

in this way and by this means glorify him. It is our duty to praise him, to pray to him, to contemplate his character, to worship, adore, honour, and serve him with all the powers which we possess. Whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. It is by knowing God, by loving him, by doing his will, and by making known to others his loving and lovely character that we answer the end of our being.

For any man to seek his own good, his own happiness, or his own honour, as his chief end, is displeasing and dishonouring to God, because supremely selfish. Man's chief end then is to *glorify God*, but *what is God's chief end?* This is an important question, and we have no difficulty in giving a distinct answer. God's chief end, as far as we understand it, always has been, is, and ever will be to *glorify himself*. The very reason why it is right in man, and in all other moral creatures to seek the glory of God as their chief end, is the reason why the supreme and ultimate end which God has in view in all that he does is the promotion of his own glory.

This will appear evident to every one on a moment's reflection. God is supreme; he is independent, and infinite in every natural and moral perfection. He is of infinitely more importance than all other beings put together. Indeed all creation is as nothing compared with the uncreated Jehovah. He is essentially everywhere; he is absolutely eternal, invisible, and dwells in unapproachable light. His understanding is infinite, all his excellencies are infinite. His understanding is infinite, because he fully comprehends and understands himself, and he has a perfect knowledge of whatever is knowable. The thunder of his power, who but himself can fully understand!

The material universe is the workmanship of his hand; he called it into being; and all finite minds were made by his infinite unmade mind. He upholds all matter and all mind by the word of his power, as well as brought them into being. He sustains all, he governs all, he rules over all. Now, if we look at his absolute independence, the close relation which he sustains to all moral beings, — their dependence upon him every moment for the prolongation of their existence, their powers and faculties, we see the obligation under which they are laid to glorify him. The infinite perfection of his moral character lays all moral intelligences in all worlds under everlasting obligation to give unto him the glory which is due unto his name, and makes it right and necessary in him to