

The blessedness of the pious dead is twice affirmed in the text—in the heavenly voice from the excellent glory—blessed are the dead that die in the Lord—confirmed again in the testimony of the spirit, yea saith the spirit, that they may rest from their labours. And this double testimony is to remain permanently and to have a prominent place in revelation—hence *write*,—*write*, that it may remain among men a statute of heaven, an immutable decree of the God of truth and love, to be studied in all ages. Write! that it may be read and marked by the ungodly as a sufficient answer to the infidel enquiry, “what profit shall we have if we pray,” and as a proof that “godliness is profitable unto all things, having promise of the life that now is and that which is to come,” and that its merchandize is better than silver and its gain than fine gold!

Write? to convince sorrowing friends, that those who sleep in Jesus are not lost, but only gone before, and that while “mortals cry a man is dead,—angels shout a child is born.” The loss of earth is the gain of heaven!

Write? to assure believers that death will prove no hindrance to or interruption of their felicity—the interruption is but for a moment, it is but a short passage from that which is in part, to that which is in perfect; for we must needs die, and be as water spilled upon the ground, and that is not lost, the marvelous provision of God’s mysterious providence in nature, preserves every drop, and the gracious provision of redemption will preserve body and soul till the coming of the Lord Jesus, and then he will say they are mine!

O, could believers often think, as certainly they should, that the present afflictions a re light, but for a moment and not worthy to be compared with the glory, the glory to which they lead! and that there is a real connection, designed between the sorrows of time and the joys of eternity, that their sorrows are a part of the disciplinary course through which they must pass. *then* would they refuse to weep, as they would discover that sowing in time is but the prelude to reaping with joy, the joy of their Lord. Blessed indeed when all the sorrows and struggles of life, are, through sovereign mercy made to work out for them a far more exceeding and eternal weight of glory! Blest sorrow that will be followed by the wearing of white robes pure and clean, and palms of victory and crowns of glory, all ending in the blessed harmony of heaven, while the whole redeemed of every nation and age, shall say “thou art worthy O Lord to receive glory and honor and blessing, for thou hast redeemed us with thy blood.”

Write? that all generations may know that life and immortality are brought to light by the gospel, and that this world is not the rest of the Lord’s people and that they may gird up the loins of their minds and not be slothful but be followers of them, who inherit the promise. Yea, saith the spirit that they may rest! and who shall tell how pure, how calm, how holy that rest, no heart can conceive, no mortal language can tell its bliss. Even in this world, there is a peace that passeth all understanding, a joy that is unspeakable and full of glory! what then must that rest be in the kingdom of God. They rest from their labours,—here they toiled, and wept, and prayed, and wrestled, and doubted, and feared, struggling and fighting against principalities and powers, and the rulers of the darkness of the world, and with spiritual wickedness in high places,—“but more than conquerors at last. there they find their trials o’er,” and their works to follow them. Not their merits, but their works, their works not as a recommendation to mercy, but as fruits of righteousness which are by Jesus Christ to the praise and glory of God, as evidences of their sonship and heavenly birth, their works shall follow them. Their faith, patience prayers, love and self-denial, shall shine after their departure, like lights in a dark place to guide the steps of the