

tianity at home and in spreading them throughout the earth,—you have emphatically “made to yourself friends of the mammon of unrighteousness”; and though others will have your wealth among them when you die, you carry with you that which, in its unspeakable blessedness, endureth forever. It is one of the great principles that should guide and impel you in the use of the world, that you are not therein running a course which comes to a dead stop in death; at which time you begin another entirely different, and with dissimilar objects and issues; but, on the contrary, that this is the race of which that is the goal—this is the training of which that is the enjoyment of the results—this is the warfare of which that is the resulting victory and peace—yea, that this is the vestibule to the Lord’s people of His heavenly temple.

The sum of our message at this time is, that we are required by religion not to go out of this world, but to dwell in it and to use it—that all parts of our nature are to be exercised in it—that there is a place for the exercise of all physical functions, of all intellectual energies, of all spiritual and moral qualities; and, therefore, that religion is emphatically a necessity of this present life, that we may do all well. Further, that this world can be used without being abused, only by active consecration to its Lord—by moving in it under the guidance and impulse of sound principles—and by making it subservient to a higher life here, and to the obtaining of heaven hereafter. Therefore, there is something obtainable by us all, which endureth forever. “The world passeth away, but he that doeth the will of God, abideth forever.” Let us do His will in the order already described, beginning, continuing, and ending in Christ, and the result will be the gracious indwelling of the Holy Spirit in us as his temples on earth, and this consummated in the full enjoyment of our Father’s house of home and of worship above. If the world be used as the place and sphere of our education for that ultimate home, we shall be in little danger of abusing it. As a pilgrimage—a voyage—a journey—a scene to be used while it lasts, but which is passing away,—the world may be made a blessing; but to treat it as a home, to live in it as such, and to confine our culture and our enjoyments to it as an end,—this is most grossly to abuse it as God’s gift. “Godliness hath the promise of the life which now is, and of that which is to come.”