

MAN'S CHIEF END:

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GLORIFYING GOD,

A Sermon Preached January 11, 1885,

AND

ETERNAL ENJOYMENT,

A Sermon Preached January 18, 1885,

BY

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GLORIFYING GOD.

I Cor. VI. 20: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

THE Sermon this morning is largely for the children. I am to speak about those two words, "glorify God." The first question in the "Shorter Catechism" is: "What is the chief end of man?" and I suppose every child and older person in this room knows the answer: "Man's chief end is to glorify God and to enjoy Him forever." I want to help you understand and believe the first part of this answer. The word "man" here means, of course, everybody, every man, woman and child. Each one of you should say to himself: "My chief end, that is my chief duty and interest, is to glorify God and to enjoy Him forever." But some one may say: "I think my chief end is to make money and enjoy it." It will not hurt your chances of making money, to make it, as so many do, for the glory of God." Didn't William E. Dodge and Amos Lawrence and Mr. Arthington, of Leeds, England, make money for the glory of God, and get a far greater amount of joy in spending it, so as to do the most good, than many a man does who makes money merely to make more, and who dies with no treasure laid up in Heaven? Some of those older boys and girls own a watch. What is the chief end of a watch? To keep time and to indicate it. The case may be gold or silver; the works may be made in Geneva or Waltham or Elgin or Springfield; it may be wound with a key or by the stem; it may be a new watch or one that your grandfather carried fifty years ago; all these differences are nothing, if the watch only keeps good time; if it is only in harmony with God's sun, or rather with the movement of this spinning earth, so that the large hand revolves twenty-four times and the small hand twice in the exact time that the earth is in turning around once. Then it fulfills the end of its being. But if your watch is made by the best workmanship and of the finest materials, and is inclosed in the most

expensive case and has the most beautiful chain attached, it is a failure if it does not keep good time, through the works being badly regulated, or if it keeps no time at all, through the mainspring being broken. A thermometer's chief end is to tell the temperature, that is, how hot or cold it is. The thermometer may also be a pretty mantel-piece ornament, but what it was made for was to tell how warm the room is, and if it says seventy when it really is not more than fifty above zero, I say that the thermometer, even if it is most beautifully mounted, is a failure, because it does not meet its chief end.

Now the first and greatest duty and interest of every one of us is to glorify God, and if we fail to do this, no matter what else we may do, no matter how much wealth we may gather, no matter how much wisdom we may gain, no matter how much pleasure we may extract out of our lives, we are just as truly failures as the watch that does not keep time, and the failure is much more sad, for we are to be blamed for our failure, and God holds us to strict account for it. But you will ask what is it to glorify God? Or how may we glorify Him? Perhaps if I tell you how, you will see clearly what it is to glorify Him. In the first place you are to glorify God by remembering Him as your Creator and best friend. You cannot glorify Him by forgetting Him. We feel ashamed sometimes in meeting people that we cannot remember who they are, though they tell us that we used to know them. We make apologies to them for having forgotten them. How many persons there are who owe apologies to God for never thinking of Him or only very rarely, though "in Him," as Paul says, "we live and move and have our being." I have been delighted sometimes with men and women who have spoken of their fathers and mothers in words of love and gratitude and admiration. Now if we ought to have such feelings and thoughts toward our earthly fathers and mothers, it is right that we should not forget our Heavenly Father. The wicked man is described in the Bible in these words: "And God is not in all his thoughts." Think of a child going through his beautiful home, fed at a bounteous table, furnished with every comfort, having every enjoyment, and not so much as thinking of the father's and mother's love which gave all these things. Surely, it is the least we can do to glorify God to think of Him, to keep Him in mind in the morning, when He gives us that great blessing, a new day, to remember Him when we break our daily bread, to remember Him when we look up into the sky or down upon the beauty of flowers, to remember Him when we use these minds He has given us, and which he intends shall be stored with knowledge of His Word and His works, to remember

Him when we lie down at night, and enter that world of sleep out of which we should never awake alive, unless He kept our hearts beating.

But, in the second place, all these children, all of us, may glorify God by striving each day to please Him, to do His will, to become such persons as he desires. Now God loves you with a love greater than you can ever imagine, and He is pleased or displeased with you every day. It ought to be our chief desire to please Him—this it is to glorify Him. Suppose a little boy and girl are sent to a neighbors to spend the day. The mother expects that they will be a credit to her, that they will be polite, kind, obedient, respectful, and that she will get a good report of them when they come back. She hears, however, that they were all the while doing just the wrong things. O, how ashamed she feels! The children brought her no joy and no glory. I knew a father whose son at college got into vile and drunken practices and habits and was expelled from the school. You all see that that boy brought his father not glory, but shame, and I hope it will help you to see that the way we are to glorify our heavenly Father is by becoming such children as He can approve.

Our text says we are to glorify Him in our body and spirit. We can glorify Him in our bodies by taking care of them, keeping them healthy and strong. The body is a living machine, which God has made, and which we are to run, and He holds us to account for the way we manage this wonderful machine. We glorify God in our bodies when we regulate and control our appetites and passions, and avoid all forms of intemperance, undue excitement and uncleanness. The apostle Paul says, as you remember, that our bodies are the temples of God, and that if we defile this temple God will destroy us. The Spirit of God will not dwell in this temple if we use it for vile purposes. We are to avoid everything that tends to defile this temple. Then we can honor or glorify God in our bodies by using the different parts of them, the different members, in doing the things which are well pleasing to God. We can use our hands and feet in doing errands of kindness. The every day work of the poorest man is an act pleasing to God, if he does it for God's glory. A saintly poet has said :

“ Who sweeps a room as for Thy laws
Makes that and the action fine.”

We can glorify God by using the mouth to speak His praise and to speak nothing that is offensive to Him, like words of unkindness, untruthfulness, uncleanness ; by using the ear to listen attentively to His word ; by using the eyes to see His lovely world and to look after the wants of those less fortunate than we. Thus we may glorify God by our bodies.

And in our spirits, or minds, our hearts or souls, we may and ought to glorify Him by believing Him. You greatly dishonor your earthly father by doubting his word. You greatly offend God by not believing His word. You glorify Him by trusting it. He says: "They that seek me early shall find me." "Him that cometh unto me I will in no wise cast out." "We shall all stand before the judgment seat of Christ." It is said of Abraham that he was "strong in faith, giving glory to God." Yes, his very faith was a giving glory to God. Then, again, you are to glorify God by a life of cheerful, joyful obedience. I hope you will understand that we do not glorify God by long faces, by sorrowing hearts, by cheerlessness and gloom. When a child in the home is happy all the day what a joy it is to the mother! God wants us to be happy and enjoy Him forever. He does not want us to be carrying about any burden of sins unforgiven. He has given a Saviour who is able to save unto the uttermost. You have no need to be piling up, week after week and year after year, a heap of sins unpardoned. You may begin with a clean record and know the joy of those whom God does not condemn. Some of us heard last week of a man who was always praying about the sins of a long time ago, his own and those of the church. He seemed to delight in going back several centuries and dwelling away back there. His pastor said to him, "Brother, you would save time if you would keep prayed up." There is a deal of wisdom in keeping "prayed up." Many older Christians should learn it, but it is a lesson especially for the young. How many set out in life with the purpose to do their own will, to plan their life, mindless of God's claims and glory, and then they think the time will come when they are thirty or fifty or sixty years of age that they will repent and, as the phrase is, get religion. Now what God wants is that you should remember Him in the days of youth, and carry no load of old dead sins into middle life. He wants you to be "prayed up" and "forgiven up" all the time, that you may through your whole life be growing better, each day adding to His glory!

But the chief practical way of glorifying God which the Scriptures urge on us all, is described by our Savior when He said to His disciples, "Herein is my Father glorified that ye bear much fruit." Walking through an apple orchard laden with fruit we sometimes exclaim, "How glorious God is." Walking through a church which is fruitful in Christian work, men are led, as Christ said, to glorify their Father in heaven. When the cause of religion is afflicted with leanness and barrenness, God is not getting glory. Then it is, that devout hearts pray that the church of Christ may be quickened "for the honor and glory

of God," and we feel that, until we long for these blessings, for God's glory, we are not possessed of right motives in our prayer. There is great need that the Scriptural truth of the much neglected Catechism, should enter far more potently and widely into the life of the church. And I direct this question to the membership of this church: Why is it that we have not glorified God by an ampler fruitage? For six mornings last week, members of various churches in this neighborhood met in conference, and gave practical answers to this inquiry. I shall freely refer to these answers, which express, I believe, the mature wisdom of the church. Why did the Apostles accomplish so little for their Lord before the day of Pentecost? They needed what we need, the power of the Holy Ghost. There is a something in the Christian life which added to the soul's working forces makes life a psalm of praise, a harmony and a joy and a power. It is a heaven-born something or some One, who makes the element or medium which is needed for the musical and joyful play of the spiritual nature. It is God's Spirit. It should be our spirit. It should fill and inspire and move us. The command of the Apostle that we should be "filled with the Spirit" is a command to meet an obligation, to perform a duty. The Spirit comes to the asking, longing soul, to the soul that waits on God, even as He came in such power and with such glorious manifestations to the infant church in Jerusalem. And this Spirit was one of testimony, so that the disciples were witnesses to great facts about Jesus their Master. If you search the record given to us in the book of the Acts you will find that they were witnesses to three things especially, as Dr. Scudder said in one of our meetings: First, that Jesus was risen from the dead—that He was, by Almighty power, restored to life. That was at the beginning the evident foundation of all their faith and hope. The Spirit inspired them, secondly, to testify that Jesus was exalted to the right hand of God to give repentance and remission of sins. And the third fact to which they gave testimony by the Spirit was that there was no other way of salvation but through faith in Jesus Christ. Filled with the Spirit today, we shall give similar testimony. We shall be witnesses of the living Savior. We shall look to Him in His exalted intercession as the giver of repentance and forgiveness, and we shall see in Him the glorious and only way of life.

The need of being filled with the Spirit is mainly two-fold. The first is, that we may overcome evil in ourselves. Look at the business men of this city. They leave their homes every morning, and go down into yonder howling wilderness of trade, to be tempted of the devil,

as was their Savior in the wilderness of Judæa. I know that the experience through which you pass is as severe as men are often called on to undergo. It is no more natural for a man going into the fire to be scorched, or for a soldier entering the thick battle, to be wounded, than for the men of business to be daily exposed to spiritual perils which the Spirit of God alone can fully arm them against. Then we need the quickening of the Spirit, that we may have courage and strength in bearing testimony before others; and this leads me to remark again that one cause of spiritual weakness of the church, one reason that it so little glorifies God, is the fact that men have come to identify Christianity largely with the simple hearing of the Gospel. They hear, and hear, and hear again, and when the test of action is brought, they are found, too often, wanting. The urgency of the Apostle James was that men be doers of the Word, as well as hearers. The reason that so little progress is made by most of us in spiritual power is that we come, and come again to the house of God and listen to truth, as a man beholds his natural face in a glass, and straightway forgets what manner of man he is. The divine mirror, as Dr. Lorimer said, is held up to us once a week, and we see ourselves in the light of God's truth, and we are not changed into the divine image because we are forgetful hearers of the Word. Just so, we often misuse the Week of Prayer. We meet and pray, and enjoy the hours of communion with God, but fail to transform our prayers into appropriate activities. There is an obligation in the Scriptures much insisted on, of attending to prayer and the hearing of the Word. But the ear is overworked, as one quaintly said. It gets too much development in our modern Christianity. Perhaps you think the tongue of the preacher and exhorter is also overworked. I have no doubt of it. I have no question but that it would not be needful to do so much talking from the pulpit if men would give more practical heed to what is said there.

I will be specific. Let us suppose that all these adult Christians, for example, listened to the truth for the purpose of imparting to others. Suppose that you considered your knowledge of God's Word as a trust, and that you were under obligation to communicate that knowledge. Then you would begin to form the teacher's habit of mind, you would listen more attentively, recall more carefully, supplement all that you gained from the minister by more thoughtful study at home, be more interested in equipping your mind for the work of instruction, find your own spiritual strength increasing, be ready to enter the fields of mission work which are so wide and weedy in our city, and we should be able to provide adequately for the needs of our own Chapel. Suppose, again, that

the hearers of the Word realized that others were all about them who needed that Word quite as much as themselves. Then each one would endeavor to lead some other to the house of God and the meeting for prayer, and we should see our gatherings vastly increased. The reproach would be rolled off, that the modern church existed only for the rich, and that we wanted none among us who were "not of our set." The rich and the poor would meet together in the fraternity of the early church, rejoicing that God was the maker and redeemer of them all. Or, suppose that those that hear the Word, were to seek and follow the guidance of the Spirit in manifesting a personal interest in the salvation of others. That may be very difficult for some, and the thought of personal inconsistency and unworthiness comes up as a great barrier, or as a great bandage over the mouth; but the result of all this would be in many cases to drive the soul nearer to Christ; and a new acquaintance with Jesus would have this effect, to help them to forget themselves.

The great enemy and obstacle to any good work for Christ, either in the pulpit or the home, or in the Sunday School or in the walks of business, is—Self, SELF! And the great source of all power in Christian work is Christ! We have to get rid of the Ego, and put on Christ, before we are good for anything. Paul understood this when he said, "It is no longer I that live, but Christ that liveth in me." The trouble with you and me, in all our religious activities, is an absorbing self-consciousness. Self comes up before us when we pray and when we speak. We must get out of self and into Christ. He must be our thought and our joy, and He will become so, more and more, as we begin to do for Him.

It is recorded of the Lord our Savior that he spent prolonged seasons in prayer, but His biography, one has said, is written in five words: "He went about doing good." Blessed is holy contemplation! Blessed is faithful prayer! But in the vision which the prophet had of the angels in glory he saw that they not only veiled their faces in awe before the face of God, not only did their wings cover their eyes as they worshiped in the presence of Jehovah, but they had wings wherewith they might fly on the errands of God. Activity must accompany devotion. The effort of the soul must be to know Christ by doing as Christ did. It has been said that no one will become a sculptor by looking at the form of even a perfect statue. So we will not become like Christ simply by gazing at His perfections. But while the eye and heart are fastened on Him the willingness must be ours to run on errands of love for our Lord. So much impressed has one minister become with the need of getting his people out of the ruts of inactivity, of leading them to see that great

blessings come not to the forgetful hearers of the word, that he has arranged to have the week of prayer a week of work. Each day some class of work is to be done by willing souls. Will you not profit by this line of thought by making this week one of Christian activity in some of the many ways that are open ?

The subtle and unceasing effort of the devil, in his temptation of God's people, is to obliterate from their minds the first answer in the " Shorter Catechism." It is an endeavor, pursued without intermission, to lead them to judge of the actions of their lives by some other standard than the glory of God. Paul expressly instructs us that whether we eat or drink, or whatever we do, all must be done for the glory of God, and yet how many refuse to put to the doubtful practices and habits of their lives this plain rule. We do not need to go farther than this, to discover the secret of so much unfruitfulness in the modern church.

There is a greater God in the minds of many than the will of Jehovah—his name is, " They all do it," " It is the way of the world." Multitudes, as Bishop Cheney said last week, excuse their habit of preparing themselves for the house of God by reading the news in the Sunday newspaper, by the reflection that it has become the habit, in these recent years, as if this had anything to do with the question how one ought to spend the precious moments of the best day of the week. If some of you would take an hour on Sunday morning in studying the Bible with your children, going over the lesson of the day or questioning them on their general knowledge, our teachers would not have to lament, here and there, among their scholars, an almost incredible ignorance of some of the rudimentary facts of Scriptural information. And now, even more seriously and sorrowfully, let me say in all tenderness, is it any credit to your good judgment in the training of your children, whom you hope to have for a part of your eternal joy, that they should be more familiar, in some cases, with the actors and actresses who flutter their more or less soiled reputations over our boards, than with the great features of this splendid and life-giving revelation ? Is it a service to God and a prophecy of noble manhood and womanhood, that children from Christian homes in this city should come into the Sunday Schools with minds so filled with the last " german," the last matinée, the last private theatrical, that these are the things which start and continue the giggle and the whispered talk all through the hour dedicated to the study of that holy and blood-bought redemption, whose glories the angels of heaven desire to look into ? Mothers, you may pray with tears for the conversion of your children, and if you teach them by your lives and by your indulgences that your,

and their, chief end is not to glorify God, your tears and prayers may be all in vain.

I have directed my remarks, thus far, this morning, mainly to the children and youth and to Christian disciples. I have described what it is to glorify God, and how we may glorify Him, by remembering Him as our Creator and best friend, by obedience to His will, by making our bodies a fit temple for His indwelling Spirit, by using our members to do His holy and loving will, by believing His word, by lives of joyfulness which will commend His service to others. I have endeavored to show the church that they may glorify God by an ampler fruitfulness, and that in order to do this there must be the baptism of the Holy Spirit, the power which comes from waiting on God; there must be a more resolute doing of service in all its forms; there must be a removing from the life of much that is questionable, so that whatever we do may be clearly determined by a holy motive, even the glory of God. But I have not answered the question which makes this theme the one of most practical concern to unconverted men who are living out their plans irrespective of God's. Why is man's chief end to glorify God? You might as well ask why the earth and the other planets revolve about the great sun, and catch and manifest on their faces his surpassing glory? God is the sun, and though we can not add to His intrinsic glory, yet by our lives we can add to His manifested glory. We can show to men what He is, He, the only altogether worthy, and we can render Him what He deserves, our worship, our obedience, our joyful service. Even the flower of the field that opens its beauty to the summer sun, glorifies God, and shall man, His last work, man who is made in His image, who is rational and may choose the end for which he will live, refuse to give Him glory? Shall he take the golden lamp of divine knowledge, which God holds out to his reason, and darken it by sin and unbelief? Shall he take the censer of prayer and hurl it into the sea of skepticism? Shall he take the jeweled case of sweet and holy affection which he knows he ought to lay at the feet of God and cast it before the feet of Mammon or Belial? Shall he, forgetting how all of God's claims are intensified, if it were possible, by the disclosure of his pardoning mercy in Jesus Christ, trample under foot the blood of redemption as if it were an unholy thing?

We shall soon leave all the low wealth which we have held precious, but God may be our eternal portion and eternal joy. "Blessed be God," said a dying saint, "though I change my place I shall not change my company, for I have walked with God while living and I go now to rest with God." How many have dwelt rapturously on the thought

of the joy of being forever, forever with the Lord. Even Carlyle, in his last years, said: "As I stand on the brink of eternity, no truth so fully meets my want or satisfies my intellect as that stated in the 'Shorter Catechism,' 'Man's chief end is to glorify God and enjoy Him forever.'" Fail not of that end. Let not the Judge say to thee as Daniel to Belshazzar: "Thou hast praised the gods of silver and gold, and the God in whose hand thy breath is, and whose are all thy ways thou hast not glorified," and let there not come out against thee, the hand-writing of an endless condemnation, "Thou art weighed in the balances and art found wanting."

ETERNAL ENJOYMENT.

Psalm XVI. 11 : "Thou wilt show me the path of life : in thy presence is fullness of joy ;
at thy right hand there are pleasures for evermore."

LAST Sunday morning I spoke to you of that part of the first answer in the "Shorter Catechism" which says that the chief end of man is to glorify God. This morning we are to look at the second part of the answer, "and to enjoy Him forever." I think it will be pleasant for every child and young person to know that enjoyment is the chief end of man. And you may be a little surprised to have the preacher say so. Some way or other, young people get the idea that being a Christian, being a servant of God, is a loss of joy, is a lessening of one's real happiness. No greater mistake was ever made. I know of a man in Boston, one of the most brilliant and successful men in New England, a lawyer, a general, an orator, a man of great social accomplishments, sought after on every great occasion, who was converted in middle life, and whose sincerity no one would question, who said that he had tasted all the pleasures this world had to give, and who had had his fill of them, and that they were not all worth one moment of the peace and joy which came to him with the assurance that he was a child of God redeemed by the blood of Christ. Most of you have read the "Pilgrim's Progress," and know that its author was John Bunyan, and that he was a wild and reckless and godless young man. He has told us how wretched he was in his life without God and without Christ, and then you remember that he was converted to God and became a preacher of the Gospel and was imprisoned by the wicked government, and for twelve long years was shut up in Bedford jail, where he wrote the "Pilgrim's Progress." But in his lonely prison life he had a calm and joyful heart, and he was a thousand-fold happier than in his years of sin, and his busy brain dreamed out the story of that pilgrim whom he sent out into the world to walk with you and with me, and with millions of others in our long journey from the cradle to the grave, or rather from the City of Destruction to the land

of Beulah and the gates of the Celestial City. Does not every child here really believe that life will be happier to walk through it, knowing that God is your friend, Christ your Savior, and Heaven your home, than to live in disobedience to God, rejecting Christ, and with no assurance that heaven will be your eternal dwelling-place? The Psalmist David said: "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

The Bible is the most joyous of books. Although it tells of man's sin and the history of his fall, although it speaks so earnestly to the conscience of men, and demands of each one the attainment of holiness as the condition of life, there is in it, in its prophecies, its psalms, its gospels and epistles, a soul of joy which finds the most eloquent and jubilant expression. We learn therein that God Himself is the supremely and ever-blessed, the unchangeably blissful God, in whose presence joy flows like an abundant river, making glad all it touches. We learn that the sons of God in glory are joyful with a bliss that knows no shadow of sorrow; that they shouted for joy when the work of creation was finished, and that they sing for joy whenever the work of redemption is made effective by the repentance of even a single soul. The worship of God, as conducted in tabernacle and temple, was a service of joyous praise. The inspired thought was that whatever had to-do with God was touched with the divine gladness. Sacrifices of joy were laid on His altars and hymns of joy were chanted in His temple, when on a great feast day the people sang "With joy we draw water from the wells of salvation." The Hebrew word "Hallelujah" expresses, as Dean Stanley has said, "the sacred duty of being happy." The Psalter, though, according to Lord Bacon, it "contains as many hearse-like airs as carols," is still the storehouse of sacred hymns of joy. It has been a treasury of holy gladness for three thousand years. "David," it has been remarked, "sits aloft on the Parnassus of Jewish song, and all our fresh springs are in him and in his Psalter." The joy of the Lord is the strength of the inspired mind; and when at last the old dispensation gives way to the new, the announcement of the angel on the Bethlehem plain is, "Behold I bring you glad tidings of great joy which shall be to all people." Even of the Man of sorrows it was written that he was anointed with the oil of gladness above His fellows, and His last prayer for His disciples was that His joy might be fulfilled in them. The outpouring of the Spirit was the incoming of joy, so that Paul calls the kingdom of God "joy in the Holy Ghost." The result of Philip's mighty preaching in Samaria is told in the words "there was great joy in that city," and the history of every conquest of the Christian gospel has

added new meaning to the words of David, "joy of salvation," and to the words of the great apostle, "the joy of faith." In some temperaments and after certain previous experiences, the hour of conversion has been a time of surpassing joy, when it seemed that the human soul had almost been permitted to enter the heavenly presence of Him at whose right hand are pleasures unwasting. President Finney has left in his Autobiography the account, which he often gave to his students, of his experience when, after his questionings and struggles, he, a skeptical young lawyer, determined to attend to religion, and how, after days of repentings and earnest supplications and strange despairings, he found great peace, and then something even greater still. On the evening of October 10, 1831, he retired from his front office room, to the back room which was dark, but which seemed to him to be filled with light. There it appeared to him, in his mental state, that he met Jesus Christ face to face. He fell at his Master's feet and, as he thought, bathed them with his tears, while he poured out his heart in prayers and confessions that lasted for a long while, for when at last calmed, he returned from this, as it seemed to him, real interview, he found that the large pieces of wood which he had left on the fire in the front room were nearly burnt out, and as he was about to sit down by what was left of the fire, there came a mighty baptism of the Holy Ghost. "The Holy Spirit," he says, "descended upon me in a manner that seemed to go through me, soul and body. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could express it in no other way. It seemed like the very breath of God. I can recollect the distinct impression that it seemed to fan me, like immense wings. I wept aloud with joy and love." These waves of the Spirit came over him till he cried out that he should die of joy, but he had no fear of death, and from that wondrous hour, perhaps unsurpassed in its importance since the hour when Luther found peace in God, he began his mighty ministry. You may account for the vision as you please, but the ecstasy was a reality, and gives us a sense of what David meant when he said that there was fullness of joy in the presence of God. When the power of the fleshly and the earthly is lessened, and the barriers which hide and bar the soul of man from the perception of God are somewhat broken, it is but natural that unusual experiences like those described should come to the soul, and be a foretaste of the eternal rapture.

The Westminster divines entered profoundly into the spirit of the Bible, in linking together the glorifying of God and the eternal enjoyment of Him as constituting the chief end of man. It would have been an

error to have excluded either of the phrases which define the aim and purpose of human life. Stoicism, even in its highest forms, does not satisfy the soul, because it ends not in joy. We are thrilled and ennobled by such words as De Tocqueville, the great French writer, spoke on parting with Charles Sumner, in Paris: "Life is neither a pleasure nor a pain, but a serious business, to be entered upon with courage and to be finished with self-respect"; and Longfellow's Psalm of Life sings itself in millions of hearts as the wisdom of the wisest :

" Not enjoyment and not sorrow
Is our destined end and way ;
But to act that each tomorrow
Find us farther than today."

And yet we are not in the atmosphere of perfect truth. No activity is the best that does not bring in the doing, some measure of joy, that joy which God has attached to the performing of duty out of love to the divine glory. It should not be forgotten that continual joy is continual spiritual health, and that this is not only one of the divine commands in the Scriptures, but also one of the divine purposes in the constitution of man. Let agnosticism, however, draw a cloud over faith in a personal God, and the performance of duty becomes the chilling service of a depressed and darkened soul, and not the radiant and uplifted activity of a heart that is bound fast in love to the Creator of all blessedness. The later writings of George Eliot, with all their wealth of genius and sublimity of moral purpose, are pervaded by the spirit of the Stoic Emperor, Marcus Aurelius, rather than by the terrorless and triumphing ecstasy with which Paul wrote of life and death and immortality.

There is in the Biblical representation of human life and its purpose, that which satisfies the whole nature. Men run to extremes and to excesses. "My nature was made for enjoyment" says the youth in the forceful freshness of his animal and social nature. But living out this theory or principle he lands soon in satiety, or bitter restlessness, or consciously ruined manhood. On the other hand, one says: "My object or duty in life is to glorify God," which is truth, but if he acts on the ascetic or monkish principle, that the service of God means necessarily the uprooting of natural affections, or if he acts on the Stoic principle that enjoyment does not enter into the divine idea of life, or if he conceives that that life is the most Godlike which embodies the most gloomy seriousness, he falls into grievous error. Now the truth is to be found, not merely in a mean between these extremes, but in a higher truth which embraces both. Man's chief end must have supreme reference to God and His glory, but it cannot be regardless of man's own nature and capacities. The

sorrows of the lost may glorify God in the vindication of His righteousness and veracity and in upholding the honor of His just government, but the lost have not attained the supreme end of their being. Man's nature was made to be happy in God, and this blessedness is bound up indissolubly with a life glorifying Him. The family arms of Philip Doddridge had for a motto, the words "*Dum vivimus vivamus*" "Let us live while we live," and he made it the text for the familiar lines which are the first answer of the Catechism set to verse :

"Live while you live, the epicure would say,
And seize the pleasures of the passing day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my view, let both united be;
I live in pleasure while I live in Thee."

· I shall speak first of the enjoyment of God in this life, and secondly, of the revelations made with regard to our eternal blessedness. That there is, to the devout and believing heart, rest in God, refuge from "the pride of man," which is like a scorching wind to a delicate flower, refuge also from "the strife of tongues," which wears the soul, that there is to the heart which has, through Christ, found rest in God, the sense of possession which the Psalmist expressed in the words: "Thou art the portion of mine inheritance," "In His favor is life," and also the bliss of grateful memory such as he expressed in the words, "Because thou hast helped me, therefore I will rejoice under the shadow of thy wings," all this may be assumed as certain. Many come into such relations to God as to enjoy Him as truly as the weary student, looking up from his book or his writing, enjoys the pictured landscape on his wall or the strain of sweet music that is borne faintly to his ear. Below all the righteous man's activities is this deep sense of the infinite goodness which has become real and personal to him through the atonement of Christ. If he be growing in grace and in the knowledge of God, every meal becomes more and more a sacrament, recalling to his mind the heavenly bounty and foretoking the sweet and unspeakable feasts of immortality. More and more he sees the image and superscription of the Almighty written out on all his possessions. Whatever he gains of truth gathers itself naturally about the truth which is central to his thought, till all things, as Professor Park has said, "whether globes or atoms, suggest thoughts that lead in a right line or a curved line to the cross of Christ." He sees God's goodness in the faces of his little children, and the love of husband and wife becomes ennobled by being linked with that eternal love whose course wakens the music of the heavens.

The sorrows which come to all, and are a part of his portion, are seen in relation to a life that is unclouded of grief, and the divine love sends a "softening gleam" over "every cross and care." And in his active years he knows, in some degree, the joy in God which comes to one serving under the Great Commander, whose purposes of love are being wrought, out in time. The immeasurable happiness of working with the heavenly powers in extending the empire of love on the earth, of pushing back the forces of darkness, of contributing to the diviner elements which are yet to bear sway, the joy which came to Paul as he stood beneath the banner of Christ, unfolding the glorious gospel of eternal life, and rejoicing to be one of the goodly succession, prophetic, apostolic, heroic, of whom the world was not worthy. And when inactive years come, when the god Terminus, in whom the ancients believed, sets his bounds to ambitious achievings, the Lord is the rest and joy of the soul, with new manifestations of his preciousness. There may be vigorous and important mental activities with the aged, springing from old-time tastes and habits, and the social nature may reach some of its sweetest developments; but the atmosphere surrounding and glorifying all is the sun-illuminated and peaceful air of the love of God. Instead of that restless, and bitter, and despairing, and unattractive old age which follows a life without God, is that picture of heaven which many a Christian grandmother's face brings before your thought, the solar light taking the place of the earth-born freshness and beauty; the heart stilled by the Heavenly Musician, who lays his hand on the vibrating cords of selfish passion; the soul lifted to heights of holy expectancy to which it has ascended by steps over which saintly feet have walked through the ages, finding them as solid as the adamant of eternity; the mind full of memories of earthly joys, and of sorrows which the divine alchemy has transmuted into joys, only waiting till the shadows have lengthened a little more before the veil of life's darkness is dropped, and the light dawns in the immediate presence of Him who is the day-spring from on high. Here is no "youth of folly" ended at last in "an old age of cards," and mirth unblest, and gaiety unnatural—frivolousness and bitterness walking hand in hand to a hideous grave; but the blessedness of the righteous who bringeth forth the fruit of the Spirit in his old age—love, joy, and peace; and who gives us proof that

"The men of grace have found
 Glory begun below,
 And heavenly fruits on earthly ground
 From faith and hope will grow."

Are you making ready for an old age like that, full of graciousness and prophetic of glory, so that the voice of the Eternal Wisdom may whisper in your ear :

“Lowly, faithful, banish fear ;
Right onward drive, unharmed,
The port, well worth the cruise is near,
And every wave is charmed.”

But the chief enjoyment of God is that which remains for the people of God in heaven. The hope and active anticipation of it enter into our life here. The hope of it shows that man suspects that he is a creature of surpassing dignity, and the anticipation of it is the work of the divine Spirit in the heart witnessing that he is a child of God and an heir with Christ to the heavenly beatitude.

What are the elements entering into the eternal enjoyment of God? What are the pleasures which are forever more abundant at God's right hand? There is, first, the joy of being at home in our Father's house. At home! AT HOME! Can you exhaust the sweet wonder of those words? Gather into your mind all that home, in its ideal forms, has meant to your imagination on earth, and lift it to the eternal sphere. Home, *my* home. The weary toiler thinks of it as place of rest. The man tired of life's battles flees to it for the peace which there broods like an angel of God. Amid the ugliness of human life, *there* is beauty. Amid the strifes of men, *there* is love, familiar, trusting, household love. A traveler comes home from a long journey on a night of storm. She is weary and has known sorrow while away. But from the darkness and the snow-drifts, she enters the one dearest house on the earth. Bright rooms, cheerful with warmth, receive her, and happy faces greet her, and love gives the welcome her wounded heart needs, and she thinks, as such a one said to me, “that dying and going to heaven is like that.” It is being at home with God. O, the peace of it! The freedom from care that has furrowed the earth-life! How many an anxious and tired mother, looking at her great family of children, has sighed, “O, what a blessed relief if we were all safe in our Father's house!” Yes, heaven is God's house, and if we are not at home with God here, we would not be there. It would be no pleasure to you to be told that you were going to spend a year at some men's houses. But to the soul that has enjoyed God on earth, how sweet the thought of being in the Father's house, where infinite and holy love breaks softly over the soul in waves of heavenly bliss, with the knowledge that that is your home, with all the familiarity which home implies, a home in which the Lord God shall be the light bathing you eternally.

Then, besides the home feeling of heaven, is the certainty that we are to have the companionship of the Son of God, by whom, through eternity as in time, the infinite glory of the Godhead is brought closest to us. We are to see Him as He is. At the feet of the great Teacher our knowledge of God is to be enlarged. We shall even "know as we are known." Great mysteries of Providence and wonders of grace will be disclosed to us in the realization of that promise. We shall, in ampler understanding of God's ways, enter more profoundly and wonderingly and sweetly into the enjoyment of Him whose holy praise shall ever delight us. We shall follow the unwritten history of our world with a sureness of knowledge which does not now belong to recorded annals. We shall learn the things which are now unrevealed, from the first roseate dawn of Eden "to the last syllable of recorded time." We shall understand what has been hidden from the wisest of earth's sages. There was nothing unphilosophic in Mrs. Browning's saying of a dead child:

"She has seen the mystery hid
Under Egypt's pyramid ;"

for the passing from time to eternity opens to us an empire of knowledge inaccessible now. When we awake in the divine likeness we are to be satisfied, and this includes God's care for our whole nature, so that we are to be admitted into a realm where these minds are to come under heavenly tuition.

This body of our humiliation, we are taught, is to be changed. The higher nature is to find in it not as now, an antagonist or enemy with which a constant battle must be fought, but it is to be glorified so as to meet the wants of the effulgent and aspiring soul. The wondrous body which was the servant of our Savior's spirit, after His resurrection, and in which He left our earth, is the type of that which shall be ours. We shall be like Him. The three disciples who were on the mount of transfiguration tasted, as Edersheim has said, "angels' food ; they overheard the conversation of heaven;" as Jesus talked with Moses and Elijah, they saw "the form of God shine through the form of a servant ;" they beheld somewhat of the glory of the Son of God which He had with the Father before the world was. And to the heights of that holy mount we must look for one glimpse or suggestion of the transfiguration which shall be ours when the body of this humiliation shall be transformed into the likeness of His glorious body.

The conditions of life, I remark again, which God has prepared for us, are to be wholly suited to our complete enjoyment of the greatest good,

the Author of every excellence, by whose grace we are saved and whose praise we shall sound as naturally as we draw our breath. The apostle tells us that eye hath not seen nor ear heard, nor hath human imagination compassed these heavenly conditions of being, but they are such as to complete our blessedness. Here in the body we groan being burdened, waiting, as he says, for our "complete redemption." There the redemption is completed. There the conflict with sin is ended. There the spirit is made perfect. We live in this world with occasional visions of God. Sense is all the while obstructing both mental and moral perception. Sin hardens and darkens the soul. Extraordinary men at extraordinary crises have, however, even here, been brought into close and wonderful relations with the divine, as we have already seen. The result is a rapture unspeakable. The glorified spirit, in the mansions prepared for his special use, in a body which is not the enemy of the soul, with a nature freed from all imperfection, will be bathed in the infinite blessedness. We may, and we must dwell on the joys preceding, if I may so say, the bliss which consists in the knowing God. We shall cherish the thought that the exile of earth is ended, the night-alarms are passed and the victor-garlands gained, the prize secured, the lamb escaped the paw of the lion,

Since

"One came by with wounded side,
And for the sheep the Shepherd died;"

we must inevitably carry with us into the beatific vision of God's glory the ecstasy which comes from remembering that the widowed hours of separation are past, and the exile has gone at last to the Bridegroom's side; but the full fruition of eternity must reach beyond all this, on and up into those mysteries of communion with God which are the joy of the seraphim who cast at His feet their crowns of amaranth and gold, and who have been sharing in the celestial beatitudes through unknown and unimaginable ages.

But doubtless, to most of us, in our imperfect state, the chief thought of the heavenly enjoyment of God is related to the enjoyment which He gives us in reunion with those whom we have known and loved on earth. That this is to be one part of our fruition, the Scriptures give us no reason to question, while the implication is from first to last that the future life is one where we shall be possessed of all our powers of memory and love. Even the Israelites who died in the older ages were spoken of by the inspired writers as being gathered to their fathers who had died before them, not into a world of unconsciousness but of fuller life. David, parting with his dead child, believed that he was to go to that child in realms

beyond. In that parable in which Christ, who came from the other world, uplifts the veil of the future, Abraham is recognized by the rich man, though a great gulf was between them. Knowledge in the heavenly life, Paul declared, shall be clear and full. On the mount of transfiguration Moses and Elijah appear not as persons unknown to each other. The memory of the earth-life, as Christ teaches, goes with us to the judgment day. What happened here we shall recall there, and if the revelation had been made to semi-idiots, which it was not, probably it would have been added that we remembered and could discern persons as well as events! Peter speaks of the abundant entrance which he hopes that his followers will be so faithful as to secure into heaven. The verb in this passage means literally to accompany as with a chorus of singing attendants. And the thought suggested to many has been that the entrance of the soul into heaven might be with a choral welcome of those whose hearts were closely bound up with ours. I have no question that when some mothers think of passing the gate of pearl they have in mind the picture of a welcome from children who have gone before,

“ And those angel faces smile,
Which they have loved long since and lost awhile.”

I have no doubt that many a Christian teacher or pastor looks forward with the expectation that some of those whom he led to Christ on earth, will be there to welcome him to the land to which he pointed the way.

Beloved friends, the way to our Father's house is Christ. No man cometh unto the Father but by Him. Christ not only opens the road by which we may come back to God's favor, but He represents that heavenly-mindedness which must belong to all who enter the kingdom of eternal joy. That is not the harbor for every bark that sails the sea of time. Into the city of God entereth nothing that worketh abomination or maketh a lie. The unjust and the unbelievers and the unclean and the drunkard, and the covetous, who are idolaters, are not ushered into the companionship for which they are not prepared. The new name, the white stone, the crown, the harp, the kingdom, are given to those,

“ The ransomed number,
Then bright with endless sheen,
Who made the Cross their watchword
Of Jesus Nazarene.”

Believing hosts of Lord Christ, you make not enough of those joys of God's presence which I have so faintly pictured. The powers of the world to come do not move you from your idolatry of that world that

now is. No wonder that your faith is so often darkened. If you saw in some horrible dream, which seemed to you a reality, that the gate of immortal life was shut against you forever, and you woke to think honestly on the things of eternity, you would say to God: "Henceforth I will seek first the kingdom of God; I will make it my chief end, earnestly, prayerfully, humbly, perseveringly, immediately, to glorify my God, to remember Him as my Creator, Father, Redeemer, to find in Him and in His work given me to do, the joy of my life, remembering that I am a being of such grandeur to His thought that the earth and the stars are my tools and lamps; of such grandeur that the death on the Cross of the Son of God is my ransom, and the palaces of eternity are my home." O, friends, fight the good fight. Be not weary in well doing. Forget not what awaits you if faithful, the crown of life, the home of fadeless splendor, "peace, endless, strifeless, ageless," the reunion, the vision of the King in His beauty. For the joy set before you take up and carry the cross, despising the shame. With such a God, such a redemption, such a home, such a hope, you ought not to fear to plan for yourself a far more strenuous and sacrificing a life; you ought not to fear the frown of a world that has no liking for holiness, a world that crucified Christ once, crucifies Him daily at the shrine of puppet vanities and sensual pleasures, and that is doomed to destruction unless it repents. You ought not to seek your reward here below; you ought not to cling to the joys of sense and pride as if with their departure you were to be impoverished; you ought to esteem the riches of Christ your chief treasure. If religion has become to any of you a burden or a side-affair, or a necessary evil, or a life-saving expedient in which you have no joy, no wonder that your hope of heaven has been eclipsed. Examine yourselves if you be in the faith. Set your affections on things above. Repent and do your first works. Jeopard not eternity. Dishonor not God. Let not your conformity to the spirit and practices of the world be the ever-repeated excuse of the ungodly for continuing in sin and madly rushing to death. And remember that, unless conformed to God in the grace of Christ, you can share neither His glory nor His joy in earth or heaven.