

~~XVIV.~~

Glorifying God Our Chief Concern.

I Cor. x, 31.

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Glorifying God our chief concern

I Corinthians x, 31: "Whether, there-
fore, ye eat, or
drink, or whatsoever ye do, do all to
the glory of God."

Every man's life has an end. 2
Not an end in the sense of conclu-
sion, for that is against Scripture; our
lives will never end. But Every life
has an end, that is an aim; an ob-
jective point toward which, with
greater or less clearness, or fixedness,
of purpose, it tends as a whole. You
see it most plainly in the very en-
ergetic — as in the unscrupulous
~~lover of riches~~ merchant, who strives
Every point to gratify his control-
ling love of money; in the ^{glutton or} drunk-
ard, who has long since forgotten
Every other good in the ~~whole~~ pleas-
ure of the palate. Or when you see
a

2
Our Maker has given every one
of us a free power of action, dur-
ing this earthly life; & it is of the
greatest importance to us, therefore,
what the outcome, the result, of
our actions shall be. If we were
— as some ~~theologians~~ seem disposed
to believe, if they could — if we were
really only machines ~~that~~ upon which
the Creator kept His finger, (mode)
, He would — whatever else might
be true of us, one thing is certain:
we should not need, nor have,
any concern as to the result of
our actions. We should do as we
were obliged to, that would be
all; & whatever result followed,

would matter little to us.

But we are not so made, as every one knows; and as the Bible teaches. ^{that the Bible does unequivocally teach it} The best proof ~~of this~~ ^{it is the} lies in the fact that ^a Bible lands, ^{which} are full of the most active & purposeful & energetic people in the world, feeling themselves at liberty to work out their own salvation according to their own conceptions, whether wise or blasphemous; while for a contrast we see, not Christians but Mohammedans, Buddhists, Brahmins, regarding themselves as only God's machines, & just enduring life.

It is profoundly important to us,

4 therefore, conscious as we are
that we are free agents, & living
every day in the most determined
exercise of our ~~power~~ freedom,
that the results of that exercise be
good. For ~~that~~ we are not more
sure that we are free agents, than
that we have our freedom by the
grace of God; He made us, & is our
Lord, & will not forget to mark our
use of freedom. ~~Remember~~ ^{Recall} the fatalism
of that great part of the human
race to which I have alluded, Mo-
ammedans & the like, I consider
that ~~we instinctively own the au-~~
~~thority of God.~~ the only difference
between them & us is that they
have accepted false Bibles &

we ~~are~~ feel ourselves free
 because we have the true Bible.
 Shall we not then be careful to
~~use our freedom well, in the eyes~~

~~of God who never slanders, nor stops?~~
 obey the Bible, in using the freedom
 we take from it, and fear God &
 seek to do only ^{as it certainly commands us} good actions?

If now we ask how we are
 to do this: how to secure only
 good results from our doings: let
 us go to a practical working man,
 I see. Here is a carpenter who
 wishes to hew, or plane, or saw a
 board to fit a certain place. He
 has all the confidence in his
 ability that any man can have,
 & yet he feels that he is liable

To do his hewing, or planing, un-
 skillfully, if he does not have
 some better guide than his own
~~unaided~~ imperfect muscles. In a
 word, he is conscious of his
 that he is not perfect, but liable
 yes, very likely, to go astray. What
 a lesson he teaches us! He ac-
 cepts his freedom from his Maker,
 he puts his ~~power~~ faculties & exer-
 cises at work, & then, realizing
 the imperfection of his nature, he
 meekly & nobly submits to call in
 aid. Shall we not do so? The
 carpenter has his rule; his square;
 his plummet; it is the ingenious
 acknowledgment of unskillful, teach-

able freedom.

7

~~that~~ If you will listen to me
this in this spirit of the
good workman, my hearers, I shall be
able to point you to a gift from
God that will be very grateful to
your hearts. He who proudly trusts
to his own strength will see no beauty
in my text; but the wise will thank
God that, in their need of guidance
to make their freedom more finally a
blessing, He has given them a rule
to which they may fit their ac-
tions with advantage. "Do all to
the glory of God!"

Every man's life has an end.
Not an end in the sense of

8
cessation, death; our lives are
immortal, we never die. What then
can be the end of our lives? It
is that which we regard as the
final goal of all our labor; that
for which we live, not in which
we die. It is what we mean when
we speak of a thing worth living
for. Many a man lives beyond
his end, ~~contradictory~~ as that sounds
the money-lover lives beyond his
end when ~~he~~ he has made his
fortune, & knows nothing else to
do; the ambitious man who has
scaled the hill of fame & found
it barren; the sensualist, who
has outlived the pleasures he
sought. God pity them! what a

folly it is, to set such ~~easy~~ ^{insufficient} objects before themselves!

~~Of course, these~~ Our gracious Creator has been careful for us, in bestowing our freedom, ~~to give us along with it a rule to guide it & to make it a blessing.~~

to tell us out of His secret knowledge, what ends will last us as long as life, ~~which is forever~~ & what

to thus to give us a rule, as the carpenter makes one, to guide our freedom & preserve it a blessing.

The Bible contains it; you may find it in many forms; I select this as perhaps the best: "Whether ye eat or drink or whatsoever ye

10 do, do all to the glory of God!

I

I name to you then my subject:
Glorifying God the chief concern of
our lives.

Put before yourself the glorifying,
honoring, of your Maker, as the
rule by which your conduct shall
in all cases be guided, as the su-
preme end of your life. This is
Paul's command to ~~church~~ members
of the church at Corinth. It is
a most precious message to every
~~living~~ soul on earth. Similarly
Peter (I, iv, 11) calls upon "Every man, as
he hath received the gift, to so min-
ister" "that God in all things may

be glorified thro' Jesus Christ, to " Whom be praise [glory, δόξα] & dominion forever & ever, Amen." And

the prophet Isaiah (xliii, 7) distinctly declares a sufficient reason for the command, in these words from our Maker: "I have created him for My glory, I have formed him, yea, I have made him."

II

The testimony of conscience to the command to make God's glory our chief aim in life, is singularly powerful, & universal. The voice within us, that will not down at our bidding, ~~says authoritatively~~, that torments the man who allows anything else to take ~~supreme~~ control of his actions.

12 God has been pleased to make known
to men, that honesty, truthfulness, telling,
& the like, glorify Him, & that the
opposites of these bring down His dis-
pleasure. Now how often it happens
that men think to despise their
Maker in this, & rob, or steal, or mur-
der; and after human justice has
used every endeavor to ~~find out~~
in vain to find the criminals, how
often does it happen that their own
consciences, with no help from the
world, drives them to confession &
condign punishment?

The school readers used with children
now grown-up, a story of this power
of conscience. A certain man, pur-
suing a journey to an English town,
met upon the road a jeweler pos-
sessed of much wealth, & robbed & min-

13

desert him; & with his goods started
himself trader & became a prominent
citizen. Abhorring his crime, he gave himself
to the external observance of every rule of morality; &
finally won by his behavior a chief place upon
the bench. One day a criminal was brought be-
fore him charged with highway robbery. The
details of this case were precisely like his own, & among
his long-sleeping but ever-living conscience. None but
the power of conscience in a man
can respect him, prominent in secret, of so hor-
dous a crime, who having bought a
pair of shoes on time found his
creditor dead when he came to pay.
At first he would have repudiated his
guilt, & paid with his life the penalty. To
escape the debt; but conscience
is & immutable law. So might is the voice
of God within the soul of man.
what he knew was right: so return-
ing to the shop, he threw the money
in at the door, saying: "Tho' he is
dead to all the world besides,
yet he is alive to me." (Bib. Num., iii, 27)

did not the heathen realize, in

14 his way, the truth which our
text makes plain was? And amid
all the multitudes ~~who~~ in our day
who know almost as little of the
Gospel as he did ~~who~~ how other-
wise than on the theory of the com-
mand of their sense of right can
we account for the general con-
fidence men have that a lie
will betray itself, & that murder will
out? A guilty criminal betrays him-
self on the witness-stand; a hypo-
crite is his own detector; the ad-
vocate of a bad cause exposes its
weakness by the very means he uses
to hide it.

This day, men are testifying
all over the world that they know
that God's story ought to be their

chief concern. Why else than to
quiet consciences, by the payment of
it here of tribute, as so many of
the ungodly go to the sanctuary on
the sabbath? It is the fashion, you
may reply; but how came it the fash-
ion? Conscience repeats the senti-
ment of my text, & men hope, if
they obey the command on this one
day, that they may escape for the
rest to selfish ends. But until it is
stifled it ever repeats the law: "Do all
to the glory of God." He who does it,
gets peace of conscience; he who does
not, is harassed of conscience for-
ever, & either tries to buy conscience
off, or to stifle its voice for this
world.

2. But there is another ^{negative} testimony
to show the wisdom of this com-

15 man. It is the main nucleus follow
its rejection.

God's word bids men do all that
they do, with His glory mainly in
view. They who do not, do not pros-
per. They ~~also~~ may seem to, for a
time; may spread themselves like
a green bay-tree: but mark what
~~comes of them.~~ the end of them.
They think their end; or aim, is
pleasure, profit; the Bible prophesies
& they illustrate, that their end is de-
struction. They do not consider the
end; they stop half-way. Here is
a man whose palate is pleased
with poisonous liquors. He knows
the use of them does not glorify
his Maker; that it is ~~selfish~~ a

-man. It is the miracle
follows its rejection.

God's most commanding in our text
that we do all that we do, & His
glory, is but one portion, consistent
with the rest, of His system of crea-
tion & government. His book does
not say one thing, & the combi-
nation of faculties & powers with which
He has endowed us, ~~text~~ to another.
The end ~~of~~ which He mentions in
our text, is the end He has made
& fitted us for. He has made us just
strong enough to combat this world
& Satan, & get thro' well, if we confine
ourselves to doing what He has willed;
but feeble ~~strong~~ atoms, the play of every
pierce mind & storm, ~~then~~ if we
venture outside His protection. See
what fate descends on the ambitious,

in Cressus, & Saul, & Solomon; on
the self-indulgent, in Alexander,
whom men, not angels, call the
great, in Herod; on the ambitious,
in the exile of Helena. The history
of our own time is ~~also~~ ~~so~~ filled
with these mournful exhibitions of
folly, these mighty proofs of the sov-
erignty of the wisdom of God.

In almost every extreme;
& human nature fails beneath the
strain. The drumhead is ^{then} held up
as the one awful warning agt. inter-
ference; but there are a thousand
forms of interference, & they all
tend to the same issue.

16
piece of selfishness at the best, that
it sets a bad example, that it is liable
to excess, that excess is physically de-
structive. He knows all this: there
is no man in these days that does
not know it, among us. A decent re-
sard to ~~God's~~ the story of ~~the~~ God Who
made him should deter ~~to~~ any man
from the use of intoxicating drinks.
But mark — the man who does
use them does not put God's glory
before him as the end & aim of
his life. What does he? He ~~puts~~ chooses
for his end in life, pleasure; self-
indulgence. He shuts his eyes to
his immortality, to the necessity for
an aim that may last as long
as that immortal life; & he takes
a brief view of life. He will

"7 please his palate rather than his soul. What is the consequence? what does the consequence show? It shows that he is wrong & my text right; ~~but he had better have done all that he did to the glory of God. He pleases his sense of taste; but that sense is of the body, of the earth, earthly; it deceys, it dies. He hasn't considered, he hasn't made provision for his immortal part. And now his body begins to fail; the very sense, it may be, that he has favored at the expense of his immortal part, is enfeebled. the drunkard - what has he to look for - what is his end? On the moderate drinker, who has been living for himself, a bad example among men - how does the object, pleasure, which he has set before himself for an~~

and begins to fade away, while yet his immortal life has but just begun! Pleasure, the pleasure of a bodily sense - where will that be obtainable beyond the grave where the body is ~~lost~~ dropped by the soul? There is not in Heaven for the many; there are harps of praise for the lovers of God; but there are no liquid poisons in Heaven, neither whatsoever models of abomination. Is there no place for them who have been "lovers of pleasure more than lovers of God"? No; for such, Heaven is lost, and our Redeemer's words only remain: "Son, remember that thou in thy lifetime receivedst thy food & drink, & likewise thy pleasures evil things; but now thou art comforted, & thou art tormented." (Luke xvi, 25.)

Thus we see that the man that begins to any other course than

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that of glorifying God shows the
value & truth of the command in
our text.

I have used the illustration which
the text suggests: "Whether ye eat, or
drink." There is no form of self-
indulgence now more plainly ar-
gued against the glory of Jehovah, than
that which he obtained the terms
intemperance. But we all know this
is not the only one, tho' it is the most.
Our national sin of greed is another,
like unto it, & joined with it in a com-
mon denunciation by the prophets
Isaiah (iv): "No unto them that join
house to house, that lay field to field,
till there be no place, that they may
be placed alone in the midst of the
earth! In mine ears said the Lord
of hosts: 'Of a truth many houses shall

be desolate, even great & fair, with-
 out inhabitants." The man who
 sets this form of ~~self-indulgence~~
 self-worship, viz., covetousness, be-
 fore ^{himself, instead of} the glorifying of God, comes to
 the same fatal discovery: Heaven,
 that has room enough to hold all that
 will do God's will here, is not large
 enough to ^{contain} ~~take~~ his houses & lands
 with him; & he must leave them
 behind. O the misery of a soul that
 has loved something, anything, in this
 world, that ~~must~~ perish with the
 using, & who must, consequently, go
 into the unseen world naked &
 distressed! Be it drink, or ^{be it} money,
 or be it lust, or be it anything
 which has not tended to the hon-
 or of Him Who gave you life - dear
 friend, leave God's work, & set aside

21 so mean an aim, & take rather
your Maker's glory for your ever-
lasting purpose & joy!

3. For, the success & joy of him
who obeys the text, & seeks first the
glorifying of God as his chief end &
aim; these testify brightly, as conscience
does severely & sin terribly, to the
wisdom & truth of the text. Do all
to God's glory: some have so done, &
their joy prospered, & joy, encourage you
to follow their example, in obedience
to Paul's counsel.

The Bible says that godliness is prof-
itable to all things (1 Tim. iv, 8), having
promise of the life that now is, & of
that ~~to~~ which is to come."

A remarkable verification of this has
recently attracted the attention of even
the secular press. The wife of a hum

ble God-fearing man in Massachusetts. rel
sets, longing to be able to contribute more,
than she seemed able to the ~~cause~~ p-
Foreign Missions, undertook to obtain ish
means, by covering buttons & disposing w
of them. The Lord blessed her labors, &
directed her thoughts; the work was
improved & multiplied by ingenious de- w
vices; & the means which flowed in
the praise of those two people who
took our text for their end in life,
made for them a fame & a fortune, un.
Established the famous Milliston b.?
seminary, ~~for boys~~ at Northampton, ^{which is} the the
second boys' high school in the land,
& in many other ways brought down
blessings of God upon multitudes of our
countrymen. When Samuel Milliston
died, recently, his work was made man-
ifest to all, as it had been long known
to many; was it not a success, & a

23 joy, that devoted life, which will be
a neverending song on the harps in
Heaven, & an incentive & beginning of
a holy life that shall grow brighter
& brighter to the perfect day?

Let us take into one another example.
I have spoken of the sins of intemper-
ance & greed; let us compare against
them the obedience of John Wesley to
our text, & ~~the words which his mother~~
~~taught him.~~ "Would you judge of the
~~lawfulness~~ "He resolved," he has left
on record, "I have no companions by
chance, but by choice, & to choose those
only who would help ^{him} ~~me~~ on my way to
Heaven." "On his way to Heaven?"
Let us stop him, at eighty - two ^{full} years
of age in this world, & consider his
prospects. "I am," says he, "a wonder
to myself, I am never tired, such is

the goodness of God, either with mi- 24
ting, preaching, or traveling." And at
Eighty-seven: "Eighty-seven years have I
sojourned on this earth, endeavouring to do
good. I am an old man now, decayed
from head to foot. My eyes are dim; my
right hand shakes much; my mouth is
hot & dry every morning; I have a lip-
ping fever almost every day; my mo-
tion is weak & slow. However, blessed
be God! I do not slack my labors; I can
preach & write still." So his body went
down into the grave, & his soul up to
God: a soul ^{now} ~~still~~ as full of joy as
ever, & infinitely increased: O what
a value such a man finds in a
life!

Why should we not, then, emulate
the bliss of the man, & obey our text:
Conscience stings us if we do not,

min awaits us here & hereafter if we do not; life is full of food if we do obey. Shall we not ask, before we have this contemplation of God's most way, how we can do all that we do, to the glory of God?

III

A negative rule — how not to fail to glorify God — cannot be better given than in the words that the mother of the Wesleys said to her son John. (Lesson from Biography ~~that~~ of (A.S.S.U.), p. 31): "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things — in short, whatever increases the strength

& authority of your body over your ²⁶
mind — that thing is due to you, however
even innocent it may be in itself."

~~1. But we may go farther than a~~
negative rule. But first I remark,
that one's main occupation ought
to be one in which he can labor to
the glory of God.

There is some one form of activity
in every worthy person's life, which is
the chief mode by which it is pos-
sible to glorify God. His business, what-
ever it be, ~~and his~~ occupies
his thoughts & directs his energies dur-
ing most of his waking hours. It molds
his opinions, characterizes all his actions,
to some degree it is possible to decide
from a man's behavior what his
business is. How differently, for exam-
ple, does one engaged in any of the
various works of production — farming,
manufacturing, mining — look at God

27 ~~times of common counsel from~~
~~one~~ a merchant or a broker? With what
different eyes does the mistress of a house-
-hold view the world, from any of
the male members of the family?

Now in all this ~~diversity~~ diversity of occu-
-pations there is a divine purpose. God
has chosen that we should have ~~so~~
many interests, a variety of life. A man's
business may be very properly styled
his "calling" — one which God's providence
has pointed out to him & kept & led
him in. The U. S. Government have
in their latest census enumerated
336 such occupations; calling many
of them respectable & proper.

My dear, is it not yet too late
for you to heed such counsel? That
it is consistent with the revealed will
of God you will not think of deny-
ing; that it is wise, therefore, you
will not undertake to gainsay. And

yet how great a change, perhaps, it 28
counsels in your life. Well, let it be
so; for the Saviour cries ever to them
who are wrong: Repent! Change your
mind, your life! And when you
hear Him, His ~~voice~~ ^{words} as one in
having authority, so crying to you, be
sure that His Spirit is waiting for
your consent to fire you the power
to repent!

Are you, then, sometimes acting so
as to impair the tenderness of
your ^{obscuring your sense of God's} conscience? Will you not
answer, not to me, but in the silence
of your own heart, & if the indict-
ment is true against you, will
you not acknowledge the thing
a sin, & turn from it? What
is it that is impairing the power
of Divine love & grace within you?

29 Is it something in business? Hear
the divine counsel before that sin
has wholly impaired the voice within
you: Do all to the glory of God! Beware
how you weaken the power of your
conscience over you. Business
success at that price will be like
putting clothes upon a skeleton.
Is it your amusement, your mode
of recreation? And shall an ~~occasional~~
~~instrument~~ instrument of interest
to confer an occasional benefit, pro-
duce a permanent deformity, destroy-
ing the only faculty within you
which enables you to understand
God? O let not present pleasure
work eternal pain!

But we may go farther than
this negative rule. We shall not be
content with laying aside hindran-

30
us only, we should desire to be
actively glorifying God. And so
first it may be said: The text urges
us to make our main occupation ~~and~~
in life, one in which we may be
glorifying God. Let us glorify Him
in our business. And first, as to
its object.

One who is faithfully laboring
to support himself, that he may
be a dead weight on no one's
hands, can every day read this text
and find with a joyful sense that he
is meant, if he will. God bade him
~~labor with his hands, making the~~
~~thing that is~~ be not slothful in
business, but fervent in spirit, serving
the Lord." But let him hold that
true end, to fulfil his own God-given

31 duty, steady to his heart, against en-
emy ignoble ambition & base temptations;
or when he reads he ~~will~~ lose the
power to say: I am in line with the
word of God.

Another who has put the sup-
port & welfare of his family before
him as the end of his toil, is glorifying
God; if he recognizes that they are
a divinely-committed trust. Let him
labor, moving with his hands the
thing which is food, that he may have
to give to him that needs it." This is
God's law; & in keeping of it there
is great reward. Noble is labor

spent on such ends, for God ~~prizes~~
daries them. They whose hearts are
~~in blessed that child of humanity, happiest~~
man among men,

Who, with hammer or chisel or pencil, with
mallet or ploughshare or pen,

~~Let us therefore live with hope thro
 the morning of life,
 thining home & its darling divinities -
 love - worshipped children & wife.~~

~~Round brings the business of industry,~~
 set on such ends labor, if they are
 not now enjoying communion with
 God, are of those who seem to be
 not far from His Kingdom, for they
 are doing His work.

But how ~~too~~ many there are
 whose hearts do not rest in such
 a way! How many are they, who,
 seeing to be striving only for their
 own or their family's support, are
 setting before them the godless and
 of amassing ^{or equal} wealth ^{power or repute}.! God has not
 ordained that; He has bidden men
 having food & raiment, be content,
 & so the seeking of money, or of
 anything which does not serve the

33 soul, does not strengthen the moral
faculties, is no glorifying of God.
They that will be rich fall into tempta-
tion & a snare, & into many foolish
& hurtful lusts, which draw men in
destruction & perdition."

It is a question which God is
observing, then, what end a man
sets before himself in his business.

Further: it is ~~so~~ a part of the coun-
sel of this text, that we be particular abt:
the means we use to the ends of
our businesses. If a man says: I
will strive to be independent; but in so
striving ~~does what he would~~ use
methods which he would be ashamed
to tell the world, — this text would
be to him what Elisha's look was to
Hazael; he must grieve before it.

Let the counsel of scripture then
made us very careful about our mode
of doing business.

Scranton, Pa.,

Let it never be possible
for men to

$\frac{13}{1122}$
 $\frac{1}{178}$

$\frac{1496}{13}$
 $\frac{1}{178}$

$\frac{2}{2}$

point from
Dear Frank

Sneer for Xity.

Nov. 23, 1877.

Example with a
aim at are
me to buy you some piece
of music or other here? These

Such as God's word endorses, & all
the methods we use are such as bear

the light of day, ~~to~~ our consciences
will say to us, men even in the dark-

est hour of our fortunes will say of
us, & ~~God will~~ X. in the presence

of the world will say for us: Thou
hast glorified God! That is better

than the ^{rank of the sinner, or} marble of the sculptor,
The memory of the just is blessed.

35 Secondly: if we would glorify God
in all that we do, it will not suffice
that we give our energies only to what
we call business. ~~Its methods~~ It is
the tendency of our nature to forget
that from which we are dissoci-
ated. We must then not only be
doing what God approves; but we
must be cultivating acquaintance
with Him.

The power of the Xⁿ religion above
that of the heathen religions lies in
the fact, that it declares a personal
God. We do not worship an abstrac-
tion, but a Person. The virtue of
this difference may be seen in the
success of Mohammedanism, which,
invented subsequent to K^t, borrowed
this idea of a personal God & a
living Prophet of His will.

Let us avail ourselves of this ad-

vantage. We can continually drink 36
anew the water of life, & be refreshed.
The Bible is an ever-open fountain
of truth; & it puts us into possession
of the graces that God toward us,
as a letter from one who loves us, freely
mitted & received.

NEWTON, N. J., July 8th, 1875

DEAR BROTHER:—It is the design—as you are aware—and the
wish of the American Bible Society that every family should be the
owner of at least one copy of the Bible. THE SUSSEX COUNTY BIBLE
SOCIETY, as its auxiliary in this county, is designed to be the medium
through which this is to be accomplished.

The undersigned being a committee, appointed at the last meeting
of this auxiliary society, to ascertain as far as possible who are without
a copy of the Bible, ask you to co-operate with them in this work.
If you in your pastoral visiting, or any of the officers of your church,
will take the trouble to ascertain if any persons or families are with-
out a copy of the Bible, from inability to purchase it or for any other
good reason, and will notify either of the committee named below,
you will be furnished with as many copies as you may need to supply
such destitute persons or families free of charge.

Will you give us the benefit of your knowledge of families and
their necessities? and thus greatly aid us in carrying out the designs of
the parent society.

SAMUEL JOHNSON,
FRANK M. HOUGH, } Committee.
JOB WOODRUFF,

But it only tells us how God toward us.
what God's mind is toward us. We have
another means of approach; we may
enter into the very presence of our Maker,

37 by prayer. We may speak to God, as
One nigh at hand to every one of us; &
we may feel His nearness but as we
pray. I cannot tell you how this
is; any more than I can tell you
how it is that ~~the~~ my having eyes
& ears makes you seem near to me
while one without them may miss
your presence; but I know it. I know
it for one thing because I know that
what I ask God in prayer, oftentimes
He grants me. When I confess my faults
to Him, I feel His love. These are keen
realities' to me — and they come from
One whom firing doth not impover-
ish; they are for you as well as me.
Approach to God; acquaint yourself
with Him; these acts glorify Him.

My hearers, the world needs your praise
to God. How it hastens to folly, & sin,

in the mistaken refusal to acknowledge ³⁸
its need of divine guidance. The domin-
ion of conscience needs to be set in the
sight of this age. Who will do this
for men, & for God?

NEWTON, N. J., July 8th, 1875.

M

DEAR BROTHER:—It is the design—as you are aware—and the wish of the American Bible Society that every family should be the owner of at least one copy of the Bible. THE SUSSEX COUNTY BIBLE SOCIETY, as its auxiliary in this county, is designed to be the medium through which this is to be accomplished.

The undersigned being a committee, appointed at the last meeting of this auxiliary society, to ascertain as far as possible who are without a copy of the Bible, ask you to co-operate with them in this work. If you in your pastoral visiting, or any of the officers of your church, will take the trouble to ascertain if any persons or families are without a copy of the Bible, from inability to purchase it or for any other good reason, and will notify either of the committee named below, you will be furnished with as many copies as you may need to supply such destitute persons or families free of charge.

Will you give us the benefit of your knowledge of families and their necessities? and thus greatly aid us in carrying out the designs of the parent society.

SAMUEL JOHNSON,
FRANK M. HOUGH, } Committee.
JOB WOODRUFF,

Glorifying God our Chief Concern

I Corinthians x, 31: "Whether therefore

ye eat or drink, or whatsoever ye do, do all to the glory of God."

I. The doctrine stated.

II. This appears:

1. From the assertion of an enlightened conscience,
2. From the man that follows the neglect of this assertion,
3. From the joy & success that follows its practice.
4. From the joy that follows this.

Improvement

1. Make one main occupation one in which we can glorify God as with God

This will be a great ^{and means} extent decision associations, habits, amusements

