

**A DISCOURSE DELIVERED
AT THE
FUNERAL OF PROFESSOR
MOSES STUART**

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A discourse delivered at the funeral of Professor Moses Stuart by Edwards A. Park

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EDWARDS A. PARK

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OF

PROFESSOR MOSES STUART.

BY

EDWARDS A. ^{MASS}PARK,
ANDOVER, MASS.

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DISCOURSE.

I. SAMUEL 2: 80.

THEM THAT HONOR ME, I WILL HONOR.

“God only is great.” He sitteth on his throne independent, — and needeth not the homage of the angels even. When Solomon had “builded an house unto the Lord,” he was overcome by the thought of having ventured to provide a resting-place for Him who filleth immensity; and with a subdued feeling he exclaimed: “Will God in very deed dwell with men on the earth? Behold heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!” So wonderful is the structure of mind, so mysterious are the sympathies between the Great Spirit and the intelligences which he hath made, that he is said to inhabit their praises, and he declares: “Whoso offereth praise glorifieth me.”

How shall we understand this mystery? In WHAT WAY can a child of the dust honor that lofty One before whom the heavens are unclean?

A heathen sage has said, that *to know God* is to glorify him. So majestic are the attributes of Jehovah, that a mind perceiving must admire, even if it hate them. The conscience of a fallen spirit approves of the virtue which the will rejects. God is exalted by the lost minds who believe and tremble.

Much more is he honored by men who piously seek to know, in order to love him. When the idea of his excellence is followed by the becoming affection, when every thought of his ways elicits the appropriate confidence, when the knowledge of his truth blooms into reverence for it, and bears the fruit of peace and good will, then is the Father glorified. One sigh of a penitent child is a nobler tribute to the divine praise, than is the largest knowledge of a seraph even. How complete, then, is the honor which God receives from the most capacious intelligence, sanctified by the fullest love; when every idea concerning him is enriched with an appropriate emotion, and every new thought occasions new and holier joys.

As Jehovah is honored by the mere fact of our intelligence respecting him, even if it call forth a reluctant homage, and still more by our free-will offering, that answers to the claims of our intelligence, so is he glorified by our endeavors to diffuse among other minds a like knowledge, with its cor-

responding love. A Christian scholar, contending with the infirmities of an emaciated body, leaving his sleepless couch that he may discipline himself for the studies of an anxious day, and closing his volume at evening, that he may gain some intermittent sleep for the relief of his wearied frame; eating the bread of carefulness, that he may have a clear mind for interpreting the sacred page, keeping aloof from the busy haunts of men, that he may search out new motives for winning them to a life of godliness; such a scholar offers his soul and his body as a burnt offering to the Lord, and by the sacrifice of his own ease, he persuades others to walk in the ways of pleasantness and peace. When a Biblical teacher allures young men to become, themselves, the instructors of the community; when he inspires them with a love of the gospel, qualifies them to translate it into other tongues, instils into them an earnest desire to open this treasure before their wondering fellow men; when he sends them forth, year after year, to the east and the west, the north and the south, earnest to make known what they have learned from him, such a teacher of teachers is himself a missionary, perambulating among the dark places of the earth, going from the wigwams of the West to the city of Constantine, and in a kind of moral alibi unfolding the varied truths which he has

gathered up in his still retreat. On one and the same Sabbath, through a hundred ministers, to Parthians and Medes, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia; to the strangers of Rome, Jews and Proselytes, Cretes and Arabians, he is speaking in their own tongues the wonderful works of God.

The principles of the gospel are disseminated among men, not more by argument, than by the authority of personal character. Hence a child of the dust may honor the King of kings, by associating religion and religious truth with those qualities which command the respect of the world.

There is a style of intellect which may be in itself no worthier than other styles, but it dazzles the observers; it strikes their imagination; it enforces homage. A man of marked subtlety and acuteness of powers, of accurate distinctions, and a scrupulous nicety of expression, is not fitted to carry captive the multitude; but they are surprised and borne onward by the comprehensive mind that generalizes extensively, and calls up illustrations from a multifarious reading; the mind that takes a wide range over all sciences, and sweeps through a literature in various and strange languages, and holds together the spoils of a vast learning within the grasp of a giant memory. When this man consecrates his genius to the

cause of the Nazarene, many troubled souls are comforted ; the timid grow valiant in the cause of virtue, and praise their Maker for giving them a strong staff on which they may lean. " Not *many* wise men after the flesh, not many mighty, not many noble are called ; but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." Still, it pleaseth him to give here and there a sovereign demonstration that all the riches of the spiritual world are his ; that at his behest lie the resources of the most versatile intelligence, and he holds in his hand the hearts of the kings in the realm of mind, and turneth them whithersoever he will.

Nor is our Sovereign honored by the authoritative character of the intellect alone, which he consecrates to himself. There is a peculiar style of moral excellence, which, though it may have no more intrinsic value than other styles, is more fitted to attract the admiration of men to itself and to its great Author. There is a virtue in duly caring for the body ; but the sympathies of the world will rather go with him who makes the