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Your Dear

THE FAITHFUL SERVANT OF GOD  
IN LIFE AND DEATH.

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A Discourse

PREACHED AT KELLSWATER,

*ON SABBATH, JUNE 6, 1880,*

IN REFERENCE TO THE DEATH OF

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BY

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KNOCKBRACKEN.

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PUBLISHED BY REQUEST.

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Belfast:

PRINTED BY W. & G. BAIRD, 10 & 12 ARTHUR STREET.

SOLD BY THE BOOKSELLERS.

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1880.

# THE FAITHFUL SERVANT OF GOD

## IN LIFE AND DEATH.

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DEUTERONOMY xxxiv. 5, 6—"So Moses, the servant of the Lord, died there in the land of Moab, according to the command of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day."

HOW interesting and important appears the life-work of an approved servant of God when it is finished, and we can see it at a glance, its close at death bringing forth the Divine verdict on his character; and the seal, and confirmation of his principles and hopes—how momentous and affecting! The Volume of inspiration, designed to be the revelation of the will of God to the Church in all ages, contains a fuller record of the life-work and character of Moses, its first penman, than that of any other servant of God who has ever lived, and presents a singularly graphic and attractive account of his death and burial.

How instructive and impressive is every incident in the inspired narrative connected with the last scene in the life of Moses, the man of God, and with his entrance into the heavenly rest! If in every case "precious in the sight of the Lord is the death of His saints"—if

"The chamber where the good man meets his fate  
Is privileged beyond the common walk of virtuous life,  
Quite in the verge of heaven"—

how emphatically may this be declared of one so distinguished in life and service as the Jewish lawgiver, and so honoured above others in his death and burial!

The opening part of the Book of Deuteronomy, which has the highest claim to Mosaic authorship, is closely connected with its conclusion. The whole of this remarkable record, which may be aptly regarded as a "summary and supplement" of what is contained in the preceding books of the Bible, designed for a practical purpose, was penned by Moses about a month before his death, as Israel lay encamped "in the valley over against Bethpeor," on the plains of Moab, in full view of the land of promise. In the closing verses of

the third chapter (v. 23—26), we are told of the earnest desire and fervent prayer of Moses that he might be permitted to see, by entering the good land that is beyond Jordan, that goodly mountain, even Lebanon. This petition is met by a direct refusal—the reason given bringing to vivid remembrance his sin in disobeying a positive divine command by smiting the rock instead of speaking to it, and in not giving wholly to God the glory. In terms of apparently severe and stern rebuke Jehovah says—“Let it suffice thee, speak unto Me no more of this matter.” Yet, when God will not allow His servant to speak farther of the matter of his request, He Himself begins to speak about another and a grander matter. Instead of an entrance granted him to the longed-for land of promise, he is directed to go up to the mountain of Nebo, to the top of Pisgah, that he may see the extent, and utmost limits, and beauty of the land, and die there.

The servant of the Lord fully acquiesced in the Divine disposal, as to him unspeakably the best and most beneficial. He filled up the intervening space with active and important services in preparation for life's momentous close. Among the last of these was the composing and delivery of the comprehensive, prophetic song recorded in the thirty-second chapter. We are told (v. 48) that “on the self-same day”—when the song was finished or spoken—the Lord addressed to Moses the renewed express command—“Get thee up into this Mount Abarim, unto Mount Nebo, which is in the land of Moab, and die in the mount, as Aaron, thy brother, died in Mount Hor, and was gathered unto his people” Assuredly gathering that his life-work was now ended, he betook himself to a ready obedience. After performing, with lingering attachment and fervent desire, his last solemn service in prayerfully blessing the tribes, he retired in silence from the camp of Israel and took his way alone to the appointed place of his departure from earth.\* As he gradually lost sight of the “goodly tents of Jacob,” and when he had reached the top of Pisgah, the Lord showed him—aiding with supernatural power his undimmed vision—the outlines of the good land, as they stretched on either side the Jordan—reminded him of his oath and covenant—and assured him of the full possession of it by the seed of Abraham. While the eye rested on the beautiful and enchanting panorama, with the faith and hope of the venerable saint in fullest vigour, the messenger of mortality came, and the

\* There is certainly no ground for accrediting the account of Josephus that Moses was accompanied designedly for a part of his ascent to the top of Nebo by the thousands of Israel—by Joshua and other leaders of the tribes,

sanctified spirit, parting from its bodily companion, exchanged the loveliest and most alluring vision of earth for the glory and bliss of the heavenly Canaan. "So Moses, the servant of the Lord, died there in the land of Moab, according to the Word of the Lord."

Regarding this historical record as furnishing to us weighty instruction and strong consolation, and seeking the aid of your prayers, and the presence and blessing of the promised Spirit, we consider—

I. MOSES AS THE SERVANT OF JEHOVAH and his SERVICE AND CHARACTER.

II. His DEATH AND BURIAL.

III. The VOICE AND LESSONS of the removal of Faithful Servants.

After the close we shall present a brief MEMORIAL SKETCH of the life, labours, and character of a greatly beloved friend and brother—your late venerated Pastor.

I. *Moses the Servant of Jehovah.*

By a title the most honourable is Moses designated in this record of his death and burial. He is called the "servant of Jehovah"—a designation given him with peculiar emphasis in all parts of the sacred Scriptures. He is so named again and again by God Himself in terms of special appropriation and endearment. "My servant Moses is not so, who is faithful in all Mine House. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold"\* "Moses My servant is dead; therefore arise and go over this Jordan." † The Jewish Lawgiver is frequently mentioned by this title of honour when the obligation of the law is enjoined. The canon of the Old Testament is closed with a seal, having this inscription—"Remember ye the law of Moses My servant, which I commended unto him in Horeb for all Israel, with the statutes and judgments."‡ And when the final triumph of Christ's cause in the earth has been achieved, and the Millennial Kingdom has been fully established, the witnesses standing on "the sea of glass, mingled with fire, sing the song of Moses the servant of God, and the song of the Lamb."§

The title Servant of the Lord is applied to beings the most excellent, who are employed in works the most important for advancing the Divine glory—to saints and ministers of the Word—to angels, and

\* Numbers xii. 7, 8.

† Joshua i. 8. See 2 Kings xxi. 8; Psalm cv. 26.

‡ Malachi iv. 4.

§ Revelation xv. 3.

above all, to the Mediator of the covenant; but it is ascribed to Moses by way of distinction, as he was dedicated to a service, and performed a work peculiar and pre-eminent above that of any other mere human instrument. The designation "servant of Jehovah," used in the text, pertains to an officer, or minister in things sacred, and in matters of religious worship.\* Moses was a servant in all God's house—called to a work higher than any other human ministry, while vastly inferior in value and glory to that of Him who is Son and Lord over His own house. His place, rank and dignity, and honour lie here. While manifesting the spirit, and doing the work which distinguish all true servants of God in every age, he was called to a service and entrusted with an office for the organisation of the Church, and for the introduction of the latter-day glory, such as was given to none other. His was emphatically a *Divine legation*, and in the execution of its important functions, he stands forth conspicuous as the "servant of Jehovah."

1. Moses was *singularly prepared* at an important crisis for the service allotted to him. Of all approved servants of God, it may be said, "The Lord made them, formed them from the womb, chose them, and called them to be His."† Providential arrangements concerning the time of their appearance, their parents, circumstances of their birth, their training, the particular service assigned them to do,—all are ordered in infinite wisdom, and in singular adaptation to the ends to be accomplished. These are wonderfully seen in everything respecting the birth of Moses, his deliverance and early training, and in all the steps by which he was led forward to his great life-work. The lengthened period of the bondage of Abraham's seed in Egypt was drawing to a close, and the appointed time of deliverance was approaching. Yet their grievous oppression was greatly increased. It was "the noon of the night" of their troubles, and their lives were embittered with hard bondage. In this dismal hour of midnight gloom, Moses, the predestined deliverer, was born—the child of godly parents, who in faith, believing the promise, and taking hold of the Covenant, nursed him, because they saw him to be a "proper child"—"fair to God"—a ray of hope, presaging the long-expected deliverance. In infancy rescued from the waters of the Nile by the royal

\* The Hebrew word is used here and elsewhere in relation to the ancient tabernacle and its ministry, rendered in the Septuagint *therapon*, and not *doulos*—the former denoting an office and service about sacred things.

† Isaiah xliv. 2.

princess—in all probability the only person in Egypt who, at this sad crisis, could effectually protect him—he was nursed in tender years by a believing mother. He was afterwards trained in all the learning and political science of Egypt, and prepared for his future work as an inspired instructor and as a leader and lawgiver. He became “mighty in word and deed;” and his was an influence which must have been felt and acknowledged, as one of the oppressed race, while he was at the court of Pharaoh, and afterwards when he appeared on the scene as the appointed deliverer. Chief in his training and preparation for his future work as the servant of Jehovah was his *faith*, implanted by the Spirit, by which he “refused to be called the son of Pharaoh’s daughter”—relinquishing the prospects of worldly ambition, and choosing “affliction with the people of God” rather than the momentary “pleasures of sin,” because “he had respect ever to the recompense of the reward.” His failure too in his first attempt to emancipate Israel, and his disappointment in expecting that they would recognise him as their designed deliverer, were a necessary part of the training for his future work; while the lengthened period of seclusion and solitude in the land of Midian, testing his faith and hope to the utmost, led him away from all confidence in himself, and from all dependence on human wisdom and might, and effectually taught him that Divine wisdom alone could direct, and that his “sure and all-sufficient help” was in the almighty arm of Jehovah—Israel’s God. Such was the meet preparation of Moses, the servant of Jehovah.

. 2. He was *called* and *commissioned* by God to the service.

A Divine call is indispensable to every one who will be owned as a servant of God. In respect to all office and work for promoting God’s glory in the Church and the world, it is universally true that “No man taketh this honour unto himself but he that is called of God, as was Aaron.”\* The call and commission of Moses bore the clearest evidence of being immediately from above. As the oppression of God’s people in Egypt increased in cruelty, and all hope of deliverance appeared to be taken away, the promises made to the fathers would come with increasing force before their minds, and would lead the faithful among them to more earnest supplication. The Lord “heard their groaning,” remembered His covenant, and “looked upon the children of Israel, and had respect unto them.”

\* Hebrews v. 4.

The manifestation made to Moses in the bush as, a lone shepherd, he led his flock in the desert, was the Divine interposition for Israel's deliverance, and the call of God to Moses for this service. The lowly shrub enveloped in flaming fire, and yet remaining unconsumed, is the emblem of the Church then in the furnace of trial, yet not destroyed, and of the Church in all future times, passing unscathed through the fires of temptation and persecution, yet ever existent. It symbolised, too, the higher mystery of the Godhead dwelling in humanity in the person of the promised Saviour, and declared that the Church's safety in the greatest trials, and her deliverance from them, are from the presence in her midst of the Angel of the Covenant. The call to Moses at the burning bush was issued from the sacred place of communion. It was given on "holy ground," to be trodden with uncovered feet. It proclaimed that Israel's salvation was the work of God alone. Heard by Moses with profound awe and deep astonishment, it unveiled to him God's secret fixed purpose to deliver Israel, and called him personally to this important work. The proclamation of Jehovah's name declared the majesty and faithfulness of a Covenant God, and contained the amplest assurance of all needed support and success in the perilous undertaking. The call was to go on the most honourable errand—to be sent with the full authority of Heaven to the King of Egypt—to stand as a mediator between heaven and earth—to go as the trusted servant of Jehovah, to perform a work the most arduous and momentous. The commission, given under the light of the glory in the bush, assured Moses of the Divine presence. "I will certainly go with thee;" and was confirmed by gracious promises and manifold signs, sufficient to silence every misgiving, and to work in the heart the fullest confidence. It guaranteed Divine strength amid human weakness, and held out the bright prospect of a glorious reward in the way of obedience. Such is still the character of the call and commission from above given to every approved servant of God; and this is His encouragement, notwithstanding fear and difficulties and opposition, to engage and persevere in the service.

3. The service to which Moses was commissioned was *diversified and most important*. He was appointed to be Israel's chosen deliverer. He was sent as the ambassador of Jehovah to plead His claim to absolute submission and obedience in the presence of Pharaoh, and to exclusive worship and homage before the gods of Egypt. He was to



be the lawgiver and king in Jeshurun—to create a nation from a down-trodden race of slaves, and to organize them as a kingdom by government and institutions, so as to be great above all people in their own time, and a model to the kingdoms of the earth in all future ages. He was called to the extraordinary office of an inspired prophet, to deliver the lively oracles of God—the first and the chief of the line of heaven-commissioned seers—the fullest type of the Great Prophet to come, like unto Him whom he foretold. He had a divine legation to reveal, and establish the whole legal dispensation of shadows and types, of ordinances of worship, of laws moral and civil, of positive statutes and judgments. He was an ordained internuncius and mediator, through whom God communicated His will and executed His behests to Israel, and who transacted with God the affairs of his people—the type of the one everlasting Mediator of the covenant. Moses was employed in the most important work on earth in erecting the sanctuary as a house for the Lord to dwell in. He was called to found the Church, the house of God, according to the pattern divinely shown on the mount of vision; and as a servant in all His house, he was a witness, not only to God's truth thus revealed, to His purpose, and character, but as a faithful servant for a “testimony of those things which were after to be spoken.” Not only had he the signal testimony borne by God to his fidelity in his personal ministry and official work, but he testified of the Saviour to come, of the truths of the Gospel, and of the great things of salvation. How diversified and illustrious was this service!—how pre-eminent was the distinction of him who was called to its performance!

4. His character is marked by *traits of superior excellence*. Moulded by the Divine hand, the character of Moses, the servant of Jehovah, occupies a foremost place among “the excellent of the earth.” Even in human esteem, none deserves to stand higher than he. His is that true greatness which consists not in splendid talents, or power, or fame, but in moral goodness. He was great as a patriot, a historian and a poet, a lawgiver, and in the influence which he has exerted upon all succeeding generations. His laws have moulded the jurisprudence of states, ancient and modern, down to our own day. No higher model of a statesman and patriot has the world ever afforded. His is greatness with no traces of personal ambition throughout his lengthened public career. The foundation of his greatness was laid in his genuine piety—conspicuous in the decided choice of faith, and exemplified

throughout life in a steadfast, resolute, cheerful purpose to serve and honour God. His piety was seen in deep humility and self-denial, in resisting temptations to pride, submitting to abasement in retirement and servitude, and in profound reverence when enjoying the nearest and loftiest communion with God. He “*knew not that his face shone*” when he came from the immediate Divine presence, and stood before the people. He was distinguished for eminent meekness in enduring provocations from a people, for whose welfare he underwent the greatest labours, and showed the most disinterested zeal. Only once in a lifetime of six score years did he exhibit sinful anger under great provocation, as if to show that though his natural temper could be roused, his singular meekness was the fruit of sanctifying grace. His courage was of the highest kind. Seeing Him that is invisible, he feared not the wrath of the king; and when his life was in peril, he threw himself in the breach for the protection of the rebellious, and averted the hand of God uplifted to smite them. His was the most enlarged public spirit. The cause of God and truth, and the safety and blessing of Israel, were to him everything, and in view of that, his own honour, and the distinction and dignity of his own family, were accounted nothing. He was a man of warm and tenderest affections, and of constant devotional habits, displayed in his loving thoughts and words about the people—in the fervency and frequency of his intercessions on their behalf, and in the parting benedictions with which he blessed them. Singular *fidelity* to every trust reposed in him is the last and crowning excellency of his character. “He was faithful in all his house as a servant.” With perplexities besetting him on all sides, amid difficulties innumerable, and exposed to opposition, injustice, and disappointment manifold, he persevered in his work, and swerved not in the least from the path of rectitude. In all the arduous task assigned him, and in every part of his life-service, he remained faithful to the end. Even when his earnest prayer is denied, he appears engaged with devoted fidelity in every duty. He was faithful even to death. In all God’s house Moses was “faithful as a servant”—a bright example of true, approved service to all future generations.

Lastly. As the memory of Moses, the servant of Jehovah, is fragrant throughout all ages, so his service will *last to the end of time, and be commensurate with eternity*. All the servants of God not only “serve their own generation by the will of God,”\* as did David, but

\* Acts xiii. 38.

have an influence more or less powerful on the men and ages that succeed them. When they rest from earthly labours their works follow them, and they being dead yet speak. The service of Moses, the man of God, in every part of it is higher than that of any other servant who has ever lived and worked on earth, and is "permanent as Israel, eternal as the God of Israel Himself." Of legislators, ancient or modern, there is none to compare with him; and his laws—the dictates of infinite wisdom, the behests of supreme authority—are of universal obligation, and destined yet to control the government and fix the destinies of all nations. The revelation imparted through him made known the gospel of sovereign grace. He testified of Christ the Saviour promised, as his law was, "the schoolmaster" to bring near to Him. He fulfilled his lofty calling as a servant to prepare the way of the Lord. On the mount of Transfiguration, Moses appeared with Elijah to testify to the Redeemer revealed in His glory, to deliver up to him the seals of office, and to proclaim Him the only Lawgiver and Prophet of the Church. Moses has yet those who preach him on the Sabbath in every synagogue, wherever the dispersed of Israel are scattered throughout the nations.\* His words of awful threatening are verified to this day in their hardened unbelief and oppression; and the bright future era of Israel's national conversion and re-gathering will bring renewed honour to Moses, the servant of Jehovah, in the fulfilment of the precious promises which he uttered, and in the answers which will be given to his fervent prayers for their enlargement and blessing. His name will be mentioned with honour to the end of time—his words will ever speak to all people as a message from God. "His life and death became a revelation of God's glory to man;" and in heaven, where His servants serve Him and see His face, "the song of Moses and the Lamb" will express the lofty praises of the redeemed throughout eternity.†

## II. His DEATH and BURIAL.

The brief record of the close of Moses' earthly work and life contains a bright manifestation of the Divine glory, and a singular testimony to the character of an honoured servant. Of all true servants of God, however diversified may be the time and way and circumstances of their decease, the inspired declaration is explicit and unfailing—"Mark the perfect, and behold the upright; for the *end of that man is peace.*"§ Death in faith and hope is the appropriate

\* Acts xiv. 21.

† Revelation xv. 3.

§ Psalm xxxvii, 37.

close of a life of faith and devoted obedience. Whatever may be the character of the last conflict, the end is peace with heaven ; and the calm, inward tranquility which the presence of God, and the power of the indwelling Spirit, and the opening vision of the heavenly rest inspires and sustains. Of a large number of devoted servants of God, whose names are in the Book of Life, and recorded in the annals of the Church, the death-scene has been marked with special tokens of Divine favour and blessing. Thus, Abraham and Jacob, and David, and Simeon, Stephen and Paul closed lives of eminent service, with the triumph of faith and the earnest of glory.

The words descriptive of Moses' death and burial, and those which follow to the end of the book, were evidently appended by a later hand ; but they contain indubitable marks of being inspired by God, and are worthy of all acceptation. Remarkably concise, they are yet singularly expressive and significant. The place was Pisgah, the highest summit of Mount Nebo, whither he had repaired alone. " There," it is said, " Moses, the servant of the Lord, died in the land of Moab, according to the word of the Lord."

1. This death was the *fitting close of his life*. His was a long, laborious, and eminently useful life, and its end was serene, and encircled with mellow splendour and attractive glory. It is true that his last request to go over Jordan and set his foot on the soil of Canaan was denied him, and he was reminded of his own sin which wrought his exclusion ; yet in the sense of forgiving mercy and acceptance, he was brought submissively to acquiesce in the Divine will, and he was given the near vision of a higher bliss than an entrance to the earthly Canaan could supply. He had the distinct intimation that his appointed change was near. He awaited the stroke of death, not only with entire resignation, but with fervent desire and joyful hope. He was fully " satisfied with length of days ;" and, like Jacob, he waited with expectation for the completion and crown of salvation. He had " fought the *good fight*, finished his course, and kept the faith ;" and he stood " ready to be offered"—as a libation poured out—as a victim anointed for the sacrifice—with his hand stretched out to grasp the crown which the Lord held forth suspended over his head. Nowhere do we read of a more befitting and triumphant death.

2. All the circumstances of Moses' death gave *clear tokens of special Divine favour*. He was brought to a good old age without the

failure of bodily strength or the decay of mental vigour. Moses, as we read in verse 7, was "one hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." A life of arduous labour and trial, and incessant activity, was closed without languor and decay, and with no incapacity for work in the vineyard. In full possession of his powers of mind and body, he closed his earthly work and entered on the glorious service of the heavenly sanctuary. He was enabled to *make definite preparation* for his rest, not by retirement and passive contemplation, but by active and appropriate public service. In old age he is "fat and flourishing." Conscious that the limit of his earthly life is nearly reached, he makes the most of his last hours, and accomplishes important work for God and Israel in the weeks immediately preceding his death. The war with Midian was undertaken—assemblies of the elders and princes of the tribes were convened—the law is read—the history of recent years is rehearsed—Joshua is introduced to the people as his successor—his noble song is indited and written for the benefit of posterity, and prophetic blessings are pronounced upon the tribes. What attitude could be more suitable for a true servant of God than this, when death comes to discharge him from service! What higher token of the favour of his Master, to be thus found of Him, in diligence, with his loins girded and lights burning—"without spot and blameless"! He realises the *most vivid view of the land of promise*, and the assurance of its full possession by the people of the Covenant. As the bodily eye, soon to be closed in death, rested on the bright vision, the spiritual prospects presented were vastly superior. The mind and heart took in a far more glorious and satisfying view of God's Covenant promises, to be fulfilled to Abraham's seed—numerous as the sand and as the stars—throughout future generations; of the grand central promise of Messiah to come, and of the heavenly inheritance of the redeemed, of which all the earthly glory which Moses saw was but an imperfect type and symbol. What greater favour could be shown to a saint in death than to have thus revealed to faith the Church instated in her Covenanted inheritance—the Saviour's coming as the Desire of all nations, and the greatness and certainty of heavenly blessedness!

3. The record of the *act of dying of Moses*, and of his burial, is noteworthy and significant. "He died there in the land of Moab, at the word of the Lord;" or, as in the margin, "at the mouth of the

*Lord.*" His death was according to the will of God, and as He had distinctly announced. The Jewish tradition is that his spirit took its departure "with a kiss from the Lord's mouth." Doubtless his death was in ease and calmness, with a sense of heaven's peace in the soul, and with sensible tokens of God's sovereign unchangeable love.

" Softly his fainting head he lay  
 Upon his Master's breast;  
 His Maker kissed his soul away,  
 And laid his flesh to rest.  
 In God's own hand he left his breath,  
 That God's own Spirit gave.  
 His was the noblest road to death,  
 And his the sweetest grave."

4. Remarkable divine condescension, and the singular honour conferred upon Moses, the servant of Jehovah, are finally seen in what is related concerning his *burial*. "The Lord buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day." This unique narrative is distinguished above all that is found in the Bible concerning the interment of any other servant of God. The lodgment of the body in the grave, wherever its last resting-place, is through the ministry of human hands. We are told of the burial of Abraham in the cave of Macpelah—of the loud and bitter mourning of the Egyptians at Jacob's funeral—of the places of interment of Joshua and David; and the record concerning Stephen is, that "devout men carried him to his burial, and made great lamentation over him."\* But to Moses belongs a distinction far exceeding all these, and of any funeral honours besides, that ever the earth has witnessed. The Lord, whose faithful servant he was, to whom he manifested special favour in death, Himself buried him. As his death was precious in His sight, so his lifeless body was dear to Him, and He manifested the tenderest concern after his sleeping dust. Most probably, by the ministry of holy angels, the body was taken from the spot in Pisgah, where it lay prostrate when the sanctified spirit left it, and was carried to a valley in the land of Moab, in the declivities of the mountain, and laid in a grave, to be ever afterwards concealed. Angels of light, the messengers of heaven's King, who had hovered around the summit of Pisgah, and had, doubtless, accompanied the disembodied spirit to the mansions of bliss, were despatched to put honour upon the inanimate body, which had been the instrument of such lengthened and illustrious service.

\* Acts viii. 2.

“ And had he not high honour? The hill-side for his pall ;  
 To live in state, while angels wait  
 With stars for tapers tell,  
 And the dark rock pines, like tossing plumes,  
 O'er his bier to wave ;  
 And God's own hand, o'er that lonely land,  
 To lay him in the grave.”

God buried His servant Moses in *the land of Moab*, in an unknown spot. “ No man knoweth his sepulchre unto this day.” The angels who carried his lifeless body from the top of Pisgah to the place of its interment, could as easily have borne it across the Jordan and laid it in the land which, when in life, he had so eagerly sought to enter. But it was thus shown that any spot on earth is sacred where the dust of God's saints reposes; and there was a fitness in his grave being in the borders of the desert where had been the chief labour and achievements of his life. His sepulchre was purposely concealed to show that the honour that pertained to him was to be in the words and service of his life rather than in the storied urn and splendid monument; that no creature, however eminent, was to share the least part of the homage which belongs to God alone; and that the thoughts and views of believers in life and death should be raised above the earth, and should be centred on the inheritance in light, which is reserved for their bodies as well as their spirits in heaven.

Though it may not be said of true servants of God now, as of Moses, that the Lord buries them, yet when they descend to the grave, theirs is no common honour. However humble their outward condition, and wherever their dust lies, in land or in sea, in the thronged city or lone desert, their grave is “ the place where the Lord lay.” Angel guards keep watch around the priceless treasure. As He who proclaimed Himself at the bush to be the God of Abraham, and Isaac, and Jacob is “ not the God of the dead, but of the living,” saints in death are viewed as being still alive. They live in their words and works; and in the future glorious resurrection “ the bodies of their vileness,” ever the object of special divine care, will be fashioned “ like the body of His glory,” “ according to the effectual working, whereby He is able to subdue all things to Himself.”\*

### III. THE VOICE AND LESSONS OF THE REMOVAL BY DEATH OF FAITHFUL SERVANTS.

\* Philippians iii. 21.—So is the original more appropriately rendered. Archbishop Whately, on his deathbed, remarked that the epithet *vile* should not be used in reference to the bodies of saints—as “ nothing that He made is vile.”

In infinite wisdom the time and place of the death of a servant of God are appointed, though they are generally, till near the end, kept secret from himself and others. The death of Moses suggests some thoughts on this momentous subject, which it may be profitable practically to consider. We select a few.

1. Servants of God may be called out of life with *unsatisfied desires*, and when *their continuance would seem to be indispensable*. From the time that Moses made the choice of faith, and took his lot with Israel, and throughout all his subsequent life, his liveliest expectations looked forward to the possession of the land of Canaan. It was held out to him in Covenant-grant, and as the seal and earnest of repeated promises. It was the goal of his wanderings in the wilderness, the object of his dearest hopes, and the matter of his earnest and importunate prayers. Yet the actual possession was denied him, and he was called to die, without realising what he had so greatly desired, and what, too, on many grounds, it was right for the servant of God eagerly to seek. Thus are we impressively taught that men of God, devoted to His service, may be removed by death, with many desires unfulfilled about things which they are warranted earnestly to seek, respecting themselves—concerning those for whom they ask blessing—and in relation to the Church and cause of Christ in the world. Yet, in their removal to the heavenly rest, they gain what far exceeds all the desires that relate to objects which may be obtained on earth. They see God's face in righteousness, and are satisfied with His likeness. Moses, who led the host through the wilderness, had tenderly cared for them as a nursing father, and had wisely governed them, was taken away when his presence and counsel appeared to be most needful—as, amid difficulties and dangers, the Jordan was to be passed, and Israel to be settled in the promised land. His death, at this time, taught them the lesson so important to us, that God Himself is sufficient for all His people's wants, and that, without the instrumentality which seemed to be indispensable. He can, and will, carry forward and complete His work in the earth.

Again, servants of God *have reason to acquiesce with full resignation in the Divine disposal respecting their death*, and to expect *gracious support and consolation*. Their allotted work on earth is completed. God's gracious purpose concerning them is accomplished. It is best for themselves to rest from their labours, and to have ended the **conflict with a body of sin and death**. To have died is to them



unspeakable gain.\* It is good for those among whom they have laboured to be brought by their death to more entire dependence on the Lord, whose precious gift they were, and to have impressed upon them more solemnly the lesson of their labours and example. Saints have every ground of the fullest, most joyful submission to the call addressed to them to go up alone to Nebo and die there. Divine support and consolation are guaranteed to them in the parting scene. The promised presence of Christ—the earnest of the Spirit possessed—and the salvation of God seen—are sufficient to dispel fears, and to render their departure an object of the strongest heartfelt desire.

Furthermore, faithful servants of God are removed, *when their appointed service is finished*, that they may *make way for other servants to perform other parts* of the Lord's work. Moses was raised up to organise Israel into a church and nation, and to lead them through the wilderness; but neither his advanced age nor his qualifications fitted him for engaging in the wars of Canaan, or for settling the tribes in their allotted possessions. For this work Joshua was endowed with the Spirit, and trained in the wilderness. Therefore was the one servant taken away, when his appointed work was finished, that the other, who had been prepared for a service of a different kind, but equally important, might take his place. Thus God ever carries forward His designs of wisdom and grace in the earth. He changes the instruments, but continues His work. He carves out for each servant whom He calls his particular service; and having the residue of the Spirit with Him, He imparts whatever is required to perform it. Our times are wholly in His hand; and when he that sows is removed to make room for him that reaps, both the sowers and the reapers are made to rejoice together.

Lastly. God provides for the *true and lasting honour* of His servants, and *assigns them a great reward*. Like Moses, they are prepared of God to be messengers of His truth and power. Every step in their life is marked out for them, and gracious care and guidance are conspicuous as they tread it. They are made princes among men. Gentle and loving in their spirit, they are loyal to God and His truth—raised alike above the fear and favour of men, and having their eye simply and intensely directed to God's glory. "Them

\* Philippians i. 21.—The original verb is in the past time, and not the present, as in the authorised version. The gain is not in the act of dying, but in the glory and blessedness that succeed death.

that honour God will He honour." This is conferred in the work for the advancement of His glory which is appointed them, in the ability imparted to them to do it, in its influence for good while they live, and its salutary and lasting effects after their life-work is ended. They are honoured in death when they die by the will of God, with tokens of His gracious presence and covenant-favour. They rest in their graves as in a perfumed bed, and sleep in Jesus. Moses at death received the full "recompense of the reward" to which he early had respect, and had a full compensation for all his losses and failures in life, in acquiescence in the will of God, and the sense of forgiveness, and in immediate admission to heavenly felicity. So the servant of God, who is faithful to the death, has all failures in life repaired; and in the "exceeding great and eternal weight of glory," which afflictions and trials work out for him, he receives a full compensation for all that he relinquished and suffered in his Master's service on earth. What he was not permitted to see and enjoy here—the triumph of the cause of truth and righteousness, and the Church in full possession of its covenanted inheritance, and the glory of the Lord filling the whole earth—he realises in the beatific vision of God in heaven. "The glory of God doth lighten it, and the Lamb is the light thereof." "The Lord shall be thine everlasting light, and thy God thy glory."\*

CONCLUSION.—The subject impressively calls us, like Moses, to be *servants of the Lord*, and to fulfil like *faithful* service to the end.

What station on earth to be compared with this! What service so excellent! What reward in life and death so honourable and glorious! Let us know the Lord as our supreme and only Master—hear and obey His call, and yield ourselves wholly to Him, and our bodies as instruments of righteousness unto holiness. We should seek to ascertain the *particular* work and service which claims our regard, seek qualifications from above for its performance, and make the choice of faith, which will enable us, relinquishing the momentary pleasures of sin, and the prospects of ambition, to devote our lives to a course of resolute and self-denied obedience. In faithful service to Christ we are assured of all gracious support and consolation. The joy of the Lord is our strength. Far above all the honour that comes from man are the approval and blessing of our heavenly Master. "Where I am

\* Revelation xxi. 23. Isaiah lx. 19.

there shall my servant be, and him that serveth me will my Father honour."\*

It concerns us, above all, to *look beyond Moses*, and the most distinguished servants of God, to *Jesus, the elect servant of Jehovah*, whom the Father upheld, and in whom His soul delighted. The whole appearance, work, and character of Moses ever pointed to Christ to come. He testified of Him in his laws, institutions, and predictions, and as an illustrious type in the events and example of his life. He came from heaven to the mount of transfiguration to bear witness of Him, and to proclaim Him the exclusive Prophet and Lawgiver of the Church, whom all are to hear, believe, and obey. To Him, and not to Moses, all ends of the earth are called to look and be saved. For a life in God, and a death in hope, we should constantly look to the cross of Christ. While Moses alone was privileged to ascend Mount Nebo to have the vision of glory and die there, all have free access to Gethsemane and Calvary. There death is unstung, and the grave despoiled of its victory; and by faith we can take in visions of glory on earth and of bliss in heaven, unspeakably more glorious and enrapturing than those which swelled the heart of Moses when, at life's close, his eye and mind rested on the lovely prospect of the promised land. The grave which angels digged for the body of Moses is not to be compared for honour with "the place where the Lord lay"—where believers now sleep in Jesus till He calls them to the resurrection of life eternal. Unlike Moses—the daysman of the old covenant—the Mediator of the new covenant abides for ever; and our highest privilege, and all our happiness, consist in coming continually to Him, and to the blood of sprinkling, which speaks better things than that of Abel.

We should *await and prepare for a death in peace* with God, like that of Moses. The time and circumstances of our removal may be widely different from those of the Jewish Lawgiver. But if, as he, we live in faith and in self-denied devoted service, we shall die in faith, and at death be welcomed to our Master's joy. If we would hope so to depart, we must learn to pray like him, manifest the same public spirit, and be characterised by such meekness and patience of hope. We should aim in life to be faithful in all God's house and in our own, to the cause entrusted to us, in respect to God and man. In love and true devotedness, we should labour to finish our work

\* John xii. 26.

so that when the summons is addressed to us to go up to the mount and die, it may be no strange or surprising call. Seeing through life Him who is the Author and Finisher of our faith, and looking for His certain coming, we may stand ready to hear His approaching welcome to the Marriage Supper.

Finally, we should gather from the death of approved honoured servants of God motives to *renewed vigorous effort*, and to *assured hope*. When Moses was removed by death, the Lord said to Joshua, and through him spake to Israel—"Moses, my servant, is dead; now, therefore, arise and go over this Jordan unto the land which I do give you, even to the children of Israel." This was the Divine call to renewed work and arduous service; and this held out the promise which secured the possession of the Covenanted inheritance. Only in the way of unreserved obedience, of separation from evil, of conflict and persevering effort, was Israel to possess the land of promise, and enjoy its rich and manifold blessings. As the precepts of Moses, the servant of Jehovah, would furnish the inspired directory for holy obedience, and his life and character the highest example of faithful service, so his death so peaceful and sweet, and his burial so greatly honoured, would tend to confirm their faith, and animate them in all future labours and trials. Should we not seek to take the death of faithful servants of God as a chief counsel and encouragement to arise to greater activity and diligence to resolutely meet dangers, and to persevere to the end in arduous, self-denied effort, till we come to the full possession of the Church's covenanted inheritance, and of our own rest in the heavenly glory?

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### MEMORIAL SKETCH OF PROFESSOR DICK.

The solemn occasion on which we have assembled this day in the house of God—so soon after the sorrowing members of this congregation, and a large number of sympathising friends met around the opened grave to commit to the dust, in certain hope of a blessed resurrection, the earthly remains of one so deservedly loved by all, requires that this discourse should have appended to it some record of his life and work, and a testimony to his character and public usefulness. While the feelings of highest esteem for the memory of **him** who was ever to me a most loving and faithful friend and brother, and a sense of the loss which I have sustained in his

removal, in some measure unfit me for presenting an accurate portrait, I would seek to be restrained from saying aught that would ascribe undue praise to man, and would aim chiefly to magnify the grace of God, for all the rare endowments conferred upon him, qualifying him in no ordinary degree for a life of public usefulness. Could we lift up the veil that hides from the view the invisible world and hear the voice, uttered from the immediate Divine presence, that so often spoke from this pulpit, we may rest assured that its emphatic declaration would be—to God alone be the undivided glory.

The death of this venerated servant of Christ, though not for some time unexpected, will be regarded with sentiments of painful interest and profound regret, not only throughout the whole bounds of the Reformed Presbyterian Church in this and other countries, but likewise by many who knew and highly esteemed him in other ecclesiastical communities. Occupying the position of a pastor for the lengthened term of *fifty-three years*, and the still higher station of Professor of Theology, for *a quarter of a century*, and discharging the duties of those responsible offices with singular diligence and ability, he commanded the esteem and admiration of those who knew to appreciate genuine worth, as he attracted the loving regards of such as were privileged to enjoy his friendship, or were benefitted by his paternal care and able instructions. A brief cursory sketch of his life, public labours, character and influence, may suffice as an imperfect tribute to one whose name will ever hold a prominent place in the history of the Reformed Presbyterian Church, and whose memory will, throughout coming generations, be fragrant to devoted witnesses for the Crown rights of the Mediator, and the grand fundamental principles of a Covenanted testimony.

Professor Dick was a native of *Strabane*, County Tyrone, and was born on the 7th November, 1799. His parents were distinguished for unostentatious piety, sterling integrity, and a public spirit. Both were led from thorough conviction, in early life, to embrace the cause of the Covenanted Reformation, and to identify themselves with the Reformed Presbyterian Church, at a period when sound doctrine and practical godliness were at a low ebb throughout the Churches in the land, and the adherents of the Covenanted testimony were few, and in comparatively humble circumstances. His mother had the influence in her family which Christian meekness, and a gentle, loving, and prayerful spirit always exert. He was accustomed to

speak of her in after life as having been instrumental in giving a tone in early youth to his spirit and pursuits, which proved most salutary. His father was for many years a ruling elder in the Church; and by the faithful discharge of its duties in the different ecclesiastical courts, and in private, his influence for good, even to an advanced age, was felt and acknowledged. Through the influence of such parental training and diligent attendance upon the means of grace, public and private, in boyhood he grew in religious knowledge, and from personal conviction he early made a public profession by entering the full membership of the Church. Having in boyhood chosen the ministry in the Church as his profession for life, to which his parents had fondly dedicated him, he prosecuted classical and other preparatory studies for college in Strabane, and in the neighbourhood of Derry. While at school, he sought to acquire an accurate acquaintance with elementary subjects, and, at the same time, to expand the mental faculties by general reading and habits of reflection.

His collegiate course was prosecuted, for four sessions, at the University of Glasgow, which he entered in 1815, when he was not quite sixteen years of age; and, at its close, he readily obtained the degree of Master of Arts. While some portions of the college curriculum appear to have engaged his particular attention, such as Mathematics, in which he took a first place, Logic, Metaphysics, Moral Philosophy, and Natural Science, his principal aim was to obtain a clear comprehension of all the subjects of the course. Among his fellow-students he was regarded as one whose mental powers and attainments were of a high order; as, in after life, he displayed no ordinary familiarity with all departments of a liberal education. From his constant habit of careful analysis, and deep meditation and reflection, as well as of independent thinking, and the exercise of sound judgment, his sentiments on any subject, literary and philosophical, always commanded attention and respect above those of such as excelled him in the technical knowledge of particular subjects. He studied Theology at the University of Glasgow, and under the care of the Presbytery. Although at that period the Church in this country had made but an imperfect provision for instructing in Theology students for the ministry, Mr. Dick, by the diligent and careful study of the Continental theologians of the Reformation, thus laid the foundation of a deep and accurate acquaint-

tance with systematic theology. When he afterwards travelled as a licentiate through the Church, of the books that he carried with him, and frequently consulted for reference, were the Latin Compend of Turretine, and "Stapfer's Theology."

He was licensed to preach the Gospel in February, 1822; and for some four years he preached with much acceptance in vacant congregations of the Covenanting Church, both in Scotland and in the North of Ireland. He received a unanimous call to the congregation of Stirling, but this he declined, as he preferred a settlement in his native country. If he had been ambitious of popularity, he might have been settled in congregations in some of the large towns; and his power as an eloquent public speaker in the pulpit and on the platform would doubtless have attracted to him large appreciative audiences. But, with that self-denial which characterised him through life, and attaching a high value to true piety and steadfast attachment to sound principle in the members of the Church, he chose for his pastoral charge, and as the sphere of his life-labour, a people in a retired country district. In the early part of the year 1826, the congregation of *Kellswater*, in which the venerable *William Stavelly* had so long laboured, chose Mr. Dick as their pastor, and he was ordained there in May that year. For more than half a century he continued to preach the Gospel, with singular fulness and power—to administer the government and discipline of the house of God, and to discharge all pastoral duties with eminent fidelity, till the growing infirmities of advanced age admonished him to seek well-earned rest in retirement. In the midsummer of last year he resigned his pastoral charge into the hands of the Presbytery.

The Reformed Presbyterian Synod, at its meeting in 1854, having resolved to establish a Theological Institute for students for the ministry in this country, chose Mr. Dick as Professor of Systematic Theology. From that date till the close of the Session of 1879, a period of *twenty-five* years, he was engaged with much zeal and devotedness in the arduous work of instructing and training the rising ministry—travelling from his residence to Belfast and returning—for some three or four days in the week during the Hall Session, and at the same time preaching regularly to his congregation with his usual ability. As a Professor, while he possessed the fullest confidence of the whole Church, he was greatly esteemed and admired by the students under his care on account of his able lectures and judicious

criticisms, as well as for the considerate kindness and lively interest in their welfare which he ever manifested. The young ministers whom he trained regarded it as a privilege and honour to have sat under his teaching, and ever afterwards cherished towards him veneration and cordial affection.

The character and abilities of Professor Dick were known and appreciated in other countries. Some years after his appointment to the professorship, the University of New York, in the year 1866, conferred upon him, unsolicited, the degree of Doctor of Divinity. Although retiring in his habits, he commanded the respect of men of all classes. He was greatly beloved by brethren in the ministry, to whom he showed the most cordial sympathy, and in whose welfare and success he delighted; and he was esteemed highly in love for his work sake wherever he laboured in the gospel. Above all, throughout an unusually lengthened term of public important labour, he enjoyed manifold tokens of the approval and acceptance of the Master whom he ardently loved and devotedly served.

I advert briefly to a few of the more prominent features of his work and character—both presenting a combination of rare and distinguished excellence.

1. As a *Preacher* of the glorious gospel, he was convincing, powerful, and attractive. Coming forth from the secret place of prayer to deliver God's message to men, his discourses—the fruit of careful study—always arrested the fixed attention of the hearers, as they exhibited the majesty and excellence of the truth. They were characterised by lucid expositions of sacred Scripture, and a full unfolding of the Divine purpose in the wondrous scheme of human redemption. When he was a licentiate, and afterwards in the full maturity of his power in the pulpit, he was universally admitted to be a superior preacher of the **Word**. Addressing the understandings, and seeking to convince the conscience, and move the hearts, he satisfied the intellect of his hearers, and left on their minds deep and lasting impressions. His habit throughout life, in preparing discourses for the pupils, was to **select the subject of lecture or sermon early in the week—usually on the Sabbath evening—and to revolve it fully, and to review it on all sides for some days.** He wrote little, and usually marked down the **briefest outlines in shorthand notes.** He sought by self-application to **feed upon the words which he was to speak to others; and having invoked the Divine aid, and sought the presence and power of the**



Spirit, he preached as a dying man to dying men and women, and in the fulness of the blessing of the gospel of peace. Many of his discourses on special occasions—as when he preached on several occasions before Synod, at the renovation of the covenants, and on sacramental solemnities—were heard with admiration at the time, and spoken of in high commendation long afterwards. Without any attempt at florid ornament, or to produce effect by flights of the imagination or word-painting, his discourses were so chaste and perspicuous in style, so cogent in argument, and so well adapted to convince and edify, that they might have been given to the press as he preached them. This he was often importuned to do by brethren in the ministry, and others who heard them; but with characteristic modesty, and through a pervading sense of the importance and grandeur of preaching the gospel, he uniformly refused to accede to such a request. His public prayers were marked by great solemnity and appropriateness. They were evidently the outpouring of the heart—the expression of fervent spiritual desires, and the utterance of the spirit of adoption. Those who joined in them, or who united with him as he conducted devotional services in select social assemblies, were raised above the scenes of earth, led to realise the Divine presence, and to feel that the place whereon they stood was holy ground.

2. As a WITNESS for precious truth, he occupied in his day a leading and conspicuous position. Like the Apocalyptic witnesses, he stood before the God of the earth—a torchbearer, and an anointed one. He had an enlarged acquaintance with the history and testimony of the witnesses for truth in all ages, and especially with the grand principles of a covenanted testimony, in their legitimate application, together with the most cordial appreciation of the attainments and spirit of the covenanted confessors and martyrs. An unction from above taught him to love despised truths, endowed him with courage manfully to avow his convictions, and with a martyr-spirit to hold forth the truth, not loving his life to the death. In explaining and defending the grand principles of the Church's testimony, the views he advanced, and the spirit in which he maintained them, were free from all *sectarianism*. He ever exhibited the truth in its most lofty and elevated aspects, as eminently conducing to advance the glory of God, the purity and prosperity of the Church, and the universal blessing of the nations. With true catholic benevolence, he sought to heal the Church's manifold divisions by labouring to "love the truth

and peace." His great aim in earnestly contending for the faith once delivered to the saints was to promote the high design of the Saviour's incarnation—"Glory to God in the highest, on earth peace and goodwill to men"—as his constant prayer in all his labours was, "Let the whole earth be filled with His glory."

His influence for good was largely felt and confessed in the *courts of the Church*. The brethren with whom he acted had the fullest confidence in his thorough knowledge of ecclesiastical law and usage—in his clear judgment and unswerving fidelity; and even those who differed from him in sentiment could not fail to be impressed, and at times won by his perfect candour, his unobtrusive and self-denied manner, his genial disposition, and his earnest, constant concern for the Church's peace and prosperity. On several important occasions he had a chief part in leading the Church to adopt great measures of universal interest and lasting importance. One of the most notable of these was the public renovation of the Covenants of the Reformed Presbyterian Synod at Dervock on the 11th of October, 1853. From the first, he entered into the purpose of publicly covenanting with his whole heart, as he regarded it as of the last importance for the revival of godliness and attachment to sound principle in the Church, for promoting unity in truth and love, and transmitting a faithful testimony to future generations. He had a principal hand in all the preparatory arrangements for the great public act—in revising the documents and settling the order of procedure. His full knowledge of the Church's past attainments, his clear, sound judgment, and his fervent zeal, proved an invaluable help towards carrying into execution the important design. The discourse which he preached on the day of renewing the covenant, and immediately before engaging in the solemn act by the members of the Synod, was founded on Nehemiah ix. 38; it was remarkable for full and lucid exposition of Scripture, convincing argument, and faithful testimony-bearing, was listened to with profound attention and admiration, and appeared to make a deep impression upon all who were present. It formed the most suitable introduction to the solemn transaction, at once satisfying the judgment and conscience in relation to the great duty, and likewise exciting eager desires to engage in its performance. In carrying forward the work of public covenanting throughout the congregations of the Church, the discourses which he preached were alike distinguished for fulness and power, and were singularly blessed for the furtherance of

the great work, and for producing the abiding fruits of federal dedication. Those who were privileged to enjoy his presence, and to listen to these discourses, were forcibly reminded of the remarkable era of Covenanteeing and the Westminster Assembly, and of the power and influence of such eminent leaders as Alexander Henderson, Gillespie, and Nye. In other great public measures, such as the establishment of Missions, domestic and foreign, the preparation and emission of the Testimony and Code of Discipline, he rendered necessary and important aid. Whether he was the first mover in some of these measures, or cooperated with brethren in originating and carrying them forward, his help in counsel and action was always most valuable, and a large portion of their success must, in justice, be ascribed to his wise counsels and generous cordial support.

As a Theological Professor, whether his course of instruction, or his spirit and manner in training the future ministry of the Church are considered, he will always be regarded as occupying a conspicuous place. Himself possessing an enlarged acquaintance with the system of revealed truth, and with the doctrinal standards of the Reformed Churches, and drinking at the pure fountain of the waters of the sanctuary, he laboured to make the students mighty in the Scriptures, and approved workmen, rightly dividing the word of truth. His strong preference for the Reformation and Puritan theology above that of modern times was always apparent. His prelections in Systematic Theology were full and comprehensive; containing able vindications of fundamental truth, pervaded by a thorough evangelical spirit, and uniformly manifesting an earnest concern to exhibit revealed truth in its practical and experimental influence. An excellent student of the General Assembly, who attended for a session the Theological Hall of the Church, and enjoyed the benefit of Professor Dick's instructions—the Rev. William Graham, who became afterwards a missionary to the Jews in Syria, and was a victim of the Druze massacre in Damascus, remarked to a friend that he had gained more by his attendance at the Hall than in any of his studies elsewhere—he had not only advanced in the knowledge of theology, but had gained much in practical and experimental godliness.

The grand excellence of Professor Dick's character—that which gave strength and symmetry to his public services, and shed a lustre around his whole walk and life, was his *genuine piety*. This was conspicuously seen in his prayerfulness, humility, and singular fidelity.

He was remarkably unselfish and disinterested in his whole work in the Church, and in all his intercourse in society. His was a gentle, loving, confiding disposition, shown in the most attractive aspect in the bosom of his own family, and among brethren with whom he had familiar intercourse. His friendship was warm and steadfast, evinced always in the tenderest sympathy, unshaken attachment, and ready and generous support, and comfort, administered. At all times he was ready to counsel and prompt the friend and brother whom he loved to earnest action for the vindication and advancement of precious truth; he unfeignedly rejoiced in the success of other servants of God more than in honour to himself, and he was ever willing to share with them obloquy and reproach for the name's sake of Christ. His heart was purified in obeying the truth, through unfeigned love of the brethren—as he had learned ever to weep with them that wept, and to rejoice with them that rejoiced.

Above all, his fervent, tried piety was exhibited in his seeking in all things to promote the glory of God, by bringing all in subjection to Christ the Lord. He walked with God, as a true devoted servant, and when his service on earth was over, he “was not, for God took him.”

In various aspects of the life-work, and character of your late pastor, there might easily be shown a marked resemblance to what is recorded of Moses, the Jewish Lawgiver. Suffice it to say, that in his call and training for important public service—in his pre-eminent concern for Jehovah's glory and the good of the Church—in his respect for the authority of God's law, his fidelity in the house of God, his self-renunciation, meekness, heroic courage, prayerfulness, joyful hope, and entire devotedness—these were features of character and work that had no indistinct lineaments in him who filled so important a place among us, whose loss we are this day called to mourn. A like honour, too, the Lord put upon His servant in life and death as he did upon Moses, the man of God; and the memory of his work and character will be cherished hereafter in the Church, as Moses' name and deeds were embalmed in the lasting remembrance of Israel. Certainly in a far inferior, but, in some respects, in a true sense, may it be declared concerning our departed brother as it is recorded of MOSES:—

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. In all the signs and wonders

which the Lord sent him to do in the land of Egypt to Pharaoh, and to his servants, and to all his land. And in all that mighty hand, and in all that great terror which Moses showed in the sight of all Israel."

During the last months that preceded the removal by death of our beloved brother, amidst increasing bodily weakness, with which the mind at times sympathised, in the decay of its powers, he gave marked evidence of his delight in God, and of realising the support and consolation of true religion. He was prayerful, patient, and resigned. To endeared relatives and brethren in the ministry who visited him, he spoke of the providential goodness which had been all along shown him, and he gave utterance at times to assured confidence and steadfast hope in the work of salvation. He felt that his work on earth was done; and he calmly waited for God's salvation and his blissful reward. The last words which he was heard to utter, as the power of articulation was nearly gone, were—"Oh, that He would hasten His coming!" As his appointed change came, he gently sunk into the peaceful sleep in death which God gives to His beloved, leaving to endeared friends, to brethren in the ministry, and to the whole Church the rich legacy of a bright example of consecrated talent of a high order, and of a noble spirit fully dedicated to the promotion of the cause of Immanuel's Kingdom and glory in the earth. Could he have given free expression before the end came to the thoughts of the heart, we cannot doubt that it would have been in the words of *Perthes*—"I am now walking by faith, but in a short time I shall be walking in clear, cloudless, perfect light—and how amazing and unspeakable the difference!" And his sense of obligation to the mercy and love of the Saviour would have been thus uttered—

"When this passing world is done,  
When has sunk yon glowing sun;  
When we stand with Christ in glory,  
Looking o'er life's finished story,  
Then, Lord, shall I fully know,  
Not till then, how much I owe."

#### CONCLUDING REMARKS.

In improving the solemn providence that has occasioned our assembling this day in the house of God, a few parting directions, by way of practical application, may suffice for closing this imperfect sketch.

1. We are called, as a Church, and especially this congregation, to profound, heartfelt *thankfulness for such a precious gift*, so richly endowed, and so long continued. A true minister of the Gospel is one of the most valuable ascension-gifts of the exalted Saviour. It is conferred for the highest and most beneficent purposes—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man—unto the measure of the stature of the fulness of Christ." (Eph. iv. 8—11.) Such a gift of no ordinary excellence, we, as a Church in this land, and you, as a congregation, long enjoyed. Let us adore and bless the Giver—praise Him for "His goodness, and for His wonderful works to the children of man." Let us exclaim in devout gratitude—"What shall we render unto the Lord for all His benefits."

2. You are called to bear in constant remembrance your *solemn responsibility*, and to seek to bear fruit unto God. A chief duty of a bereaved flock is to remember those who have had the rule over you, whose faith follows, considering the end of their conversation"\* (Heb. xiii. 7). Your responsibility is increased by the manifold high privileges which you have long enjoyed—by your own solemn and oft-repeated vows, and by the bright example of faithful service, and of a true devoted spirit of servants of God, who have ministered here, and gone in and out before you. Aim to follow them who now, through faith and patience, inherit the promises. Be true, devoted servants of God—always engaged in the work of faith and labour of love, and seeking continually to have the character of Moses—"faithful in all God's house"—"faithful unto the death"—as you expect the crown of life. God only can make you faithful. "He alone, by His Spirit, can enable you to live and act as becomes our holy Covenanted profession." Let us earnestly plead the grand promise of the last times—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isaiah xlv. 3—5.) Walk as the pastor whom Christ gave you, fully instructed you, and as in his spirit and conduct he exemplified the truths which he preached. Be faithful to covenanted vows and to the great trust committed into our hands. Be united in faith and love—of one heart and mind, striving

\* The verb is in the past time—the present "have," in the authorised version, is evidently improper, as there cannot be remembrance of rulers still living.

together for the faith of the Gospel. Be stirred up to greater, more self-denied, more devoted efforts. And when the call is addressed to you, "My servant is dead; now, therefore, arise, go over this Jordan, thou and all this people, unto the land which Job gave to them, even to the children of Israel"—(Joshua i. 2)—stand prepared to yield to it a ready and unreserved obedience. There is yet much land to be possessed; and whether we consider the Church's future promised inheritance, our own high attainments in the life of holiness, or the numerous and powerful enemies to be vanquished, we have a loud call to fidelity and consecrated labour. The lives of true servants of God should animate us to holy efforts and unabated diligence. The hopes they cherished should encourage us to seek to reach the high glorious ends which they contemplated; and their death in peace, with marks of divine favour, should hold out to us the prospect of blessed rest when labour and conflict shall have been finished.

Finally, it behoves us to *prepare for the like death in Christ, and for reunion and perfect fellowship with departed servants of God*. Live by faith, as you would die in faith, and realise the blessed recompense of the reward. A main part of the honour and bliss of the heavenly state will be, next to the vision and fruition of God in glory, the saints' recognition of one another—of those with whom they had sweet fellowship in the Church on earth. Pastors who lived and laboured for their people had them, in earnest desire and prayer, as their "hope and joy and crown of rejoicing in the presence of the Lord Jesus at His coming." Let it be your constant, earnest concern so to live that his desire of a faithful departed pastor may be by each of you fully realized. Be, while on earth, followers and servants of the Redeemer, and then, at His second coming, you shall be jewels, made-up, gems of purest lustre to sparkle in His mediatorial crown; and the servants of God, who ministered to you here, will welcome you to glory with bursting joy.

"Behold, we and the children whom God has given us."

"Ye are our glory and joy."

As the end draws nigh, seek to have your loins girded and your lights burning; and to stand thus prepared for the Redeemer's coming, and for the marriage supper of the Lamb. Work the work of God while it is day; the night speedily cometh, when no man can work. Yet a little while, the shadows will have fled for ever away, and the bright eternal daybreak will have come. Like the reformer Boza,

when Calvin was removed by death, we should feel and say that "Now earth is less sweet and heaven more dear." And, anticipating, like him, re-union in glory with those with whom we had sweet fellowship on earth, we should declare that a chief part of our coming bliss will be "to think and speak together of the Saviour whom we loved, in His immediate presence in heaven, about whom our minds and words were so often engaged in our communion on earth." Thus may we be enabled to welcome death when it comes. Thus may we know that for us "to depart and be with Christ is far better." And when the loud summons shall be addressed to us, "Behold, I come quickly," ours shall be the joyful welcome, "Even so come, Lord Jesus." "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him; we will be glad, and rejoice in His salvation."

