

drink, or whatsoever ye do, do all to the glory of God," is the command of the Holy Spirit. Love to God is the highest of all motives, the first and greatest commandment. The Westminster Catechism is right on this point, man's chief end is "to glorify God and enjoy Him forever." The glory of God is the purpose of our lives. Jesus says: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The second motive is like unto the first, gratitude to Christ for dying to save us. Were there no command on the subject, this motive should lead every renewed soul to do his utmost to win souls to the Savior. This motive animated Paul and the apostles as they rejoiced in being counted worthy to suffer for Christ's sake. In view of what He has done for us, it were base ingratitude not to strive to bring the world to Him to crown Him "Lord of all," who wore a crown of thorns for us; to live for Him who died for us.

The third motive is love to man. This rests on love to God. "We love Him because He first loved us," and we love our fellows because He first loved them. We are to love men not because they are lovely, but because God loves them. I had an only brother who died when a boy and far from home. One of the last things he said was, "Tell the folks at home to be good to my dog." It was a miserable cur and always in the way; but the love of the dead sanctified the dog in our eyes. No more was he regarded as in the way; no place was too good for him to lie, nothing was too good for him to have that he could enjoy, and no service human beings could render to a dog was not rendered to that miserable cur, for the sake of the dead. However base and unworthy men may be, we are to love them because God loves them, and we are to see in every man material for a star in the Redeemer's crown, and a means whereby God may be glorified. And we will care no less for a man without God, because his body is well clad and his mind well trained. Our love to Christ should hallow in our eyes all for whom He died.

The fourth motive is obedience to Christ. The command is clear and plain: "Go disciple all nations, baptizing them," etc. And "Go" includes sending; for "How can they preach except they be sent?" We must obey our marching orders, as the Iron Duke well said. When the Pharisees stopped the healed man carrying home his bed on the Sabbath from the pool of Bethesda, and demanded why he thus violated the Sabbath, his one reply was, "He that made me whole, the same said unto me, Take up thy bed and walk." Whatever He that made us whole commands, let us do.

These four motives, then, and those that are corollaries to them, but no more. Whatsoever is more than these cometh of evil, and doeth evil. But it may be said that people will not give from these motives, and we must use others—is that true? No Christian will admit that such motives do not influence him more than any others. The Master said, "If ye