flock—the exalted Head of the Church. He is pre-eminently the “*Keeper of Israel* ;” and his care over his people is constant and unremitting. Thus does he declare concerning the whole flock, as well as in relation to every individual of which it is composed,—“A vineyard of Red Wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.”³ It is the distinguished honour of faithful ministers to be joined with their exalted Master in the oversight and guardian care of his saints. They may, in part, be intended, when the Church is represented as the bed of King Solomon, and is said to be encompassed by “three-score valiant men,” who keep watch with their “sword on their thigh, because of fear in the night;”⁴ and in a subsequent part of the same Divine Song, the Redeemer joins faithful ministers with himself, both in the work and the

¹ 2 Cor. iii. 5.

² Heb. xiii. 17.

³ Is. xxvii. 2, 3.

⁴ Song iii. 7, 8.

reward,—“My Vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.”¹ This part of the ministerial work is onerous and trying, in no ordinary degree. The watchman who walks with God must be a “man of understanding, to know what the Lord would have Israel to do.” Like the *Four Living Creatures* of the Apocalypse, he must be “full of eyes within,”² to guard his own spirit, and to inspect the state of the Church, to descry the signs of the times, and the attempts of enemies, and to mark the bearings of providential events on the interests of Zion. He must be characterized by holy vigilance, courage and intrepidity. He must guard, with zealous care, the hedge of discipline, have a tender concern about the souls of his people, travail as in birth, till Christ be formed within them, and frequently realize to himself and to them the solemn account which he must hereafter render of the souls committed to his care. Faithfulness here furnishes a grand evidence of walking with God in the ministry. Contemplating the solemn nature, and the high responsibility of the work, well may we exclaim with the venerable Apostle,—“Who is sufficient for these things?”

Fifthly,—The approved minister walks with God, in bearing *faithful testimony*.

In all ages, there has been a body of faithful men, who have borne decided testimony to Christ's glorious prerogatives, maintained his despised truths, testified against prevailing systems of error, and been standing monuments of the power of holiness, in opposition to the ungodliness of the world. From the beginning, a great cause has been pending between Christ and his enemies. God is interested in the issue, as on it depends the bright manifestation of his glory, the overthrow of the kingdom of darkness, and the establishment of the kingdom of light. The servants of Christ who are “called, and chosen, and faithful,” have, in all ages, taken part with the Lamb, and borne testimony to his cause. The number of faithful public witnesses has generally been few. Compared with the *sealed ones*, they are as one faithful prophet to the *Seven Thousand* who had not bowed the knee to Baal, or as the two “*anointed ones*, who stand before the God of the earth,”—to the *hundred and forty and four thousand*, who stand with the Lamb on Mount Zion. Enoch was a faithful witness in his day, and thus he walked with God. Noah, Elijah, Daniel, and the Apostles of the Lamb, at subsequent times, testified to the truth. Since the

¹ Song viii. 12.

² Rev. iv. 8.

close of the canon of revelation, there has always been a succession of faithful witnesses, who "loved not their lives to the death," and who overcame the enemy "by the blood of the Lamb, and the word of their testimony."¹ The Waldenses, the Lollards, the Reformers in Germany, the Hugonots in France, the Puritans in England, and the Covenanters in Scotland, were Christ's witnesses, at former periods, who lived in a state of separation from corrupt systems, and bore testimony to the truths of Christ. There will always be some illustrious men of kindred spirit, to witness for Christ, until mystical Babylon shall fall, and then the spirit of eminent witnesses shall be revived, and in the prevalence of the principles of their testimony, they "shall live, and reign with Christ a thousand years."² In the character and work of the witnesses, the Redeemer takes a special interest. He styles them, "my witnesses." He supports them in their testimony and sufferings, bestows on them tokens of special favour, and mightily pleads their cause against all enemies. In bearing testimony for the prerogatives of their exalted Master, and in behalf of his despised truths, the witnesses must encounter the hatred of the world, they must endure privations and trials. They "prophesy in sackcloth," and continue in a "wilderness" condition till the arrival of the appointed period of Anti-christ's downfall. Great, however, are their privileges, and most exalted is their station. They "stand before the God of the earth;" they walk with God; they have power to shut heaven; and their cause is destined, in the end, gloriously to triumph. If ever there were men who peculiarly walked with God, they were the witnesses of past times, who resisted unto blood, striving against sin. However profane novelists, or apostate professors, have attempted to assail their names, and reproach the noble cause for which they suffered, our Covenanted martyred forefathers lived in near converse with heaven, and, even in outward torture, died in the blissful prospect of glory. In the day of their trial, the Son of God was with them in the furnace. Imperishable renown rests upon their names and their testimony; and their high and holy example surrounds, as with a halo of light, those who follow them as they also followed Christ. The faithful minister will aim to walk in the footsteps of the flock of slaughter, and to be himself a standard-bearer in the good old way. He will bear an honest, pointed, and uncompromising testimony in favour of Christ's royal prerogatives, and against prevailing evils. Though he may not be called to tread a scaffold, or be chained to a stake, he will study to possess a martyr's spirit. Thus will he cultivate

¹ Rev. xii. 11.

² Rev. xx. 4.

communion with God, even in a higher walk than others who handle the vessels of the Sanctuary. He will be enrolled with the noble army of martyrs: he will be the honoured instrument of transmitting an uncorrupted, unmutilated testimony to succeeding generations; and his will be the privilege and honour to tell posterity that "this God is our God for ever and ever: He will be our guide even unto death."¹

Lastly. The faithful minister walks with God, *in patiently bearing trials and difficulties, anticipating the reward.*

The trials and privations of faithful men have in no age been few. Unmitigable enmity has been put between them and the serpent's seed. Because they are not of the world, the world hates them. Living godly in Christ Jesus, they must suffer persecution. They have been deprived of political rights, and accounted aliens in the nations. They have been called to struggle with poverty,—been subjected to reproach,—their characters have been vilified by pretended friends, and open enemies,—the cause to which they were pledged, and which they esteemed dearer than life, has been every where spoken against. Faithful ministers have their full share of these trials. From their position, the keenest darts of the enemy are directed against them. Their life is often one of continued toil, privation, and anxiety. They have sometimes to endure want of sympathy and reproach from those in whose service they expend their anxieties, and wear out their strength; and, frequently, the internal trials of their spirit are great in proportion to the privileges which they enjoy, or the extended sphere of usefulness to which they are called. They have deep concern of spirit, betimes, respecting their own personal interest in the blessings of the Covenant; and their grief is poignant and overpowering about those to whom their ministry appears to be the savour of death unto death. Under such afflictions, however, they walk with God. They have fellowship with Christ in his sufferings, and they bear their trials patiently for his name's sake. They esteem them their badge of honour and distinction, and rejoice that they are counted worthy to suffer shame for his sake. Here is the patience of the saints. Their principles and spirit equally are tried; but they are sustained by a secret and powerful energy, which their enemies never can comprehend. Walking with God, their sufferings become the channels through which precious blessings are conveyed to their spirits. While they count "all things loss that they might win Christ, and be found in him," they "reckon the sufferings of this present time not worthy to be compared" to "the glory to be re-

vealed in them." Esteeming present trials light and momentary, and accounting the reproach of Christ their honour, their earnest and constant desire is, with the venerable Apostle of the Gentiles, to "finish their course with joy, and the ministry which they have received of the Lord Jesus;" and, in the self-devoted spirit of the same eminent servant, their habitual desire is, that "Christ may be magnified in their body, whether it be by life or death." Privations they can endure without a murmur, and even with joy, knowing that there is laid up for them in heaven a "better, even a more enduring inheritance." With the crown in view, and waiting for the glorious appearance of the Great God, and their Saviour, they rejoice in tribulation; and, while they walk with God, looking at things unseen and eternal, their afflictions "work out for them a far more exceeding and eternal weight of glory."¹

I proceed to notice,—

II: Some Special Privileges which result to the faithful minister from walking with God.

Walking with God not only exhibits a course of duty, it implies, also, peculiar gracious privileges. The intercourse is mutual. The Lord is with them that are with him. His gracious assurance is,—“My presence shall go with you; and I will give you rest.”² He walks with his people, bestowing on them the precious blessings of his salvation, and distinguishing tokens of providential favour, till their walk of faith terminates, and they are introduced to his immediate glorious presence, to dwell with him for evermore. These privileges are, in some measure, the portion of all the saints, but they are signally enjoyed by faithful ministers. We notice only a few of the special benefits among the most observable of those that are conferred on them that walk with God, in the ministry of reconciliation.

1. *Their call and endowments are from Him.*

Of Aaron it is said,—“He was called of God.”³ Concerning Abraham, God declares,—“I called him alone, and blessed him, and increased him.”⁴ The Apostle Paul takes this as the foundation of his commission to preach among the Gentiles the unsearchable riches of Christ,—“the Lord separated me from my mother’s womb, and called me by his grace.”⁵ Thus God still brings to stations of public usefulness, those whom he designs for important work in the Church. Often does he raise them from an *obscure* condition; he frequently calls them,

¹ 2 Cor. iv. 17.

⁴ 1s. li. 2.

² Exod. xxxiii. 14.

⁵ Gal. i. 15.

³ Heb. v. 4.

as he did Abraham, *alone*, allotting them their special work, and conferring on them all proper qualifications for its right performance. Thus was it with Enoch, Noah, Moses, Elijah, and many others, who served God in their generation. The Divine call is two-fold. 1. *External*. When the Lord opens their way to the ministry in his providence, and, not unfrequently, amidst difficulties and disappointments, they obtain suitable qualifications; and, 2. *Internal*, when God works on their hearts by his grace, and disposes and draws them forth to his willing service. Then beholding the worth of the soul in the light of the Saviour's glory, and the miserable condition of perishing sinners, a portion of the compassion of the Redeemer takes possession of their heart, and they feel his paramount claims to the service of the whole man. They are led by the Spirit, and impelled by a view of the countless miseries of a lost world, they are "thrust out into the harvest."¹ Endowments for their work are furnished in the gifts and graces of the Spirit, who sends forth approved servants to the work of the ministry, and who "divideth to every man severally as he will." Their qualifications are exceedingly diverse. The *four* living creatures mentioned in the book of Revelation, the emblems of faithful ministers, resembled, one a lion, another a calf or young ox, the third a man, and the fourth a flying eagle.² Corresponding to this striking representation, one ministering servant is distinguished for courage and magnanimity, another for labour and patient endurance, another for the kindness and gentle sympathies of humanity, while some are fitted to soar aloft in the high mysteries of the Gospel, and to lead others to dwell in the contemplation of the glory of the Sun of Righteousness, and in the joyful prospect of the cloudless splendours of the heavenly world. These endowments, however diversified, are from God. His sovereignty is displayed in their allotment; and his wisdom and love shine conspicuously, in adapting them to the sphere of labour and trial in which his servants are placed. The particular part of the harvest which they are destined to gather, is arranged in the counsels of heaven. The faculties of body, the gifts of mind, the graces and special aids of the Spirit, are, at first, communicated from above,—they are afterwards continued and increased, according as the necessities of the Church demand, and as the work and trials of the faithful servants require. Gracious promises are sure,—

¹ 1 Mat. ix. 38. This is the proper meaning of the Original term, in the prayer which the Redeemer directed the Apostles to pray, preparatory to their being sent forth to preach the Gospel of the kingdom.

² Rev. iv. 7.

“Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.”¹ “It shall be given you in that same hour what ye shall speak.”² We have frequently admired, brethren, the special Divine favour exhibited in the endowments of our venerated father, your beloved pastor. His vigorous constitution was eminently fitted for a day of trial and arduous service. His mental endowments, natural and acquired, qualified him for important work in the Church. He was thus enabled to labour more abundantly than his fellows in the ministry. His powers of writing were of a superior order, and the manly, nervous style in which he communicated his ideas, bespoke at once the firmness and independence of his mind, and his singularly correct taste and accurate judgment. Consecrated as these endowments were to the most important work in which a human being can be engaged, we ought in them to admire the bountiful Giver. Thus did he qualify his servant, as he ever does all who walk with him, for a service of which small account is sometimes made here, but the fruits of which extend to distant generations, and are commensurate with eternity.

2. *The Lord remarkably preserves and sustains them till their work is done.* This he frequently and expressly promises. “When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong,—yea, he reproveth kings for their sakes, saying, touch not mine anointed, and do my prophets no harm.”³ A thousand may fall at their side, and ten thousand at their right hand, but the destruction cannot come nigh them till their work is finished, and God’s gracious purposes are accomplished in them and by them. The life of a faithful servant is the special care of Divine providence. He is a *star* in the Redeemer’s right hand, and none can pluck him out of it. Innumerable instances in Sacred Writ attest the truth of this position. Joseph rescued from his brethren, Moses delivered from the waters of the Nile, and from the hand of Pharaoh, the many deliverances of David, the preservation of Elijah, the safety of Daniel in the lion’s den; the protection and support extended to the **Apostles** of the Lamb,—Peter freed from the prison when escape appeared hopeless,—Paul, in the opening of his brilliant career, rescued from the governor of Damascus, and afterwards from perils of the land and the deep, from perils by his countrymen and the heathen;—consider these, and numerous other instances, of a similar kind, that are recorded in the annals of the Church since the canon of inspiration has closed, and is it not abundantly manifest, that the life and safety

¹ Deut. xxxiii. 25.

² Matt. x. 19.

³ Ps. cv. 13, 14, 15.

of the faithful servant is an object of special care to Him with whom, and before whom he walks? The means employed to preserve and sustain the servants of God are diversified and wonderful. Elijah, in the days of famine, is fed at one time by the ravens, at another, in an idolatrous city, by the miraculous continuance of the widow's scanty fare, and again by food prepared by an angel; and when his life was in jeopardy, on one occasion he is directed to seek safety in flight; and at another he is preserved, even when he stands before the wicked monarch, who had sent every where to effect his destruction. The history of the Church's sufferings supply a long list of instances of the remarkable preservation of faithful servants. Need we tell of Peden, preserved from his pursuers by a thick fog suddenly interposing, when escape seemed to be impossible,—of Cargill, meeting the enemy in the face, and their eyes were holden that they should not know him,—of the devoted Renwick, to whom a cairn of stones, into which he entered in view of the enemy, furnished a place of communion with God, and a bulwark of safety from the bloodhounds of persecution: and of such cases as that of the renowned Hugonot, from whom a spider's web, which the creature immediately wove in the mouth of the cave into which he entered, was the means of averting the search of his ferocious pursuers? These are the doings of the Lord, and they are wondrous in our eyes. In instances less remarkable,—in every case, the servants of the Lord are safe under the covert of the wings of the Almighty, and they dwell in the secret place of the Most High. They are hidden in his pavilion, and are covered in the secret of his tent in the evil day. Enemies may assail, but they cannot injure them. They are safe even in the region of contagious disorder. When they are weak, then are they strengthened; and when laid on a bed of affliction, they are raised up again. The arrows of death fly thick around, but they have their commission, and their bounds they may not pass, they cannot come nigh the faithful servant till his work is done, and he is ripe for glory. The safety of all that walk with God, cometh from the Lord, who made the heavens and the earth. This gracious support and preservation were conspicuous in the case of our revered father. In a time of civil commotion, when he entered upon the work of preaching the Gospel, he was mercifully preserved. It was by a gracious providence, which he himself delighted to acknowledge, that he was sustained in uniform and vigorous health, and that his natural strength continued unabated, till his work was done. The finger of Jehovah is no less to be seen in instances like these, than in more striking interpositions for

special preservation. His work was allotted him,—a great and important work for the faithful maintenance of a Covenanted banner in this land. He was eminently fitted for its performance,—he was conducted through dangers, and upheld by Divine power, till he had finished his testimony, and his reward was fully prepared.

3. *God meets, accepts, and comforts them.*

To Moses it was promised,—“There will I meet with thee; and commune with thee, from between the Cherubim, and from above the Mercy-seat.”¹ The privilege pertains to every right-hearted servant. “Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways.”² The ordinances are meeting places with a Covenant God. In the closet, in the family, in the sanctuary, and in other scenes of holy service, Bethel and Peniel manifestations are granted. There are places and seasons in which the Lord, before whom his servants walk, specially lifts up his countenance upon them, and gives them peace. His name and memorial is still *Jehovah Jireh*,—in the mount of duty or trial, “*the Lord is seen.*” It is, no doubt, the duty of the faithful servant to go forward in the path of duty, notwithstanding his present comforts may be low, and, like Abraham, “against hope to believe in hope.” He has ground of consolation and support, even when he seems to labour in vain, in being enabled to say, with the sweet singer of Israel; “Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure;”³ or, in the words of the Redeemer himself, by the mouth of the prophet,—“Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord; and my God shall be my strength.”⁴ There are seasons, however, when the cloud breaks, and the Lord fills the soul of his servant with light and comfort. In his public and painful service, he has this testimony, that “he pleases God.”⁵ Enoch had this testimony in life, as well as at his translation. How it was uttered, at this distant period, we may be unable fully to declare. Doubtless, it was at times given to his own spirit. In the assemblies of fellow-saints, few as they may have been, there were evident tokens of Divine favour; and instances may not have been wanting, in which his commission was openly authenticated, and visible confirmations were given to his predictions, by the good bestowed on the righteous, and the doom that overwhelmed the ungodly. The Lord is still faithful to his

1 Exod. xxv. 22.

4 Is. xlix. 5.

2 Is. lxiv. 5.

5 Heb. xi. 5.

3 2 Sam. xxiii. 5.

promise. His arm is not shortened that it cannot save. To his servants that walk with him, he reveals his mind, gives them evidences that the impurity of their services is removed, and their work accepted. His unfailing promises, and the discoveries of his character and covenant gladden their hearts. They obtain strong consolation. "They renew their strength; they mount up with wings as eagles; they run and are not weary; they walk and are not faint."¹

4. *The Lord vindicates their cause.*

It has ever been the lot of godly men to have their cause contemned, and their characters reproached. Thus was it with Enoch and Noah, and thus will it still be, till, at the period of the happy Millennium, the testimony of the witnesses shall triumph. The Saviour himself was "despised and rejected of men." His faithful followers he forewarned that they should be hated of all men, for his name's sake. They are opposed in principles, spirit, and conduct, to the world; and by their honest declarations and holy lives, they condemn it, and testify of it that its deeds are evil. Therefore does the world hate them. Satan, the accuser of the brethren, accuses them day and night before God. The cause which they have espoused is unpopular with the world, and cannot be otherwise, so long as the reign of darkness continues. At the *bar of public opinion*, which is often one of Satan's chief tribunals, they are condemned,—their names are soiled with calumny, and their characters covered with reproach. Their ground of rejoicing, however, is, that the cause is God's. They have committed it to Him that judgeth righteously, and they know, assuredly, that He who sitteth upon the throne will maintain it. Their characters are dear to the Redeemer; and while, as the great High Priest of their profession, he stands at the golden altar in heaven, he pleads for them against every accusation of the enemy. The charges which are true, and to which their own consciences respond, he blots out by his blood: while, in due time, he manifests fully the falsity of those which are groundless, brings forth his servants' righteousness as the light, and repays, upon the head of the adversary, all his mischief and calumny. Even in the present life, He frequently vindicates their cause against enemies. The earnest desires of wicked men to enjoy the presence and prayers of the saints at their dying beds, is an attestation extorted, by the Judge of all the earth, in favour of their despised cause and vilified character. The Saviour, the Friend and Brother of his people, sits upon the high place of judgment. Unrighteous verdicts are reversed at his tribunal:

even now he makes common cause with his servants. To their persecutors he addresses the pungent expostulation,—“Why persecutest thou me?” and to all their enemies, hereafter, he will say, in words of terror,—“Inasmuch as ye did it to the least of these my brethren, ye have done it unto me.”¹ Thus have a Covenanted cause, and Covenanted witnesses, been remarkably vindicated. Their heartless oppressors have been swept away with the besom of destruction, and with them “their memorial is perished.” On the other hand, the memorial of the suffering witnesses is everlasting. It was the testimony of the illustrious Renwick, that he never knew what God’s gracious presence in the assemblies of the Church meant, till he cast in his lot with the persecuted remnant. Thus the Lord still clears the character, and vindicates the cause of his saints. The name of the city is JEHOVAH SHAMMAH,—the Lord is there. The full vindication of faithful servants is, however, reserved for the day of His future glorious appearance. In the hearing of the universe, He will then declare his full approbation of their righteous cause. In the sight of all their enemies He will greatly honour them. Upright men “shall have dominion in the morning.”² Before the rising glory of the Redeemer, as He comes “the second time, without sin unto salvation,” clouds of calumny shall flee away to return no more,—and their judgment he shall bring forth as the noon-day.

Lastly, the Lord prospers their work.

To every faithful servant that walks with God, it is said, as to Joshua the son of Josedech, “Work, for I am with you, saith the Lord God.”³ To outward view, the work of the saints frequently appears far from being prosperous. Iniquities prevail against them. The Lord’s work in the land seems, betimes, at a stand, or even to retrograde. The love of many has waxed cold, divisions and defections abound, and the enemy, greatly increased in power and numbers, comes in like a flood. Notwithstanding these unfavourable appearances, the Lord, with whom his servants walk, establishes the work of their hands. His assurance is unfailing,—“My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”⁴ The seed which they now scatter shall bud and bring forth fruit, long perhaps after the hand that sowed it has mouldered into the dust. Their faithful efforts never can be altogether in vain. Their service, indeed, is generally *prospective*. “One soweth and another reapeth.” Few live to com-

¹ Acts ix 4. ; Matt. xxv. 40.

² Ps. xlix. 14.

³ Hag. ii. 4.

⁴ Is. lv. 11.

plete what they have begun. Moses led the tribes of Israel to the verge of Canaan, and then he was removed, and Joshua was employed to instate them in the promised rest. The building of the temple, for which David in his zeal had made such anxious and lengthened preparation, was finished by Solomon, his son. Thus has it been in countless other instances. The Prince of the captivity, who led back the restored from Babylon, had the signal honour of completing the work which he had begun, that he might be the more fitting representative of Him, of whom it is said,—“He shall build the temple of the Lord, and bear the glory.” “The hands of Zerubbabel laid the foundation of this house; his hands shall also finish it.”¹ Yet, however short may be the term of labour, however unfinished their work when they are called away, it is emphatically true, that whatever faithful servants do “*shall prosper.*”² It shall contribute to the accomplishment of the Divine gracious purposes. Their prayers, their public services, their faithful contendings, their devoted lives, tell upon the prosperity of the Church now, and serve to confer benefits on generations yet unborn. They are, moreover, “the salt of the earth,” and “the light of the world.” And when the building of mercy shall be completed, it will then be fully declared, that their work, all along, was the work of God, and that He, with whom they lived in intimate fellowship, owned their faithful exertions, and crowned them with abundant success.

We speak now of,

III. The Faithful Servant's Removal by Death.

The text declares concerning Enoch, that, after he had walked with God on earth, “he was not.” The Apostle Paul, referring to his removal, expresses it as in the Septuagint,—“He was not found.”³ He was no more in the world,—no more in the assemblies of the saints on earth, no longer engaged in his work as a prophet of the Lord,—not found by his friends, the faithful of that day, who probably sought him, as the sons of the prophets did Elijah, when he was translated: or it may be, his enemies, in a time of abounding wickedness, stung by his faithful reproofs, meditated evil against him, and sought his life. Then, when their rage was excited to the utmost, and when other means of safety for this devoted servant there appeared none, the Lord himself, with whom he had walked, gloriously interposed,—

¹ Zech. vi. 13, iv. 9.

² Ps. i. 3.

³ Heb. xi. 5.

removed him beyond the reach of their power, and gave him a singular token of special approbation.

We regard the declaration of the text as announcing the fact of the believer's death,—the departure of a faithful servant, and his dismissal to his glorious and eternal rest. A few remarks will serve to present the instruction which a solemn event of this nature is calculated to minister.

In the death of a saint that walks with God,

1. He is not, as regards anxiety, labour, and trial.

Tribulation is the appointed lot of the righteous in this world. The declaration of the Saviour assures them of a suffering condition. "In the world, ye shall have tribulation."¹ None of the redeemed who are on their onward way to glory are exempted. "Through manifold tribulation" they "must inherit the kingdom." There is an indispensable necessity for such an arrangement. In the gracious dispensation of the New Covenant, these trials subserve to the saints valuable purposes. They test and strengthen their graces,—wean them from the world,—and prepare them for their rest in glory. Their trials arise from various quarters. They are exposed to the envenomed darts of the world's hatred and reproach; they endure the buffetings of Satan; they are sometimes in straits about their outward provision; God may, for correction, hide from them his countenance; and they are troubled, when they think on the dishonour done to his name, and on the afflictions of Zion. Their labours, too, are arduous and painful, requiring constant self-denial, and exposing them to trials unknown to others. They are burdened in spirit about the divisions and defections of the Church, and the condition of those to whom they are sent, ministering the word. In a day of rebuke and blasphemy and gathering judgments, they tremble for the ark of God. From all this anxiety, labour, and trial, the faithful servant at death fully rests. His sufferings, bodily and mental, have come to an end. The saints are taken away from present trials, and from the evil to come. "They rest from their labours, and their works do follow them."² Their anxieties about the future, either as they respect themselves or the Church of God, are hushed in the bosom of Jesus. Fear, and doubt, and perplexity of mind, they shall know no more, and external causes of distress, arising from the weakness or wants of the body, and from their wilderness condition, are now removed to an immeasurable distance. "They shall hunger no more, neither thirst any more; neither shall the sun

¹ John xvi. 33.

² Rev. xiv. 13.

light on them, nor any heat." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."¹

2. He is removed from sin, and from spiritual conflict.

However close the believer's walk with God, he must come in contact with wickedness, and sin remains within. This was all along the main part of his trial and distress. Like Lot, he "vexed his righteous soul," beholding iniquity prevailing, whose progress he could do little to arrest: and with the man after God's own heart, in the grief of his spirit, he could say,—“Rivers of waters run down mine eyes, because they keep not thy laws.”² But his principal concern is about the rising corruptions of his own heart. Approaching the Hearer of prayer, he is often constrained to confess,—“Iniquities prevail against me,”—to cry out, with Holy Job, “I have sinned; what shall I do unto thee, O thou preserver of men?”—or with the man who had been in the third heavens,—“O, wretched man that I am, who shall deliver me from the body of this death!”³ This was the chief ground of his spiritual conflict. He struggled against the evils of his own heart, and his fervent desire was often that of Augustine,—“Lord, save me from that evil man, myself.” He wrestled, moreover, “against principalities and powers,” against “spiritual wickedness in high places,—against the rulers of the darkness of this world.” At the hour of dissolution, the believer's conflicts are finished, and the reign of sin is for ever terminated. His holiness is complete. The disembodied spirit numbers among the “spirits of just men made perfect:” and thenceforward, throughout endless duration, there shall be, within, no consciousness of guilt, no sense of defilement, no evil inclination, no rebellious feeling or thought. With deliverance from sin, there is likewise enjoyed a full triumph over all enemies. The time when the believer is not, is, in every sense, the hour of victory. There may be no noisy triumph, it is true. Through decay of the faculties, communication with the external world may be shut out, and even the mind may sympathise with the weakness of its earthly companion. But in the glorious plan of the covenant, and in the finished work of Immanuel, final victory is guaranteed to every believer, and, at the moment of dissolution, it is enjoyed. Conquerors, and more than conquerors, the saints are before,—but now their victory is complete. Every enemy is vanquished. The powers of darkness can assail no more: the

¹ Rev. vii, 16; xxi, 4. ² Ps. cxix, 136. ³ Ps. lxx, 9; Job vii, 20; Rom. vii, 24.

wicked cease from troubling. The Egyptians whom they once saw, they shall behold no more, for ever. With palms in their hands, and crowns on their heads, they can exclaim, "O death, where is thy sting! O grave, where is thy victory!"¹

3. He is not, to endeared friends.

The place that once knew him shall know him no more. The domestic circle shall no more enjoy his presence, his counsels, or his prayers. Those, among whom he went preaching the Word, shall, on earth, behold his face no more. And, from the intercourse of attached brethren, who valued his counsels, honoured his character, and profited by his example, the beloved servant of Christ has been taken away, never to be again restored to their fellowship in time. We may mourn his loss, we may deplore the bereavement, but we cannot recal him. We shall go to him, but he will not return to us. But are there no lessons which the removal of a faithful servant, who, as Enoch, walked with God, is calculated to minister for present warning, direction, and comfort? Yes, my brethren, there is much in the death of a saint, calculated to impress and to edify. Like the disciples of John, when they buried their beloved master, we should go and tell Jesus,² We should rejoice that Jesus, our father's best friend, still lives. To him should we come as the Resurrection and the Life, and take hold of him for succour and comfort. We should praise him for all that grace made our beloved father, and that ours was the high privilege, for a season, to enjoy near intercourse with one that walked with God. His counsels, prayers, and examples, should remain with us. They should lead us to live near God, and to walk closely with him in all duty. We should be warned, too, by the event of approaching calamities. The righteous are often taken away from the evil to come. Enoch's children, it is probable, were scarcely removed from the earth, when the waters of the deluge overwhelmed the world of the ungodly. From the recent solemn event, taken in connexion with the signs of the times, we should receive warning, and flee even now to the chambers of safety. And, regarding departed saints, as still living in Christ, we should firmly rest on him with assured confidence, knowing that, under trial and bereavement, his voice is addressed to us,—“Be not afraid,”—“Only believe,”—“Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?”³

¹ 1 Cor. xv. 55.

² Mat. xiv. 12.

³ Mark v. 36; John xi. 40.

4. As a witness and public standard-bearer, he is not.

Enoch "was not" at a very critical period. The saints were few, their enemies numerous, and wickedness greatly abounded. He was comparatively in youth when he was removed. He had fair promise of many years of usefulness to come. The Church could ill spare so faithful a prophet, and the world so bright and holy an example. Yet Enoch was taken away, in the midst of a life of eminent piety and of valuable and important service. So has it frequently been in the removal of eminent servants. Aaron died in the wilderness of Hor. Moses, in view of the promised land, was commanded to ascend Mount Nebo, and, on its loftiest summit, to terminate his earthly course. At a time when, to outward view, his loss was irreparable, he was taken away from his exalted station, as King in Jesurun, and his dust rested in the land of Moab. The removal of eminent public men in such cases is confessedly mysterious. Yet are there holy and wise reasons for such a dispensation. The *secret provocations* of the Lord's servants themselves, and of the people to whom they are sent, sometimes occasion the stroke. In a moment of temptation Moses offended,—he arrogated the glory which was God's due, and he was, in consequence, barred an entrance to Canaan. It is, besides, expressly declared, that "it fared ill" with him for the people's sake. The removal of faithful servants takes place, that room may be prepared for others, and that Jehovah's perfections may be more illustriously displayed in carrying forward his own work. He is in no way indebted to human instrumentality. He changes the workman, but carries on the work still,—that it may appear that "the excellency of the power is of God, and not of man." To Elijah, when weary of life, and when his prospects for the Church in future were gloomy in the extreme, it was supporting to be told of a "hidden Church,"—the *seven thousand* saints who had not bowed the knee to Baal,—and to be assured, that when he was gone, the Lord's public work would not be at a stand, for Elisha, the son of Shaphet, would be anointed prophet in his room. And we are never permitted to doubt, that one especial design is, to confer *better things* upon the saints that are taken away. "To depart and be with Christ" is unspeakably "better" than the most exalted station, or the enjoyment of the highest privileges, in the Church on earth. Thus ought we to regard the present dispensation. In the death of our beloved father we may truly say,—“A prince and a great man has this day fallen in Israel:” and adopting the words of Elisha, as he beheld the chariot of the ascending prophet, in relation both to our loss, and to the public work of which he was a valued support, we may exclaim, “My

father, my father!—the chariot of Israel, and the horsemen thereof.”¹ He has been removed, to number among the “great cloud” of invisible but not uninterested “witnesses,” wherewith we are surrounded. As in the army of primitive martyrs, when one fell, others nobly contended who should take his room, and enjoy the honour of suffering for the cause of Christ, so should we press forward to occupy his place. We should lift up the standard, where our revered father left it,—and, earnestly seeking a double portion of his spirit, we should aim, with renewed vigour, to fight the good fight, and to “press to the mark of the prize of the high calling of God in Christ Jesus.” To us, as professed witnesses, the dispensation which has bereaved us of an eminent standard-bearer, on whom we delighted to lean, speaks with the eloquence of the grave,—“**BE FAITHFUL UNTO THE DEATH.**”² “**HOLD FAST THAT WHICH THOU HAST, THAT NO MAN TAKE THY CROWN.**”³ It calls for steadfastness, faith, and holy courage: bids us prosecute our work with increased energy, and assures us that our labour shall not be in vain in the Lord.

Lastly,—The removal is according to the gracious design and appointment of Jehovah.

The removal, by death, of saints and faithful servants is not fortuitous. Their death is “precious” in the Lord’s sight. It is the sovereign act of Jesus Christ, the Lord of life: it is their passage to another state, according to a pre-arranged purpose, formed and executed in infinite love. It seems probable that Enoch’s translation was intimated to his spirit, before it took place, as that of Elijah was previously made known to the mind of the holy man himself, to Elisha and the sons of the prophets. In some way or other, he was told that his service on earth was done, and his crown prepared: he was, no doubt, weary of the world, and he longed for the glory to be revealed in him. Thus is it declared of David,—“after he had served his own generation by the will of God, he fell asleep.”⁴ His service had been appointed; and when his work was finished, according to divine arrangement,—in the best time and manner, he entered into his rest. Not unfrequently, the labouring servant is made to know that his generation-work is accomplished, and by premonitions, more or less distinct, he has intimations of his dismissal being near. “I am now ready to be offered, and the time of my departure is at hand.”⁵ All the circumstances of his death are graciously ordered; and by the discovery of God’s salvation to the soul,

¹ 2 Kings ii. 12

⁴ Acts xiii. 36.

² Rev. ii. 10.

⁵ 2 Tim. iv. 6.

³ Rev. iii. 11.

and of the wise and beneficent disposal of his lot, he is "satisfied with length of days."¹ With the venerable Jacob, he can say, "I have waited for thy salvation, O God:" or, with the aged Simeon, he can part with earth without reluctance, and with longing desire lay hold on eternal life,—“ Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.”² The death of Moses, the servant of God, furnishes a memorable instance of such gracious arrangement. At the close of his history, it is said, he “died there in the land of Moab, according to the word of the Lord.”³ The original words might be rendered,—“he died at the mouth of the Lord,” and may import near and exalted intercourse. His death was, without doubt, easy and delightful, and, in his last solemn moments, he enjoyed a pleasing taste of the love of God, and blissful prospects of future glory. Moses had been unwilling to die ere he reached the land of promise: he had earnestly intreated that he might be permitted to go in and see that good land. But, at the predestined period of his dismissal, reluctance and doubt had vanished away. Unsupported and alone, as expressive of his unabated vigour, and his willingness to die, he ascended Mount Nebo, the highest summit of the chain of Abarim; and from Pisgah, its loftiest top, was revealed to him the earthly Canaan, in all its verdant beauty, and teeming fertility. His sight was supernaturally assisted, and, in the vision of Canaan, he beheld an epitome of all the good of the Covenant,—of Christ the promised seed, and of heaven, Immanuel’s land. Such are the spiritual privileges that are still enjoyed, in some measure, at the termination of their earthly course, by eminent servants who have walked with God. Their’s is a death in the covenant, an unstinged, sweetened, and sanctified death. To them “to die is *gain*,” as “to live was Christ.” As to Israel, in entering Canaan, the Jordan was dried up when the feet of the priests touched the waters, and the ark of the Covenant was borne aloft, and the company of the redeemed had a passage in safety, even in view of their enemies,—so at the presence of Christ, the great High Priest, the true Ark of the Covenant, troubles subside, enemies are confounded, and the believer enjoys an abundant entrance into the everlasting kingdom of his Lord and Saviour. By the spirit of revelation, the saints at death have, betimes, pleasant prospects of the future for the Church,—and they see, with complacency, Jehovah’s Covenant character, and the finished salvation. Before death, they are sometimes favoured with a glimpse of the heavenly

¹ Ps. xcl. 15, margin.

² Gen. xlix. 18; Luke ii. 29, 30.

³ Deut. xxxiv. 5.

country, the land that is very far off. In viewing it, they obtain a spiritual sight of all the blessings that centre in Christ, and that are enjoyed through his mediation. Whatever may be their outward circumstances, they die happy, who die in Christ, upheld by his everlasting arms, supported by the promises, with Canaan in their eye, and their hope fixed as an anchor within the vail. They feel that their work on earth is done,—and they can part even with the blessed privileges of the Sanctuary, and with delightsome prospects of the Church's future glory, without regret, in the transporting anticipation of being immediately with the Lord. They die in obedience to their Master's will : it is their unspeakable comfort that all the circumstances of their removal are ordered in sovereign wisdom and love, and their last solemn act is to commit their spirits to the God of truth, their Redeemer and Friend.¹

We shall consider,

IV. The Faithful Minister's Reward.

The inspired narrative informs us not simply of Enoch's removal. It draws aside the vail, and opens before us the glorious state into which he entered. "God took him." The Apostle of the Gentiles, an inspired interpreter, declares the nature of the change more fully, when he says,—“By faith he was translated that he should not see death.”² Enoch stands alone in the patriarchal age : he alone is joined with Elijah, of all the saints of God, who entered heaven, without passing through the valley of the shadow of death. His translation was “one of the most glorious, exhilarating, and significant facts, that the world ever witnessed,” before the incarnation of Christ. Walking with God, he lived much in heaven, even while he remained on earth, both in his public and private services. Through communion, he was gradually transformed into the likeness of Him with whom he conversed ; he had ripened for glory : his sanctification was complete, and the reward was bestowed upon him in a manner *inconceivably* glorious.

It is not needful that I should *describe* the manner of Enoch's translation. The inspired record is brief,—it enters into no particulars on a topic which, in our present imperfect state, no description could enable us fully to comprehend, and we must not attempt to be wise above what is written. The account of the translation of Elijah, in 2 Kings ii., helps us to a clearer conception of that of Enoch. It may suffice to observe, 1,—That this most won-

¹ Ps. xxxi. 5.

² Heb. xi. 5.

derful event was probably effected *by the ministry of holy angels*. These were the invisible guard of the Covenant, that rescued the servant of the Lord from impending danger,—“the chariots of fire, and the horsemen of fire,” that carried him to glory. 2,—That in his translation Enoch *was changed*, as the saints that are alive on the earth, at the Saviour’s second coming, will be in the twinkling of an eye. To effect this was perfectly easy to Christ’s omnific energy, “whereby he is able to subdue all things to himself.” And, 3,—That, *in soul and body, he was carried immediately to glory*. The “earthly house of this tabernacle” was not taken down, it was only removed: swift as the speed of thought, the connexion with earth and time was broken: the “building of God, the house not made with hands, eternal in the heavens,” was put on, and “mortality was swallowed up in life.”

This most wonderful event, it may be remarked, was fraught with important instruction to the Church, at that early period. Especially it taught, with striking clearness, *Three great points of faith*:—1. It declared that there *is a reward for the righteous*. The saints of that day, poor and despised as they probably were, and exposed to difficulties in maintaining their profession, beheld, in Enoch’s translation, the confirmation of Jehovah’s faithful word of promise, an illustrious ratification of his declared purposes of mercy. It would cheer and animate their minds. They would recollect how tried and opposed Enoch had been, and how gloriously he had triumphed. This was the attestation of heaven, that signal piety has signal honour. The crown was, as it were, visibly brought forth, and placed upon Enoch’s head, that, by its dazzling brightness, it might be seen how great is the reward reserved for the righteous. We may well conceive what a supporting and inspiring influence this precious fact would have upon fellow-saints that remained, and upon others that succeeded them, when subjected to sufferings for the truth’s sake. They would see, in it, the “mark of the prize of the high calling” set full in view,—and would thus be animated, forgetting the things behind, to press forward, with renewed diligence and holy determination. 2. It was a bright revelation of *a future state, and of a blessed resurrection*. The doctrine of a future state of separate existence for the soul, after death, is, in a great degree, hidden from unenlightened human reason. Men, in all ages, have had their lofty aspirations after immortality; but, apart from the blessed discoveries of revelation, all they have known about a future state has been only dim and uncertain conjecture. *Socrates*, the prince of heathen philosophers, is represented as saying to his judges, in his last moments,—“We are about to part: I am going to

die, and you to live. Which of us goes the best way, is known to God alone." And *Cicero*, the most polished of the Romans, says,—“I do not wish that what I am about to write of a duration of existence beyond the present life, should be received as certain, like a Divine oracle. *On this subject, I entertain only conjectures.*” The ignorance of the wisest ancient philosophers, on the doctrine of the *resurrection of the body*, was deeper still,—it was “darkness that might be felt,”—of this glorious truth, they seem never to have once dreamed. When the Apostle Paul propounded it to the learned assembly on Mars-Hill, they rejected it with contempt, as an opinion extravagant and incredible. What unaided human reason, in its highest speculations, could never discover, was early made known to the saints, on whom the light of revelation beamed from heaven. It was known to the Father of the faithful; for on Almighty power, employed in raising the body, he leaned for the restitution of his beloved Isaac, when, in full intention, he had surrendered him as a dedicated victim to God.¹ Here, too, the patriarch Job cast the anchor of his hope,—and the former gloom and tempest of his soul were dispersed,—“I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though, after my skin, worms destroy this body, yet in my flesh shall I see God.”² To the saints, at this early period, this animating truth was, doubtless, communicated by means of a primitive revelation. Important principles are sometimes taught by examples, even more impressively than by words. The translation of Enoch, and the restoration of Isaac, were standing declarations from heaven, that the bodies of the saints would live again, and that both their souls and bodies were destined to subsist in the immediate presence of God in glory.

3. It was chiefly *typical of Christ to come*. Enoch was an illustrious type of Christ, in his life. He in whom all ancient prefigurations centered, was dedicated, in a peculiar manner, to God’s service. He was the unparalleled example of walking with God: and by a voice from the excellent glory, by mighty signs and wonders, and by the acceptance of his finished work, he had this “testimony that he pleased God.” He was, moreover, the great Prophet of the Covenant, who forewarned of coming vengeance, and who still gives authority and confirmation to all the messages of his servants. First in the order of dignity and influence, as a Public Person, he entered the heavenly mansions, without tasting corruption. The translation of Enoch was but a saint emblem of the ascension of the Redeemer to glory. With

¹ Heb. xi. 19.

² Job. xix. 26.

“ twenty thousand of the chariots of God,” he ascended on high, not visibly, but by the manifestation of his Divine power and Godhead. There was no external display: all was majestic simplicity and tranquillity. “ While he blessed them, he was parted from them, and carried up into heaven.”¹ Under a shadowy dispensation, with light like the glimmerings of the dawn, the saints were thus pointed forward to the day of Christ, and were encouraged, strengthened, and comforted in waiting, from age to age, for the consolation of Israel.

It is time, however, that we should advert more particularly to the believing servant’s admission to his heavenly reward. In some sense, all who walk with God are, at death, *translated*, not literally, but spiritually and substantially. The Saviour’s consoling declaration is true in every case,—“ He that believeth in me shall never die.”² Death is deprived of its sting: the parting anguish is light and momentary; and the issue is unspeakably joyful and blessed. “ He was not for God took him.” This privilege consists in,

1. The body and soul of the faithful servant being taken by God.

The connexion between the believer’s soul and body is dissolved by death, but neither part is separated from a Covenant God. Both were redeemed by the blood of the Lamb. In the day of believing, the whole man is joined to the Lord. Even the bodily members are made “ instruments of righteousness,”—they constitute a part of the august temple in which the Holy Spirit dwells and operates. In the grave, the dust of the saints is “ still united to Christ.” They “ sleep in Jesus ;” they “ rest in their beds, each one walking in his uprightness.”³ The “ grave-clothes” of the risen Redeemer remained behind in the sepulchre, and “ two angels” sat, the one where his head, and the other where his feet had reclined,—the expressive emblem this, that the bodies of the saints, who constitute the mystical body of Christ, in death rest in the bed where the Lord lay, and that angels of light guard their sleeping dust, and thus minister still to the heirs of salvation. The flesh of the redeemed “ rests in hope,” undisturbed by the power of enemies, as a child asleep in its mother’s arms ;—it reposes in expectation of a blessed resurrection, as the seed in prospect of the approaching harvest. In respect of the soul, however, it may be declared, in a special sense, “ the Lord took him.” In the moment of dissolution, it is received into Paradise. When “ absent from the body,” it is immediately “ present with the Lord.”⁴ Then does the ransomed spirit return to Zion above, as its much-desired home. Freed from all imperfection and impurity, with

¹ Luke xxiv. 51. ² John xi. 26. ³ 1 Thess. iv. 14 ; Is. lvii. 2. ⁴ 2 Cor. v. 8.

the faculties expanded to an inconceivable degree, it assumes its place among the "spirits of just men made perfect," and enters upon its blissful reward. It is carried by "angels to Abraham's bosom." These blessed spirits ministered to the saint in life, and attended him on his bed of disease. With intense interest, they witnessed the parting struggle; and when the conflict is over, they expand their wings, and carry away the disembodied spirit of the believer, to introduce it into the joy of his Lord. It is then received to the Father's house, and to the blissful company that surrounds the throne. The servant who walked with God, now puts on the "building of God,"—his "house not made with hands, eternal in the heavens."¹

2. He is taken to signal honour, and to dignified service in the Upper Sanctuary.

Enoch's translation was abundant honour visibly conferred,—in his death, every faithful servant of Christ is invisibly, but really and unspeakably honoured. From the commencement of a work of grace in their souls, God esteemed the saints "his peculiar treasure." He was "not ashamed to be called their God;" they were to him "a name and a praise in the whole earth." Their condition, however, on earth, was often low. Instead of honour, they had reproach; instead of possessing dignity and influence, they were contemned, and accounted the off-scouring of all things. At the time of their dismissal from the body, they are raised to exalted and inconceivable dignity. They are received to the "joy of their Lord;" the "crown of righteousness" is placed upon their heads; and their light and momentary afflictions being terminated, they obtain an "exceeding great, even an eternal weight of glory." They were a "royal priesthood" even on earth; but the world knew them not, even as it knew not their exalted Lord, and themselves were but imperfectly acquainted with their character and privileges. Now, their prison garments are exchanged for the robe of righteousness, and, attired in the garments of praise, they are raised to the most exalted dignity and honour. Not only are holy angels sent to escort them to heaven; but the Saviour himself, as if accounting this too great an honour to delegate to a servant, receives them to himself. "I will come, and receive you to myself, that where I am, there ye may be also."² Even in the view of their enemies they are thus honoured. As Israel crossed the Jordan, and Jericho's proud battlements fell, in view of the accursed Canaanites, so the departing believer is carried to heaven, from the field of conflict with the last enemy, and the powers of darkness, and in

¹ 2 Cor. v. 1.

² John xiv. 3.

his triumphant entrance to glory, he passes through the lower atmosphere, where Satan, the "prince of the power of the air," holds his usurped dominion. He sits down with Christ "upon his throne." While walking with God on earth, he was a partaker with the Redeemer in his sufferings: his immutable truth assures him that he shall also reign with him,—“Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me.”¹ “If we suffer with him, we shall also reign with him.”² Even above the angels the saints in glory are honoured. The seats of the “*Four and twenty Elders*”³ are within the inner circuit of the throne of glory, in the immediate presence of the Lamb, while the angels stand without, still as “ministering spirits,” waiting upon the heirs of salvation. Imagination cannot reach the height of the saints’ honour,—they sit down with Christ upon his throne, they shall reign with him, for ever and ever. In this exalted dignity there are different *degrees*. “One star differeth from another star in glory.”⁴ While all the stars that are placed in the firmament of glory will be arranged in comely order, and each will be bright beyond conception, the highest rank is assigned to faithful ministers, and to those who have done and suffered much for the name’s sake of Christ. “And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”⁵ The active employments of the saints in glory, at once declare their dignity and their exalted honour. Heaven, we have no reason to think, is a state either of passive contemplation, or of merely vocal praise. Little as we can now penetrate the veil that conceals eternal realities from the view, we are warranted to say, that, in glory, there will be ample scope for the exercise of the active powers of our sanctified nature. How these powers may be exercised,—what shall be the specific employments of the redeemed, in the sanctuary above, we are unable to declare;—but that their service and worship will be a service of active energy, and of surpassing honour, we hesitate not to affirm. Perhaps the saints from earth may be called to conduct some parts of Jehovah’s glorious and extended administration. They are “kings and priests” to God and the Lamb: they receive the “kingdom” that was promised them; when they enter upon the joy of their Lord, they are made rulers, some over “five cities,” and some over “ten cities.” They may be employed in

¹ Luke xxli. 28, 29.

² 2 Tim. ii. 12.

³ Rev. iv. 4; v. 11.

⁴ 1 Cor. xv. 41.

⁵ Dan. xli. 3.

diffusing universal benevolence throughout other parts of Jehovah's extensive empire; and the different members of the vast family of heaven may derive unspeakable advantage from the experience of the recovered sons of Adam. Whatever may be the employments of glorified saints in heaven, their service will be honourable in a high degree. There is "no temple therein." External symbols of Jehovah's presence are needed no more, for there are enjoyed, without a shadow or a cloud, noon-day manifestations of his glory. Amid such surpassing and yet attractive splendour, the saints stand before the throne: with holy boldness they appear before God; and, while every faculty is engaged with delight in his service, they regard their service as their honour, and enjoy distinguished favour from the presence of the king.

3. God takes them to his glorious rest.

"There is a rest that remaineth for the people of God."¹ The saints' rest was begun here. "We which believe do enter into rest." But his destined, delightful, and perpetual rest, can only be fully known and perfectly enjoyed in the kingdom of glory. Admitted to heaven; he rests from sin, from fear, from labour, from the disturbance of enemies, from change, and from imperfect enjoyment. It is an eternal *Sabbath-keeping*² into which the glorified spirit enters: On earth, the Sabbath was the believer's delight: if ever he experienced peculiar spiritual rest, on this side the Jordan; it was in the holy privileges of the Lord's day: and so much have Sabbath seasons been associated with all high and heavenly desires of the soul; that faithful servants of Christ have sometimes earnestly desired to be dismissed from the body, on the day on which the Lord of life rose from the dead, and the Spirit descended like a rushing mighty wind upon the assembled disciples. Inexpressibly interesting; therefore, is the view of the believer's glorified condition, when it is represented as an eternal sabbatism remaining for the people of God. At death; the spirit enters upon the delightful employments of the upper sanctuary, to return to a distracting, tempting world no more. "They are before the throne of God, and serve him day and night in his temple."³ This rest is peculiarly and emphatically in God. "Return unto thy rest, O my soul."⁴ In the enraptured vision of his glory; the ransomed spirit rests in beholding God's face in righteousness,—it has complacency in his moral perfections, and it delights in his covenant character; as the portion of the soul, and its blissful inheritance for ever. Most opposite to the Scriptural idea of the saints' rest is the opinion, that the

¹ Heb. iv. 9.

² This is the force of the original word in Heb. iv. 9.

³ Rev. vii. 15.

⁴ Ps. cxvi. 7.

soul sleeps insensible from death till the resurrection. Little as we are informed of the separate state, the concurrent testimony of Sacred Writ warrants the fullest belief, that the condition of the departed believer is a state of *conscious enjoyment*. One striking representation may be taken as a summary of Scripture evidence on this subject. In Rev. vi. 9, 10, the souls of them that were slain for the testimony of Jesus repose under the altar, and they cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" In this sublime vision, the souls of the saints that had served and suffered in the cause of Christ, are beheld resting on the atonement, as the basis of their felicity,—they know that their blood is not yet avenged, and that the time of the Church's triumph is not come,—they repose on Jehovah's moral perfections, his holiness and truth, and they express earnest desires, and cherish holy expectation, that God's purposes of love to the Church may have a full and speedy accomplishment. Such, in some measure, is the happy condition of all that have been taken to be with the Lord. From toils and trials, from weariness and wanderings, they have entered into rest,—their tossings being over, they have arrived at the haven which they desired to see. Under the wings of eternal mercy and love they repose in safety, and, conscious of what they once were, and what distinguishing grace has brought them to be, "they rest not, day and night," saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to whom be glory and dominion, for ever and ever."

4. They are taken to the immediate presence and beatific vision of God.

Departed saints are taken to be "before the throne." "The Third Heavens," the place of Jehovah's glorious presence, and of the transcendent manifestations of his perfections, is the appointed dwelling-place of the redeemed. They are admitted to the Father's house, and are introduced to the *presence-chamber*. There are ideas of still greater degrees of nearness than these. The saints, at death, are set as *jewels* in the diadem that sparkles on the head of the Redeemer. They are received into "*Abraham's bosom*." In a state of intimate and endeared nearness to Christ, the Elder Brother,

they come to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. Intervening obstacles are removed, mountains of separation are brought down; and what the saint who walked with God long and fervently desired, is fully realised. The thirst of the soul is satisfied;—he has come to God, the living God, to appear before him, and to dwell in his high and holy hill. This appearance is not an occasional visit, like that which is enjoyed by the believer in communion on earth,—it is perpetual and unchangeable. “So shall we be ever with the Lord.” Connected with nearness to God, the Fountain of felicity, the saints, on their admission to heaven, enjoy bright and ravishing discoveries of God’s glory. On earth, they saw “through a glass darkly,”—they beheld only the “back parts,”—their views were partial and obscure. In heaven, they enjoy full-face manifestations;—they “see face to face.” The Sun of righteousness arises upon them,—dispelling darkness of every kind, and filling their whole faculties with his powerful and vivifying beams. In this clearest light, the saints see as much of God’s declarative glory, as it is possible for the creature to behold, and transcendently more than, in our present state, we can conceive. The shadows of time have fled away, the day of unclouded and everlasting glory has burst upon the enraptured view. Faith has arrived at its state of meridian brightness and vigour; the mental faculties are freed from every thing that obstructed their exercise; and, in a scene of overpowering splendour, the spirits of the redeemed made perfect behold, with transport, the wondrous plan of providence unfolded, and the great mysteries of redemption illustrated. “There is no night there,” and the city has “no need of the sun, neither of the moon to shine on it; for the glory of the Lord doth lighten it, and the Lamb is the light thereof.”¹ The beatific vision of God, which the saints enjoy in heaven, is immediate and transforming. The *essential* glory of God, it is true, will for ever remain hidden from the eye of creatures the most exalted. This is the brightness which no man hath seen, nor [can see. But the saints in heaven will enjoy, in the vision of God, what will meet their loftiest aspirings. They will behold the glorified humanity of Christ, the Lamb slain, brighter than ten thousand suns,—and the “fulness of the Godhead bodily,” dwelling in their Elder Brother. Jesus, their Friend, their Saviour, will be the grand object of attraction,—the centre of all bright

and ravishing discoveries. It is emphatically *his* glory which the redeemed see in heaven,—“Father, I will that they whom thou hast given me may be with me where I am, that they may behold my glory.”¹ Inconceivably excellent will be the effect of the vision,—they “shall be satisfied with his likeness,”—they shall be “like him, seeing him as he is.”

Lastly. They are taken to full, everlasting, and inconceivable enjoyment.

Believers, even here, being children, are “heirs of God, and joint heirs with Christ.” Still, their inheritance is only an estate in reversion. The title, the meetness, the foretastes, are given them here; but the full possession is reserved for a more glorious state. They earnestly desire a fuller acquaintance with God as their portion, and the more perfect enjoyment of the light of his countenance. Their “soul thirsteth for God, even the living God.” When the trials of this present life are over, their highest desires are satisfied to the full. They are taken to enjoy God, as far as the creature is capable of enjoying him. In heaven, every faculty is filled, every power is gratified to an inconceivable degree. They are “satisfied with God’s likeness.” The Lamb in the midst of the throne leads them to the Fountain-Head of felicity. They are introduced to “rivers of pleasure,” and to fulness of joy at God’s right hand. Beyond all the pleasures of paradise, the chief, the crown of all is God himself. Of all their enjoyments in glory, God, their “exceeding joy,” is the end, the centre, the inexhaustible Fountain. He “dwells among them.” They repose in his everlasting arms; and, in his bosom of infinite love, they experience inexpressible and perpetually increasing delight, in the exalted communion which they enjoy with him for evermore. While in the enjoyment of these pure and substantial pleasures, the faculties of glorified spirits will be expanding for ever. Heaven is a state of glorious *progression*. During the ceaseless roll of eternal ages, the saints will be capable of enjoying higher and higher degrees of happiness,—in continual contemplation of the loftiest subjects, their conceptions of Divine things will enlarge continually, and their delight in them will be heightened; and yet, as the centre and source of their enjoyments is Infinite Good, they will never be able fully to comprehend the blessedness which God hath prepared for them that love him. One period, we know, will arrive in the history of the redeemed in glory, at which their happiness and their capabilities for

¹ John xvii. 24.

enjoyment will be greatly increased. It is the day of the Second coming of the Redeemer,—the day of the Revelation of Jesus Christ, which is likewise the time of the “manifestation of the sons of God.” When the sanctified spirits of the saints are taken away, from conflict and trial, to God’s immediate and glorious presence, their flesh rests in the hope of a glorious resurrection, and even their souls, in the Paradise of God, are in a state of beatific expectation of the time when the mystery of God shall be fully accomplished, and their bodies, redeemed from the dust, shall be fashioned like the Saviour’s glorious body, and rendered suitable instruments by which their blessed spirits may hold high converse with Jehovah’s great and marvellous works. The present happiness of the souls of the saints received to glory looks forward to this season of deep and absorbing interest. Then shall their bodies be raised up in glory; they shall be honourably acquitted, and their character and cause cleared before the assembled universe. They shall be owned by Christ as the jewels of his crown,—the long-desired travail of his soul,—his endeared friends and brethren. In this honour, faithful ministers have a special share. Not only do they receive the crown of righteousness from Christ’s hands,—those for whom they toiled and prayed, and who reaped spiritual benefit through their instrumentality, will be their “crown of rejoicing in the day of Christ Jesus.” Partakers with their illustrious Lord in his glory, they shine forth as “the sun, in the kingdom of their Father:” they “shine as the brightness of the firmament, for ever and ever.” Of their exalted dignity and superlative enjoyments, of their enraptured complacency in the fruition of infinite and everlasting good, our highest conceptions, in this present state, must be obscure and inadequate. All may be summed up in few words:—The saints shall be glorified with Christ, and they shall fully inherit eternal life. This is the reward of all the righteous. Each believer will “stand in his lot in the end of the days:” and whatever higher degrees in glory may be the portion of those who eminently walked with God upon the earth, all will be satisfied, eternally satisfied, with the goodness of God’s house, even of his holy temple. Here we may rest. Beyond this, conception and desire cannot reach. “Eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive the things which God hath prepared for them that love him.”¹

Having thus illustrated the doctrine of the text, I proceed to *apply* the subject, with special reference to the mournful occasion that has

convened us together. Desiring to testify to the power of sovereign grace in the life and death of a faithful servant, in our own day, and thus to perpetuate the memorial of the faithfulness of God to his Church, I shall, first, present a brief view of the character of our beloved and venerated father; and, then, in conclusion, I shall attempt to improve the subject by a particular application to various classes in this large assembly.

The REVEREND JOHN STEWART was born in 1771, in *Castlemellon*, Parish of Donagheady, County Tyrone, and was the second of six children, two of whom survive him; one in this country, and the other, a brother, emigrated, a number of years ago, to America. His parents were members of the Reformed Presbyterian Church, well esteemed for their piety and steadfastness; as a proof of which, it may be mentioned, that his father was nominated to the eldership, an office which, however, he declined to accept, and that he was frequently appointed to attend Presbyteries, as a Commissioner,—a service which, in the scattered state of the Church, at that period, required him occasionally to undertake long and difficult journies. We have not been furnished with the particulars of the early life of our venerated father, previously to his entering college; but there can be no doubt that the prayers of godly parents, and faithful brethren throughout the Church, who, at that time, took a deep interest in the spiritual welfare of the young, were fulfilled in the purpose which he early formed of dedicating himself to the ministry. That he possessed superior natural abilities, and made gratifying proficiency in learning, while a boy, is evident from the fact, that he entered college at a period of life considerably earlier than Irish students were then accustomed to resort to the Scottish universities. His intimate and accurate acquaintance with the English language, and with the Latin and Greek Classics, also shewed that he must have attentively studied the subjects of an elementary education. He studied at the University of Glasgow. During his first session at college he was deprived, by death, of his father, a circumstance with which, in consideration of his youth, he was not made acquainted, till after his return. Some time before, the family had removed from *Castlemellon* to *Craigs*, a district in County Antrim, where his father seems to have been induced to settle, from acquaintance which he formed, in his journies to attend Church courts, with several worthy families of Covenanters resident in that place. Having finished his collegiate course with approbation, and studied Divinity under the direction of the Reformed Presbytery, he

was licensed to preach the Gospel, in 1797. He was regarded as an able preacher, throughout the Church, but the political troubles of that period operated to prevent congregations from obtaining the settlement of stated pastors. On the 28th of April, 1807, he was ordained, by the Reformed Presbytery, to the pastoral care of the small congregation of *Grange*, in County Tyrone. Here he continued for a period of four or five years, ministering with much acceptance to the people; but the number of the members of his charge being small, and their circumstances such as to render them unable to afford an adequate support, he was disannexed, and came with his family to Ballymena. Soon after, he received a call to the congregation of *Rathfriland*, which he accepted, and was installed there in 1812. Here he laboured faithfully till his death, a space of *twenty-five* years. During this period, although his congregation suffered at times considerably from emigration, there was a gratifying increase of members, and, owing chiefly to his exertions, a distant branch of it, at *Dromore*, obtained a comfortable house of worship, and was so increased as to afford the prospect of shortly becoming a distinct congregation, capable of affording a suitable maintenance to a fixed pastor. The last years of his ministry were years of increasing and extended usefulness. Besides the pastoral duties of his own widely scattered flock, he occasionally preached in various places in the Counties of Down, Antrim, Armagh, Monaghan and Cavan, assisted at Communions, and attended meetings with brethren in the ministry, in ecclesiastical courts, and for consultation about the advancement of the interests of truth. His presence in such cases was much valued. Wherever he went preaching the Word, and dispensing religious ordinances, he truly came in the fullness of the Gospel of peace: the seed which he scattered, there is reason to believe, spread far beyond the pale of the Covenanting Church,—and his sound judgment, piety, and fidelity, discovered in the management of ecclesiastical affairs, caused him to be regarded, throughout the Church, with much esteem and veneration. A widow and four children,—two sons and two daughters, survive him.

We now present a brief sketch of the *character* of this venerable servant of Christ. That there were infirmities in his spirit and conduct we hesitate not to admit. A faultless character we propose not to delineate, for there is none such on earth. "There is none righteous, no not one." Ministers are men of like passions with others; and, in his case, there were infirmities which some unduly magnified, who knew not to appreciate the general excellencies of his character. Through constitutional temperament, he was liable to a cer-

tain haste of spirit, and his warmth of temper occasionally betrayed him into words and actions, for which, on future reflection, he himself was grieved. In opposing defection in principle and profession, or inconsistency in practice, he manifested, betimes, a sternness that bordered on asperity; and, in society, his manner towards those whom he suspected of unworthy aims, or whose walk did not correspond to their profession, was somewhat abrupt and repulsive. His faithful reproofs were tendered in a tone of pointed severity, that sometimes stirred up against him embittered feelings. But, in him, these feelings were modified and restrained by grace. Like Phinehas, his spirit rose against whatever appeared to be opposed to the Divine glory, or injurious to the souls of men. He knew to be angry and sin not, for his indignation was directed against sin. He loved the persons, while he reproved their defection or immorality with an unsparing hand. If any who had spurned at his reproof, or acted towards him an unworthy part; were won back to the path of duty; he received them as if they had never offended,—rejoiced over them with his whole heart, and ever after regarded them with special interest and affection. There were prominent features in his character, which shewed him to be one that truly walked with God. A few of these we notice, that we may exalt the grace of God that was given him,—and display him as an example of those who, through faith and patience, inherit the promises. We may consider *his character in relation to*

First: *His mental endowments.*

By these he was eminently qualified for the important station and service assigned him. His mind was naturally of the firmest texture; his original capacities were great. His judgment was sound and comprehensive, his memory tenacious, and his taste correct. He was distinguished for strong powers of reasoning, clearness and precision of expression, and activity and copiousness of thought. His habits of abstraction were powerful, and there was a remarkable balance observable in his mental operations. Called as the ministers of the Covenanting Church are to exertions, and subjected to privations above many others, they labour under peculiar disadvantages in the prosecution of literary pursuits. Yet did our venerable father keep pace with the intelligence and literature of the age. Hence from his general reading, he could with readiness refer to the bearings of public events upon the cause of truth, and could mark, with accuracy, the advancement of society in knowledge, and its influence upon the cause of pure and undefiled religion. His gifts, natural and acquired, were willingly dedicated to the service of the Sanctuary. Had they been a thousand-fold

greater, such was his fervent love to the house of God, that he would have considered them well spent in the work to which he was called. His powers of writing were of a high order. A *Synodical Discourse* which he published, and several of the papers which he communicated to the *Covenanter*,¹ discover an originality of thought, a clearness of conception, and a nervousness of style, which will bear a favourable comparison with some of the most admired specimens of modern composition. Had not the circumstances in which he was placed in the earlier part of his ministry, and in the latter part, a physical obstacle prevented him from writing, we have no doubt the Church would have derived similar benefit from his writings, as it did from his preaching. We should admire the all-bountiful author of these intellectual endowments. On his servant they were conferred, that he might be the better fitted to build up and beautify the Sanctuary,—as the spirit of old qualified Bezaleel and Aholiab, and other wise-hearted men, to perform the work of the Tabernacle. To Him we should render the praise of such mental riches, while others in the ministry should learn to imitate the example of diligence in study, and extensive reading, which throughout life distinguished one whose original powers were of a superior order.

2. *As a man of piety.*

There were various features of genuine piety, that shone forth in his life and conduct. His principles were Scriptural, fixed, and influential. His faith rested on the Divine promise, and he trusted in Almighty power for the accomplishment. In difficulties,—and his were not a few,—his confidence was strong in the Rock of his salvation. He conversed with things unseen. He could look into the future, and realize distant objects as present; and when he walked in darkness, and had no light, he had learned to trust in the name of the Lord, and stay himself upon his God. He was truly a *man of prayer*. This has been well regarded as the Christian's leading duty, the grand evidence and expression of internal spiritual graces. With our venerable father, it was a main part of the business of every day. Not only in public,—in the Sanctuary, in associations of his brethren, and in families, did he lead devotional exercises with remarkable solemnity

¹ Among the papers which were communicated by our esteemed father, to enrich the pages of this periodical, those on a *Religious Profession*, and several on the *Explanation of the Terms of Communion*, in the First Series of the work, are deserving of special attention,—they are written in a masterly style, and display superior powers of argument and illustration.

and enlargement,—but in secret he spent much time in conversing with God. Like Jacob, he wrestled with the Angel of the Covenant. In the closet, he walked with God, as on an elevated mount, breathing a purer atmosphere, and enjoying clearer views of Divine things. It was to him like a “mountain of myrrh and hill of frankincense,” in which his spiritual powers were refreshed and invigorated, and where he delighted to dwell, till the day should break, and the shadows flee away.

His life was in keeping with the gracious principles which he cultivated in secret. His piety was uniform, practical, fearless, and firm. It accompanied him wherever he went, and appeared in all his actions. It was not the religion of imagination or of mere feeling, but of cordial obedience to the Divine commands, and of acquiescence in the Divine disposals. His virtues were, like his mind, of the firmer kind. Deep humility and self-denial eminently characterised him; and we may mention, as very observable in his whole conduct, his *steadfastness*, *integrity*, and *simplicity*. He was a pillar in defence of the truth. He seems habitually to have regarded himself as placed at his post, where he was called to stand and hold fast that which was committed to him, till his Master should give him dismissal. He had chosen his ground, and he was not to be moved from it either by frowns or favour. In his friendships he was firm, faithful and confiding; especially towards brethren with whom he was united in one faith and hope, his attachments were tender and unwavering. It was our privilege to enjoy his friendship for a number of his last years, and to be not an inattentive or unconcerned witness of his intercourse with beloved brethren about the concerns of Zion. Here he was gentle as a child: and his capacious mind and large heart seemed to repose with peculiar satisfaction in the endeared communion. Christian simplicity and sincerity marked his whole character. He was truly “an Israelite indeed in whom there is no guile.” All schemes of worldly policy, even for obtaining a righteous end, he held in entire abhorrence. His course was *straight-forward* and *determined*. He proposed holy ends, and seemed always impressed with the idea, that the ground on which he walked was holy ground. His delight was with the saints, whom he esteemed the excellent ones of the earth. All with whom he had intercourse, who reflected the Divine likeness, he loved: he remembered them particularly in prayer; and spoke of them with deep interest. With the pious poor of the flock, who walked consistently with their profession, he seemed to be particularly at home. He evinced the liveliest interest in their concerns, sympathised with their trials, and acted

towards them as a father and friend. Other features we might notice, but these were prominent and conspicuous. His piety was unostentatious and unobtrusive. A deep sense of his own unworthiness prevented him from speaking freely on subjects of an experimental kind, save to a few select friends, and hence much of his excellence was not known, and not duly appreciated. Those, however, with whom he indulged in the freedom of Christian friendship, knew his worth and highly esteemed him,—and his conduct, through life, testified that his path was that of the just, which shineth more and more till the perfect day.

3. *In his ministerial character.*

Here his various excellencies shone conspicuously. He regarded himself as separated to a holy office, solemnly dedicated to the service of God and his Church, and he did truly “take heed to his ministry to fulfil it.” His discourses bore evident marks of deep premeditation; they were the fruit of intense study and prayer. They were distinguished for *fulness* of Scripture doctrine and illustration, clearly stated and powerfully enforced. His fixed determination seemed to be “to know nothing among” his people “but Jesus Christ and him crucified.” He delighted to exhibit Christ in his Divine person and mediatorial character, as the grand object of Gospel manifestation,—the alone foundation of a sinner’s hope. Well did he understand the system of salvation by grace, and ably did he state and defend it. The Covenant of grace, as ratified by the blood of the Lamb,—the imputed righteousness of the Redeemer,—the office and influences of the Holy Spirit,—the necessity of faith, as uniting to Christ and establishing the law,—the believer’s character, privileges and obligations,—and all as leading to holy practice;—these were among the great subjects on which he delighted to dwell, and from which he frequently exhibited the freeness and fulness of the great salvation. You are witnesses, brethren, what holy unction and fervour, on sacramental and other occasions, characterised his ministrations, and with what earnestness and power he urged sinners to be reconciled to God. In the pulpit, he walked with God; he preached as in the sight of God and angels and men. He knew the terrors of the Lord, and he persuaded men; and not only did he aim to deliver his own soul, and be free from the blood of all men, but he was earnestly desirous of presenting every man faultless in the day of Jesus Christ. The effects of his preaching will be only fully known at the solemn period when ministers and people shall appear at the tribunal of Christ: but we can in no wise doubt that the word which he uttered has not returned void,—that already it has sprung up

in some hearts to bear fruit to everlasting life. In his pulpit ministrations, he was a striking example of the fidelity of those eminent men of other years, who loved not their lives to the death, who jeoparded all for the advancement of the testimony of Christ. Public events he improved, as exhibiting the fulfilment of the Redeemer's sovereign purposes to the Church, and as furnishing warning and direction to the witnesses for the truth. He was a faithful watchman. When he descried danger arising from any quarter, no consideration of worldly wisdom or policy would induce him to keep silence. Speedily, and with intrepidity, he gave the alarm, and he was not the man, on any occasion, to give the trumpet an uncertain sound. When the iniquitous measure of *Popish Emancipation* passed the Legislature, he bore public testimony against the extension of national favour to idolatry. At the time when a destructive *pestilence* spread its ravages throughout the land, he exhibited the connexion between national sins and national judgments, and powerfully exposed those evil courses that had provoked the Divine visitation. Subsequently, when another wicked concession was made to Popery, in the *New National System of Education*, he took an early and decided stand in opposition to the measure, preached frequently against the monstrous attempt to restrain the circulation of God's Word, and successfully employed his influence in leading the judicatories of the Church to testify against it. And it is not unworthy of remark, that the very last Sabbath that he ministered in the sanctuary, he raised a full and pointed testimony in favour of a *National Establishment* of the true religion, and against the schemes of such as would impiously free nations and rulers from their duty to protect and foster the Redeemer's Church. Thus was he faithful to the death: the banner of his testimony only fell from his hands when he entered the swellings of Jordan; or rather, having fought the good fight, he exchanged it for the palm of victory, to be waved in triumph on the battlements of the New Jerusalem. He preached, also, from house to house, and his own example was a living commentary on his doctrine.

He was characterised by a *concern for the souls* of those to whom he ministered. This is an eminent feature of the mind of Christ. He prayed, died, and still lives for the salvation of souls. In this article, our beloved father had imbibed a large portion of his Master's spirit. His intercourse and correspondence alike bore witness to his fervent concern about the spiritual welfare of those with whom he was more immediately connected. The salvation of his children was near to his heart. For the souls of the flock committed

to his care, he watched diligently as one that must render an account. He felt deep and poignant grief of heart for such as had wandered from the path of duty: he bore them on his spirit, and when he spoke on this subject, it was frequently with visible emotion. He travailed as in birth, that Christ might be formed in the hearts of his people; and firm as was the texture of his mind, he felt tenderly for the trials of his people, and had learned to weep with them that weep, and to rejoice with them that rejoice.

Zeal for the purity of the Church and for the spread of the truth, was a distinguishing trait of his ministerial character. With him it was not the sparkling, flashing, evanescent feeling, which in our day is often unduly praised. It arose from the work of the Spirit enkindling a holy flame in the heart: it was a striking feature of the image of Christ that had been formed in his soul. It embraced large and comprehensive views, led to suitable feelings and affections, and impelled him to vigorous and decisive action. The *purity* of the Church of God was always with him a matter of great moment. Here he was indeed jealous with a godly jealousy. Scriptural discipline he valued highly. No consideration could induce him to lower the terms of Church fellowship, or, by admitting persons indiscriminately to sealing ordinances, to cast the children's bread to dogs. Against others who acted in this way, his spirit rose in honest indignation; and he always regarded the purity of the doctrine, worship, discipline, and government of the Church, as a chief part of the blood-bought inheritance that had been bequeathed to her, which, amid all difficulties, he was solemnly bound to maintain. Nor was his zeal less for the extension of the truth. Witness his painstaking,—the toilsome journies which he undertook, and his other self-denying labours to promote the Covenanted cause. Our venerable father made sacrifices greater than were generally known in this way: at his time of life, and with his limited means, they were such as to put others to shame. To the Missions of the Covenanted Church he was a warm and devoted friend: the meetings of his brethren for promoting the Missionary cause he animated by his presence, his counsels and his prayers; and he cheerfully undertook to labour in distant places, through his earnest desire to advance the truth as it is in Jesus. His zeal was not *sectarian*. He did indeed consider the Covenanted cause, which from the fullest conviction he had espoused, as the cause of God, and to its advancement all his energies were unceasingly directed. But he never hesitated to join with good men, of different names, when no sacrifice of principle was required, in efforts for promoting the great ends of the common Christianity, and for

ameliorating the moral and physical condition of his fellow-creatures. He was a Christian philanthropist, in the fullest sense of the term. His zeal, marked by wisdom and discrimination, embraced the family of man, and extended to the souls and bodies of men. His exertions in behalf of the *Temperance reform*, and in the cause of *Scriptural Education*, bear evidence of his devoted concern for the best interests of society, and his readiness to co-operate with good men of various names, in promoting the cause of truth and righteousness.

4. *As a witness for the Covenanted Reformation.*

The principles of the Covenanted Testimony he well understood, faithfully declared, and ably advocated. The grand distinctive articles of this testimony may be comprised under *three* heads. 1. The Universal Headship of the Mediator. 2. Nations and Rulers, as such, are the subjects of Messiah's law, and are bound to act with a regard to his honour. 3. The Perpetual Obligation of the British Covenants. These principles he prized as sacred and invaluable,—they ever commanded his fervent admiration: he regarded them as of no local or transient interest, but as eminently calculated to advance Jehovah's glory throughout the earth, and, in their proper application, to bless the whole family of man. By Covenant donation, and as the reward of his own meritorious obedience, he viewed the Mediator advanced to the sovereignty of all worlds; all things in heaven and earth having been placed in subjection under him; and with delight he contemplated him as having on his head many crowns, stretching his sceptre over the angels of light, claiming the diadems of earth as his proper right, and even irresistibly controlling, directing, and judging the powers of darkness. On this grand and commanding principle he took his stand, and, considering it in its different bearings on the Church and on civil society, he regarded it as a prime subject of revelation,—a grand and indispensable article of all faithful testimony,—bearing for the truth. Hence, he strenuously pleaded for the independence and purity of the Church, against the invasions of Prelacy and Erastianism. These systems, and whatever would barter away the Church's liberties, sully her purity, or tarnish her glory, he pointedly condemned. The doctrine of Scriptural Civil Government he consistently maintained. That civil rulers, in a Christian land, should possess Scriptural qualifications, and that, in their official character, they should act for God, as guardians of both tables of his law, and should countenance and support the Church, purchased by the Redeemer's blood, were articles of his most steadfast belief. With those who deny the doctrine of a Scriptural magistracy, or who would

free nations from their duty to foster the Church, he had no sympathy; and one of the last public acts of his ministry, as we have before remarked, was to bear an explicit and pointed testimony against them. The *Covenants, National and Solemn League*, he regarded as the glory of Britain. Rejection of these federal deeds by the nations he viewed as involving the dreadful crime of national perjury, and as a main cause of national judgments upon the land. God was one of the high contracting parties in the British Covenants, and therefore the nation was not at liberty to cast them off. The views of our venerable father on these topics, were clear, fixed, and extensive.¹ These principles he looked upon as conducive to the best interests of the Church and the nation. So firmly was he established in them, that, had his lot been cast in a suffering period, it is believed he would willingly have chosen to die on the scaffold, or at the stake, rather than surrender them; and he cherished the hope that was expressed by one of the most amiable of the Covenanted martyrs, just before he fell a victim to ruthless persecution,—“THE COVENANTS, THE COVENANTS, WILL YET BE SCOTLAND’S REVIVING.” All defection from the principles of a Covenanted testimony, within the Church, he vigorously opposed and condemned,—as he was ever ready to meet and successfully resist attacks from without. With him it was of small account that the principles which he advocated were unpopular in the world. He measured their value and importance by their truth, and not by the esteem in which they were held by men. At the perverted bar of public opinion, he knew an impartial verdict was not to be expected, either for faithful witnesses, or for the testimony which they hold: and until the period of Antichrist’s downfall, he knew that the Church must remain in her wilderness condition, and that the witnesses must prophesy in sackcloth. Enough for him that these truths were the legacy of the Faithful and True Witness, and a chief part of the Church’s bound-up law, and sealed testimony. Patient endurance of trials in maintaining the truth, he knew was designed to be a chief characteristic of the saints, during the long reign of Antichrist, and his own conduct exemplified it. It has sometimes been said, that martyrdom itself is more easy than long continued privation, and exposure to reproach. Our beloved father truly possessed a martyr’s spirit:

¹ Among his contributions to the *Covenanter*, may be mentioned the *Explanation of the Fourth Term of Communion*, (vol. III. p. 73, 145,) in which the doctrine of Public Covenanting is ably stated and illustrated, and the Perpetual Obligation of the British Covenants powerfully vindicated.

in him we have often thought were exemplified the faithfulness of Cargill, and the intrepidity of Cameron. The maxim on which much of his conduct, as a witness for the Covenanted cause, seemed to be regulated, was, "BE BOLD IN THE CAUSE OF CHRIST : IT IS THE ONLY THING WORTH BEING BOLD IN." His firmness, courage, and intrepidity, were discovered in the best of causes : and although he lived not to see the full triumph of the truth which he advocated, he rested in the Divine assurances that it would ultimately prevail over all opposition. He fought his own fight of faith, as a good soldier of Jesus Christ : he loved not his life to the death ; he overcame by the blood of the Lamb, and the word of his testimony.

Lastly. *In his death.*

Death, it has been well said, is " the last act of human life,—solemn and important beyond all preceding acts." It reveals the secrets of men's hearts, discovers their character, and evidences the foundation and end of their hope. The hour of death may not be the time of the believer's greatest enlargement. Through the force of disease, his communication with the external world may, in a great measure, be disturbed, and even his mind may be unhinged ; and in the valley of the shadow of death his evidences may be obscured, and his views of divine things darkened. Still, his death being in the Covenant must be blessed. At " evening time there shall be light." " To die is gain."

The last illness of our beloved father was short, and somewhat severe. But he had been previously led to realize death and eternity : for some years, there is evidence that he was specially employed in numbering his days, and applying his heart to wisdom. He had learned to die daily. In a letter to his eldest son, written after a communion season, in which it was the privilege of the author of this discourse to take part with him, he spoke of the refreshment of spirit he enjoyed, and added,—" I was sustained in mind and body beyond expectation. Oh ! what Divine goodness and mercy have ever followed me,—what support in trouble, and deliverance out of it to one so unworthy ! Yet a little while, and I hope to be actually redeemed from all evil." The Lord frequently leads his people in a way that they know not, and prepares them for scenes of trial and for death, by directing them to such exercises as are seen afterwards to be most suitable to the events that befall them. So was it with our beloved father. In a season of prevailing disease and mortality, he was tried with the affliction of many of his people, and with the removal by death of a considerable number to whom he was tenderly attached. He was thus called to administer the consolations of religion to many in the prospect

of death,—and as he accompanied some to the banks of the Jordan, his mind was led to solemn reflections on his dismissal from the body,—the eye of his faith and hope was directed to look away from the wilderness to the heavenly inheritance,—and his desires were raised towards the eternal weight of glory, reserved for the righteous. He was called, too, to improve the breaches made by death among his people, in his public discourses: and it was remarked, that for eight or nine Sabbaths in succession, previously to his own removal, death, the judgment, and eternity, formed the principal subjects of his discourses from the pulpit. During the winter and spring preceding, he was much engaged in visiting his widely-scattered congregation: with much exertion and bodily fatigue he preached to them from house to house, as if anticipating that his day of work and opportunity was soon to terminate,—and as if eagerly desirous that he might be prepared to render his account with joy. To his children, most of whom were residing at a distance, he imparted the most solemn and affectionate advices, and his prayers with them and for them were peculiarly weighty and affecting. The approaches of the last enemy found him thus, with his loins girded and his lights burning,—in the active discharge of duty. Although he did not at first apprehend danger, and refused, for a considerable time, to admit medical assistance, his mind was lifted above the earth, and he seemed, even from the commencement of the attack, to be setting his house in order, by holy, thoughtful meditation and prayer. Through life, his was a tried, proved character. In the last scene, the blessed truths that he had preached sustained his spirit. He died as he had lived, resting upon the everlasting and well-ordered Covenant, and cleaving fast to an Almighty Redeemer. Owing to the nature of the disease, his powers of utterance were much impaired: he spoke with difficulty and pain: and hence his conversation was less free or full with those who gathered around his dying bed, than in other circumstances might have been expected. Even when the hand of death pressed upon him, he spent a considerable part of two days in preparing for the work of the sanctuary on the Sabbath preceding that on which he died. The fatal malady had, however, so much increased in power, that when the Sabbath came, he was unable to appear in the pulpit, or to leave his chamber. Instead of the delightful work of preaching the Gospel, he was called to travel through the waters of trouble, not without evidence that the gracious Master whom he served was present to sustain and comfort him. When several passages of the Divine Word were read to him, at his request, he spoke in terms of assured confidence of the plan of redeeming

mercy, and of his own hope in Christ. The profession of Job's faith being presented to him, he said, with much solemnity,—“ Yes, I know that Jesus Christ is an Almighty Redeemer,—and all that the Father hath given him shall come to him. I trust I can say, he is my Redeemer,—and with these eyes I shall see God,—I shall behold him for myself, and not another.” The last day of his earthly pilgrimage was the Sabbath, which he had ever regarded as a day of special privilege and enjoyment. Although much weakened, and subjected betimes to severe suffering, his mind was calm and collected. He viewed his departure as at hand, and as his enfeebled strength permitted, he spoke gracious words concerning redeeming love, and the believer's hope. Although he possessed not rapturous emotions, he seemed to have no clouds or darkness, and with patience he waited for God's salvation. During the day, he was considerably freed from bodily anguish, so much, that his family at one time entertained hopes of his recovery. In the evening, he had a severe paroxysm of lengthened continuance, and when it passed away, his remaining strength was so far prostrated, that it was evident he was in the arms of dissolution. Fully sensible of his condition, he said, with much firmness and composure, “ *Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth.*”¹ These were nearly the last words that he uttered, and soon after, about half-past ten o'clock on Sabbath night, he fell asleep in Jesus. He was not, for God took him. Thus died this venerable servant of God, bearing testimony to the Saviour's faithfulness, as he had done in life, and expressing joyful confidence in him as his Lord and Redeemer. In view of such a scene, who would not say,—“ Let me die the death of the righteous, and let my last end be like his.”

The subject that we have discussed, and the solemn occasion that suggested it,—

1. *Calls all to solemn self-examination.*

To you, the hearers of the Gospel generally, the language equally of the Divine Word and of this affecting bereavement, is, “ Consider your ways, and turn to the Lord.” What is your present state before God? what is your frame of heart and tenor of life?—what are your prospects for eternity? These are awfully momentous questions, which shall one day find an answer in the history of all to whom the word of this salvation is sent. Is it not your wisdom to give them serious attention now? One thing is needful. What will it profit a man

if he shall gain the whole world and lose his own soul? The subject that we have discussed presents a test of character to all who hear the Gospel. You are greatly mistaken, my hearers, if you imagine that what we have stated respecting the duty and privilege of walking with God is applicable alone to eminent saints, such as the patriarchs, apostles, and martyrs of old, or devoted ministers of the present day. It is not so, my brethren. The duty must be performed by you; you must have some acquaintance with the blessed privilege, else your hopes for eternity are mere delusion. You must walk with God here in faith and love, else you will not die the death of the righteous,—and yours will not be the felicity to walk by sight hereafter. Let me, then, affectionately but earnestly urge you to inquire at your own hearts, what you know experimentally of the matter. Have you yet begun to walk with God? The marks are plain and of easy application; and if you will take the divinely prescribed course, and deal faithfully and truly with yourselves, you will know your condition, and discover your prospects. Was there ever a time when you were convinced that your whole former course was a course of walking contrary to God,—when you became sensible of your danger,—when, by the light of the Word and Spirit, you discerned the path of life, and your feet were turned into the way of peace? You will know your election by your calling,—your internal state by the habits of the mind, and your course of conduct. What is the centre-point of your affections,—the supreme object of your desire and pursuit? Is Jesus Christ truly the Beloved of your soul? Do you delight in his service? Are you walking in communion with him? Can you, in any measure, say with the Apostle,—“I live; yet, nevertheless, not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”¹ Would you have your latter end peace? Self-deception on this subject is awful. Of those alone who walk with God, in the way of duty, will it be said at death,—they are not, for God has taken them. Every thing solemn in time, every thing momentous in eternity, urges you to make the trial. You should essay it now; and employing the Word as a mirror, and calling in the aid of the blessed Spirit, you should examine how far it can be said of you, that you are walking with God. “Now is the accepted time: behold, now is the day of salvation.” “Examine yourselves; prove your own selves; know ye not your own selves, how that Christ is in you, except ye be reprobates?”²

¹ Gal. ii. 20.

² 2 Cor. xiii. 5.

2. *Warrants a use of Exhortation.*

We have this day set before you life and death,—the way of peace, comfort, and eternal bliss, in communion with Christ, and the way of destruction in walking contrary to him. To you the proposal is made on God's behalf, and in his great name we address you,—“Choose you this day whom you will serve.” By all that is distressing and miserable in a natural condition of enmity against God, and by all that is fearful in the thought of a ruined eternity; by the solid pleasures of fellowship with God in Christ,—by the peace and comfort of a happy death,—and by the exalted and everlasting joys at God's right hand, that are the portion of the saints in heaven, we might urge you to make the deliberate and unreserved choice of the blessings of salvation. By the experience of the saints that have entered into their rest, we might invite and intreat you to become reconciled to God. There is one consideration which we the rather employ, in tendering to you the gracious invitation of the Gospel, as it accords with the solemn and affecting providence that has this day convened us together. A voice from the tomb addresses us. God speaks to us with the silent and persuasive eloquence of the grave. Think of eternity and heaven. Behold the glorious character and bright career of the righteous, and contrast with it the debased character and miserable end of the wicked. You are even now “encompassed with a great cloud of witnesses.” The believing dead who have gone to glory,—the spirits of just men made perfect behold your course, and are deeply interested spectators in the results of the warnings, privileges, and opportunities which you enjoy. Their faces point towards you, like the innumerable drops of the cloud in the day of rain. They bear distinct and united testimony to the preciousness of Christ,—the fulness and freeness of his salvation,—the value of faith,—and the excellency of the way of holiness; and as the bride, the Lamb's wife, they join the blessed Spirit in presenting to you the invitation of mercy. “The Spirit and the Bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”¹ Should you not welcome this joyful sound? Surrounded by every thing that is solemn and affecting, you should hear, believe, and embrace the gracious offer. Here is ample encouragement,—“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”²

Oh! think of the counsels, warnings, and invitations that were faith-

¹ Rev. xlii. 17.

² Is. lv. 3.

fully tendered to you, by the venerable servant of Christ that has been removed. You should be induced by them now to flee for refuge to the hope set before you in the Gospel ;—or if you have formerly closed in with the gracious invitation, you should come anew, and appropriate the great blessings of the Covenant. “*Yet there is room.*” In the bowels of the Father’s compassion,—in the efficacy and extent of the Redeemer’s atonement and intercession,—in the condescension and grace of the Spirit,—in the fellowship of God’s people, and the provision of his house,—there is yet room for returning penitents,—there is enough and to spare to supply the spiritual necessities of all the redeemed. In Christ’s stead, we beseech you to be reconciled to God. Were the beloved servant of Christ, who has been taken away, permitted again to address you, with what solemnity would this exhortation come from his lips ! “*He being dead yet speaketh.*” The faithful warnings, moving invitations, and affectionate counsels which he offered,—his bright example through life, and his peaceful death, will be a standing testimony against you, if you continue impenitent and unbelieving, and they powerfully recommend you now to choose Christ, and the way of holiness. If there is joy in heaven over one repenting sinner, would it not enhance even the bliss of a faithful ministering servant, that his death has been the occasion of leading some wanderer back to the Father’s house ? Oh ! may there be such joy among the glorious company above, respecting the conversion of many sinners in this assembly to-day ! Think, my brethren, that, ere long, you too must go the way whence you shall not return. If you trifle,—if you take not warning,—if you defer repentance,—and madly presume on a to-morrow, which may never come,—or if it comes, may find you more callous and hardened than now, how can you escape ? What will you do in “*the swellings of Jordan?*” To the swellings of Jordan you must come,—there is no other way of passing into the far country. If you would have them assuaged at the presence of the God of Jacob,—if you would have your passage safe, and your admission to the heavenly Canaan secure, we beseech you, by all that is solemn and sacred, look unto Christ, and be saved. Take hold of his Almighty strength : touch the hem of his garment, and you shall be healed : begin, continue, and persevere in walking with God. Wait on him in all duty, and rest on his gracious promise. It can never fail you. Grace is inseparably connected with glory. The title, the earnest, the meetness for heaven are now held out to you in offer. In laying hold of the ransom provided, all are yours. None can be against you : all things shall work together for good. Nothing shall be able to separate you from the love of God, which is in Christ Jesus the Lord.

3. *Addresses those who are specially affected by this removal.*

It is right, my dear friends, that you should *feel* for this bereavement. All Israel mourned for the death of Moses. The Saviour himself wept at the grave of Lazarus. Devout men carried Stephen to his burial, and made great lamentation over him. He that knows his people's frame, and sympathises with them in all their trials, disallows not your sorrow for the loss of endeared friends, and especially for those who were instrumental in imparting to you the consolations of the Covenant. It is right you should feel that you have sustained a heavy loss,—that a friend, a father, a counsellor, has been taken away,—that you have been left in some sort as sheep without a shepherd. You are not, however, called to sorrow as those who have no hope. There was comfort in our father's life,—there was bright hope in his death. Be it your concern to hear the rod, and know the author and end of the appointment.

To a *bereaved family* this subject speaks direction and strong consolation. A godly parent's instructions, prayers and example, constitute a legacy of inestimable value, an inheritance beyond price. Take this inheritance, and shew that you prize it aright by walking with God, as the beloved friend, who is gone, also walked. During life, your best interests were near to his heart; his highest wish was, that you might pertain to the family of God; with him it was of little moment that you should be possessed of worldly prosperity, but his daily anxiety was, that you might faithfully serve the Master whom he loved, and might come to his blessedness hereafter. On the bed of death he committed you, individually, to God, and fervently sought for you the blessings of the everlasting Covenant; and, doubtless, the Divine assurance sustained his spirit in the hour of trial,—“Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.”¹ Under this trying visitation, you should go and tell Jesus. You should take your father's God for your God, and join yourselves to him in a perpetual covenant, never to be forgotten. Trust him for all that you need in relation to the soul and the body,—for the life that now is, and for that which is to come. “In all your ways acknowledge him, and he will direct your steps.” You have lost a counsellor, a protector, a friend,—and such a one as you will never again possess on earth. But in the way of walking with God, you will have a Friend in heaven, who will give you infallible direction, choose and bless your lot, supply all your need, and in all places, and in every condition, be to you a friend that sticketh closer than a brother. A minister's family should be examples to others,

of all that is lovely, and pure, and of good report. See that you reproach not your father's memory. Faithfully maintain the principles which he held,—copy his example,—and adorn your profession by a holy practice. Study to exhibit, in your character and conduct, the hidden walk of faith. Look forward to the period, when you, too, shall be called to enter the world of spirits;—and Oh! that you may be led so to live, that you may realize the believer's life of communion with God, enjoy his happy death, and have a joyful meeting hereafter with the beloved friend who is gone before,—to be interrupted by no separation, or be clouded again by no days of darkness or sorrow.

To you, the members of the congregation, deprived of a faithful pastor, the Lord, by this dispensation, speaks solemn instruction. Remember, we entreat you, his deep concern for you. His exhortations, warnings, directions, should now come home with redoubled power to your hearts,—you should allow them to exert a commanding influence upon the present frame of your minds, and upon your whole conduct. About you, his prayers, studies, and faithful exertions, were engaged; for you, he bore the world's reproach, and manifold trials: he was worn out in your service. Has he not a high claim upon your grateful remembrance? Especially, should not his instructions be remembered and followed with all diligence? If he were to re-appear in our assembly to-day, and renew his faithful counsels, and earnest appeals, would not your attention be absorbed,—your hearts engaged,—and your lives constrained to holy obedience? Such a mode of address you may no longer enjoy. The lips which once proclaimed to you a Saviour's love are cold in death,—the tongue of your faithful pastor is silent in the grave,—but the message which he brought has not perished. The word of the Lord endureth for ever. You should seek that even now the blessed Spirit would bring his words to lively remembrance, and your prayer and study should be to improve it to a closer walk with God, in all duty. Reflect, that he that is gone and you must meet hereafter. Ministers and their people shall stand at the tribunal of Jesus Christ. Consider how unutterably fearful will be the doom of those who have despised faithful warnings, and neglected the great salvation, when they shall be called to reckon for their lost opportunities, and when the minister who watched for their souls shall appear as a swift witness against them before an assembled universe! How unspeakably joyful, on the other hand, will be the meeting at Christ's right hand, of the faithful minister with those who were led, by his instrumentality, to Christ, and who shall be his crown of rejoicing in that day! Labour, my brethren, so to walk, that your meeting with

your beloved pastor again may be at the right hand of the Judge among the General Assembly and Church of the First Born, whose names are written in heaven. Imitate his example, and follow him as he also followed Christ. Above all, consider "the end of his conversation,—Jesus, the same yesterday, to-day, and for ever."¹ This was the sum of his preaching,—the model of his spirit and conduct, the grand aim and end of his life. Let Jesus, the Almighty, unchangeable Redeemer, be the chief object of your faith, and love, and hope. When, in his mysterious providence, he has taken away an under-shepherd, come ye to him as the Chief Shepherd and Bishop of your souls. Commit yourselves to his power and promise. Walk before him as obedient children,—glorify him in your lives, and copy his blessed example. He will be your sure and all-sufficient help. "My God shall supply all your need, according to his riches in glory by Jesus Christ."² "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."³ When one of the stars in his right hand has been extinguished, or rather has been transferred from the Church on earth to the firmament in glory, be it your concern to live amidst the beams of the sun of righteousness. He imparts to his servants all their direction, comfort, and excellency; he will be your "light, and saving health," upholding you in difficulties, cheering you in distress, and causing your path to brighten more and more till the perfect day.

To the Elders, this bereavement offers, in solemn terms, the exhortation of the Great Shepherd,—"Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."⁴ You are not only called yourselves to walk with God in the way of faith and holy obedience, you are charged, likewise, with a special oversight of the flock. On you devolves a double responsibility, when a faithful pastor has been removed,—and you should discover double diligence in the performance of every part of your important office. Feed faithfully Christ's sheep; feed his lambs. Watch carefully over all the people; instruct and comfort the afflicted, warn the unruly, train the young, rule for God,—and be assured that, just in proportion as you act faithfully in these matters, so will your own souls be prospered, and the blessing from above rest upon your households. On one subject, especially, this solemn bereavement speaks loudly to you that bear rule in the house of God, and to all right-hearted men in

¹ Heb. xiii. 8.

² Phil. iv. 19.

³ Ps. lxxxiv. 11.

⁴ Acts. xx. 28.

the congregation. It presents *warning* and *direction*, in relation to the *public work* of God,—the maintenance of the cause and testimony of Jesus among you. The righteous are frequently taken away from the evil to come. The removal of eminent standard-bearers in the Church, speaks at once God's holy displeasure against a luke-warm generation, and forewarns us that Divine chastisements are approaching. When such men die, survivors may well exclaim, "My father, my father! the chariot of Israel and the horsemen thereof;" for by such providences our ranks are thinned, and our external defences removed. You, my brethren, have suffered a great loss. Another praying heart has ceased to plead for you, before the throne; another mouth is sealed in the stillness of the grave, from which often flowed the accents of tender entreaty, judicious instruction and faithful warning. The Church in general, and the Covenanting cause, have also suffered a heavy loss,—since there are few that remain who testified greater love for Zion, or who more ably advocated the testimony of the Covenanted Reformation. When the powerful fall, and able and experienced advocates of the truth are taken away, it is no wonder that we apprehend evil at hand. Taken in connexion with other dark signs of the times, we may look upon such bereavements as the precursors of a day of trial, in which the power of the enemy shall be increased, and faithful witnesses oppressed. At such a season, we feel that we can ill want those whose hallowed zeal excited others to vigorous effort, or whose matured experience and holy courage furnished direction and confidence in the time of difficulty. Our comfort is, that the glorious Captain of our salvation still lives. Let us learn, when the pillars of the Church are shaken and removed, to lean more upon the immutable foundation, and, trusting to the power and faithfulness of the Captain of Salvation, let us take up the banner where he left it, and go forward from victory to victory. It is good for us to be taught that our dependance must never rest upon an arm of flesh. Let us now lean upon the everlasting arm, and betake ourselves to Him with whom is the residue of the Spirit, and whose is the strength of hills. When the Lord, by this affecting providence, is addressing us,—“Whom shall I send? and who will go for us?”—let us, in the spirit of prayerful devotedness, press forward to occupy the place of those who have fallen, and say, “Lord, here am I, send me.” Let us seek that the mantle of our venerable father may descend upon brethren in the ministry who remain,—for yourselves, seek a double portion of his spirit, and, copying his example, work faithfully while it is called “to-day,—for the night cometh wherein no man can work.” Brethren, the time is short. Your

walk on earth, of whatever kind, is rapidly hastening to a close. In the cultivation of holy graces, in the diligent performance of all duties, in the faithful maintenance of a testimony for the truth, walk unspotted in the world, and, setting your affections on things above, press to the mark of the prize of the high calling of God in Christ Jesus. And when your work on earth is done, and your days are numbered, may it be said of you, on good ground,—“THEY WALKED WITH GOD, AND THEY ARE NOT, FOR GOD HAS TAKEN THEM.” “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”¹ “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.”²

¹ Acts-xx. 32.

² 2 Cor. xiii. 11.