

would be uttered—were he now to give it from amid the actual realities of the world of spirits, whence it would be the testimony, not of faith, but of vision—nor of hope, but of possession and actual experience. “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in store for them that love him.” He “being dead yet speaketh” to admonish us of present duties, that we be up and doing whilst it is called to-day. It is a voice of warning to the wayward and such as neglect the great salvation—a voice of encouragement to the humble believer—a voice which proclaims that it is not in matters of mere ecclesiastical organization, nor in points of doubtful disputation, but in humble faith and active piety, that the true character of the believer is to be found.

And, if I may further refer to that office which he held amongst us, and to the circumstances in which he assumed it, I would say that, distinguishing between the excitement of party and zeal for the honour of Christ—knowing as he did that *assertion* is not always equivalent to *fact*, even though conscientiously made by those who imagined they were doing God service by their denunciations—his attachment to the Church of his fathers was not shaken. In the day of her tribulation he stood firmly by her, when bitter things were wont to be unjustly said against her. Hence, though he hesitated on account of his humble estimate of his own fitness, to undertake the office of a Ruling Elder in this Church, he hesitated not from any doubt as to her true scriptural position. And in undertaking that office at a time when the love of many was waxing cold towards the venerable