

death. Think of Voltaire saying in his last moments: "Doctor, I will give you half what I am worth if you will give me six months life." What agony must have been his at that moment,—caused by an intense desire to live, while there was very little, if any, expectation!

All these are but poor illustrations of the unutterable misery the christian would experience, if he had a strong desire to get to heaven, knowing what it is, and yet had not the slightest expectation. His misery would be the misery of the lost in hell!

Thank God, the christian has not only the desire but the expectation of heaven! Christianity does more than change our desires. When we become christians, "Christ will be in us,"—not merely to give us an intense desire for heaven, but to give us also a sure expectation that we will obtain it. My dear friends, has "Christ in you" kindled "the hope," i. e. the desire and the expectation of "glory?"

In further dwelling on our text we shall, with God's aid, consider:—

I. The christian's hope of glory.

II. The source of that hope.

First. The christian's hope of glory. There is much contained in that word "glory." It means all that at present inconceivable honor and dignity and splendor that will be conferred upon the christian when, free from the sins and sorrows of earth, he will stand a ransomed creature before the great white throne of God. Of that glory we can now obtain only the faintest glimpses. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love Him." "It doth not yet appear what we shall be." It is our duty, however, to make the best of what we know. Just as much of heaven is revealed to us as we ought to know now, and we ought to know just as much as is revealed.

The *glory* of heaven! what is it? It is *internal* glory rather than *external*,—a glorious character rather than a glorious outward condition. 'Tis true, there *may* be in heaven boundless fields of living green and never-withering flowers,—there may be noble forests filled with winged creatures of beauteous color and form rejoicing in the mellowed light of a never-ending day,—there may be beautiful slopes covered with green, on which the glorified sit as they sing the praises of the God of redemption,—there *may* be glassy lakes reflecting the glory of God,—these things *may* be, for aught we know to the contrary, in the "new heaven and the new earth;"—but external glory constitutes not the grand glory of heaven. The glory we hope for is spiritual glory. Let us look at a few of its constituent elements.

The glory of heaven is the glory of perfect holiness. Sin does not enter there to stain and destroy. Holiness is stamped on every soul. There each shall look into his inmost

heart, and find only purity. There each shall look around in every direction and find only purity. God is said to be "glorious in holiness,"—and the glory of the redeemed will be likeness to God in holiness. The sinner may see no glory, no beauty in holiness, but after all there is no glory like it. There is glory in nature around us,—in the still and glassy lake,—in the clear blue sky, in the bright noonday sun,—but there is infinitely greater glory in a perfectly holy soul,—bright image of the eternal God! Oh! if this is so,—if the glory we hope for is the glory of holiness, why is it that now we take such a delight in sin? Why is it that we do not strive more earnestly to be now what we hope to be hereafter?

Another element in the glory we hope for is perfect love. There is glory in love even as it is displayed on earth. We see David in tears, and hear him crying: "O Absalom, my son, my son, would God I had died for thee, O Absalom, my son." There is an attractive glory in that love. We see a long list of martyrs willingly submitting to death, and all from love to Jesus. There is glory in that love. Or to refer at once to the perfect type of love,—we see Jesus coming to this earth, and suffering and dying for sinners. There is great glory in that love. One element of the glory of the redeemed will be perfect love. There we will see God and love Him supremely, sincerely, ardently and forever. There, too, we will love each other with a pure and perfect love,—"no fear of idolatry, no envy to corrode, no selfishness, no deceit." My friends, if the glory we hope for is the glory of perfect love, why is it that we do not strive to love our God and each other more now? Do we wish to be and to do hereafter what we will not be and will not do now?

Other elements in the glory we hope for are truth and justice. I need not, however, enlarge. The glory of heaven is made up of the divine principles of holiness, love, truth, justice, in perfection. The glory we hope for is perfect likeness to Christ, and what is Christ but perfect holiness, perfect love, perfect truth, perfect justice? It should ever be remembered, therefore, that the glory of heaven is only the perfection of those divine qualities which we ought to possess here, and in which we should grow day by day!

This glory the Christian *hopes* for. The hope of future glory is very valuable to the christian in the present state. St. Paul says "we are saved by hope," i. e. we are sustained by hope. Our trials may be severe, but the hope of future deliverance enables us to bear them nobly,—the night may be dark, but the hope of a coming morning cheers us,—the sea may be rough, but the hope of soon reaching the quiet haven and the loved ones of home sustains us. Hope is a grace peculiarly fitted for this world of griefs, and tears, and trials. In heaven there will be no need