

they shall search into the "deep things of God,"—into his works and ways; and effort shall but enable them to rise with greater energy, and nerve them for loftier enterprise.

The righteous will rest from their conflicts with sin and the powers of darkness. What a cause of disquiet to the believer's spirit these are, only the believer knows. They are enemies in his path; when he would do good they are present with him; they stand in his way to seduce him from the faith; they strive to thrust him back when he would go forward. "I see," said an apostle "another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And though eighteen centuries have rolled away since those words were uttered, and mighty revolutions have passed over the face of the earth, and mightier still over the face of society, the experience of the Christian is still the same. The path to heaven still lies up "the hill difficulty"; it is a way hard to flesh and blood. And there are many adversaries. Sin has lost none of its energy, the world none of its attractions, Satan and his hosts none of their subtlety and power. He that would engage in God's service must still count the cost; he cannot serve God for naught. He must *strive* to enter into that "rest," if he would not come short of it. Well may he sometimes sigh out,—*"Oh that I had wings like a dove, then would I flee away and be at rest!"* Well, when he takes his harp from the willows, may he make this his song in the house of his pilgrimage:

Jerusalem my happy home!
Name ever dear to me!
When shall my labours have an end,
In joy, and peace, and there?

And his toil shall not last forever. The day is far spent; the night is at hand; the end of the journey is close by; he shall "rest from his labours."

Then, too, the saints shall rest from their sufferings. Here, in common with the human family, they suffer grief and pain; but "blessed are the dead who die in the Lord," for they shall rest from these. The dark wave may follow them to the shore, but it cannot reach beyond. How blessed the transition from a state of trial and sorrow, of doubt and conflict, of fear and danger, to one of calm, unbroken, and everlasting repose!—from mental anxiety and bodily weakness, from racking pain and pinching want, to the full vigor of immortality, and the unending enjoyment of an unencumbered and glorified spirit!—from a bed of languishing, surrounded by weeping friends, who have thought that they can give but the silent anguished look of unavailing sympathy, to a throne of glory, amidst "the spirits of the just made perfect," and with Jesus, the Redeemer, and Friend, and Brother of them all! How great the blessedness! It is a glory of which we get only here and there a broken and a straggling ray; it is a harmony of which we catch only distant echoes; and yet it is the blessedness of those who have "died in the Lord." It is no longer theirs in reversion, but in full tranquil, undisputed possession. They have "entered into peace;" they have "come to Zion with songs;" they have obtained "joy and gladness, and sorrow and sighing have fled away." For mark, the voice from heaven speaks of the *immediateness* of the bless-

edness which awaits the righteous at their death. We need not enlarge upon this point. The present, conscious blessedness of the dead is one of the plainest teachings of the New Testament. Our Saviour said to the dying thief "To-day thou shalt be with me in paradise." Paul declared that to be "absent from the body, was to be present with the Lord." And John heard a voice—not from any earthly source—but from the upper sanctuary itself, saying,—*"Write, blessed are the dead who die in the Lord from henceforth."*

2. But there is another reason why they are "blessed who die in the Lord," and that is, that "their works do follow them." They do not go before them as pioneers to knock at the gates of the celestial city to demand an entrance for them; but rather follow them as train-bearers, at a distance, and far behind. The brightest, purest, and most devoted of our services must not be put in the scale of merit, or taken in our hand wherewith to purchase heaven; or be regarded as having gone on in advance to prepare a place for us. We are justified by an imputed righteousness; we are sanctified by an imparted righteousness; but both are Christ's. *Christ will stand alone.* He required no helper; he will brook no rival. He suffered the punishment; he "magnified the law"; he "endured the shame"; and his must be all the glory. Yet the works of the righteous shall follow them.

They will be followed by their prayers. Not that prayers and supplications will be offered by them in heaven; but the petitions they presented when on earth, shall come up as a memorial before God; and the trophies of those prayers, as in the case of the martyr Stephen, appear after they have entered on their rest. Stephen, we read, kneeled down and prayed for his murderers, and the prayer that fell from his quivering lips did not fall to the ground and die; for by-and-by that young man—Paul—who not only had consented to the martyr's death, but held the rein of those who slew him—that same young man became a convert to the martyr's principles, preached the faith which he had once despised, and in after years took rank behind the noble leader of the noble army, himself also wearing the martyr's crown.

Those who "die in the Lord" will be followed also by their instructions. The good seed sown upon good ground will take deep root, and spring up, and bear precious fruit. It may tarry, but wait for it. Keep it night and day with earnest watching and fervent prayers, and your recompense is sure. Let this encourage the pastor, the teacher, the parent. Should those whom you instruct, and for whom you travail in birth till Christ be formed in them, be left behind, you may find that of them you have lost none.

They will also be followed by their bright example. Death will set a seal, and give a confirmation, to that example which it could not receive before. Were they parents? Their children will rise up and call them blessed. Were they enabled to adorn their profession in that position in the church to which they were called? Their influence will remain, like the glory of the cloud, long after the sun has himself gone down. Like Elisha, seizing upon the mantle which Elijah had dropped in his flight to heaven, some, who witnessed their exemplary life, will become followers of their faith and patience

after they have received the promises. They will rely upon the same grace, pursue the same path, until they enter the same rest.

And so the works of them who died in the Lord will follow them, and will be publicly acknowledged by their Lord as the evidences of their faith, the fruits of their obedience, the pledges of their love. Service done for God will not be in vain; it will be accepted; it will meet with a free and large reward. "Their works do follow them." Deeds done for Christ may have been forgotten by the doers, but they do not perish; they are being marshalled into a glorious retinue, waiting for the hour when the spirit of the faithful servant shall be borne from the shattered tabernacle, to the mansions of the Father. Then, brethren, "be not weary in well doing." Come, fill the gaps that death is making in the ranks of our Christian workers! Come, my young brethren and sisters, children of beloved and sainted parents, take the places which they have left vacant, and by your earnest consecration to the cause of Christ, seek to compensate the church on earth for the great loss it has sustained by their removal! And, O, brethren, let us all be diligent, that we may have evidences better than vain words, of our being *Christians*—that when summoned from earth we may leave behind us evidences of having done the will of God,—that those who gather round our graves may have strong consolation—strong as that which lighted up the grave of our departed brother.

It is as far from my desire, as it would be foreign to my present purpose to speak of him, whose manner of life was known to us all, in terms of extravagant eulogy. The "works" that "follow him" are his all sufficient praise. Even were I disposed to indulge that inclination, it would be at once suppressed by what I have seen during a long, and of late, an intimate acquaintance of the character of him whose loss we deplore. My beloved brethren, I most firmly believe that if his happy spirit could have addressed me as I ascended this platform, on this mournful occasion, it would have been in some such terms as these: "Speak not of me, but of the blessed Master whom I have so imperfectly served. Tell your hearers of the all sufficiency of his grace, the amazing extent of his love, of his boundless compassion, of the depth of his sympathy, and of his unflinching faithfulness. Endeavour so to improve my death that the souls of my brethren may be quickened, and the souls of sinners saved. It will be expected, however, that I shall, at least, give you a brief sketch of his long and useful life."

Our deceased brother was born in the city of Glasgow, Scotland, on the 3rd of March, 1807. His father was engaged in business as a merchant, but united with the duties of his secular calling those of an elder, or pastor, of a Scotch Baptist church—a fact which sufficiently attests his moral worth, and the esteem in which he was held. His mother (who is still remembered by some in this assembly) was truly "a mother in Israel," ripe in christian experience, and possessing such remarkable spiritual discernment and knowledge, that even ministers of Christ learned lessons of wisdom, as she spoke with them of "the deep things of God." Next to his honoured parents, if there was anything for which our brother was peculiarly thankful, it