No. 21.
On doing all to the glory of God.
At Mrs. Fotheringham's, March 28, 1819, afternoon.
At Lexington, April 15th, 1819, afternoon.
At Dedham, May 22, 1819, afternoon.
At Mrs. Gray's (Rox.) May 16th, 1819, afternoon.
Waltham, May 30th, 1819, afternoon.
Mrs. Wadell's (Bost.), June 13th, 1819, afternoon.
Mrs. Peirce's, June 30th, 1819, afternoon.
Mrs. Palfrey's, July 14th, 1819, forenoon.
Fenwick's, Aug. 29th, 1819, afternoon.
Salem, Dec. 19th, 1819, afternoon.
Mrs. Greenwood's (Bost.), Jan. 23rd, 1820, afternoon.
N. York, Feb. 27th, 1820, forenoon.
At home, Aug. 6th, 1820, forenoon.
At Nantucket (Mr. Andrews), Nov. 26th, 1820, forenoon.
In Boston (Thursday lecture), Dec. 21st, 1820.
At Quincy, August 26th, 1821, afternoon.
At Medford, June 8th, 1823, afternoon.
At Baltimore, Oct. 15th, 1826, evening.
At Dr. Shanning's (Bost.), July 29th, 1827, forenoon.
At College Chapel, March 15th, 1829, afternoon.
At home, June 16th, 1833, forenoon.
I. Corinth. x. 31. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

There is scarcely any subject, on which our thoughts are more liable to be confused or indeterminate, than on the nature and character of Deity, considered as influencing our motives, or as guides to action. As the view opens upon us the mind, if not guarded in its operations, is bewildered by the wide extent, which spreads before it, or unable to retain the full exercise of its powers at the sublime height to which it is elevated. We do not, as on other subjects, commence with plain and indisputable principles, as we proceed examine, at every step, the former of the ground on which we occupy, till we arrive at results which command our confidence, because they have been deduced with clearness and with caution. We are contented with general and indefinite notions which are adopted rather as a refuge from the perplexity of enquiry, than as the resting place to which reason and religion have brought us. The vague use language favors the illusion. Words, the meaning of our
whatever it may be, we stop not to examine, are
substituted for thoughts; & it is so much easier to
pronounce the word or custom has appropriated
to a particular topic, than to carry on the proc-
ess or to detail the result of our ideas, that we
frequently deceive ourselves by supposing that we
have added something to our knowledge or our prin-
ciples, when we have only repeated the language
others have taught us.

The subject suggested by my text is one, which
perhaps, if we will confess, the truth, our notions are
so far removed from our understanding as to render
us usually wandering & indefinite. We need, conse-
quent, but consult the connexion in which the passage stands
to learn that it contains nothing but what is per-
factly clear & intelligible. It was the object of
the Apostle to dissuade his converts at Corinth from
participating in those feasts, & the Gentiles around
them celebrated, in honour of their idols. This he does
not because he esteems the idol, or the offerings to idols
to be in themselves any thing, he have any power or ef-
sicacy, - but because, by uniting with those who sacri-
fice to demons, they seemed to profess a fellowship
in their superstition, & to encourage & patronise what their
religion taught them to pity & to shun. - The ide-
atious Corinthians might consider it as a pledge of atta-
ment to their cause: - in the same way as, among them,
when we eat the bread & drink the cup, of blessing, in con-
memorization of what Jesus has done & suffered for us, we profess our gratitude & allegiance to him, a promise of fidelity to our own name. It was not that there was anything criminal in eating the sacrifices offered to idols, more than in eating other food. But that it might have an influence hostile to the worship of the one true Jehovah. When the feast was spread, if it was told to the guests, "this is offered in sacrifice unto idols," then says the Apostle, "eat not, for his sake that showed concern for conscience sake." He then declares the very just & rational exhortation, "wherefore, therefore, ye eat or drink, or what soever ye do, do all to the glory of God." - i.e. even in your habits of daily intercourse, with the Gentiles be cautious, that you do nothing which may be detrimental to the due worship of that God to whom all the duties all the energy of your devotion, is to the honor that religion whose cause you have espoused. We see therefore, with what peculiar propriety the Apostle introduced the precept of the text at the close of the reasoning with which he had engaged his attention. If now we proceed to enquire, more generally what is meant by the glory of God, I answer, that it has different meanings in the different connections in which it is used. It is an error, as preposterous as it is common, to attach to scriptural expressions some simple signification; that perhaps a very misleading one, & then to suppose that on eve
occasion is in every connection. As a point more than another sense in which we have previously assigned to it. The

prophets mean the manifestation of the

divine power and presence, as when Moses earnestly prays,

"I beseech thee, show me thy glory", at the time in

the midst of relentless persecution; and again, when

the glory of God." Thus the cloud by day of the pillar of

fire by night, and the manifest presence of the ark are sometimes

spoken of as the "glory of God." When David falls

prostration before Jehovah declares "The heavens declare the glory of

God," really he means that the worlds still over our heads tell

us of the infinite majesty and holiness of Him whose feet

supports the unceasing march of His revolution.

Jesus says to Martha: "If thou hadst believed thou

shouldst have seen the glory of God;" i.e., an instance of

nine points in raising streams from the dead. Sometimes

the expression refers to the future inhumanization

"as when Paul says" and refers to the idea of the glory

of God." Sometimes it seems to denote the

manifestation of the divine attributes, as forming one section

of the whole. But the idea of giving glory to

God a form use to signify the mention of Jehovah

to express his majesty and sovereign power over his

people.

It appears, then, that the expression "glory" as

and every sense, has various significances in various places. Its meaning with regard to us,

considered as a guide to moral conduct, may be better

explained, as we proceed to consider, it, in what may

noted we may glorify God, how the actions of man are

connected with the glory of Deity?

Here, perhaps, it need scarcely be observed that

one may not suppose that any thing in this man

has done or can do, can in the most minute degree increase the glory of Jehovah. It is not for our

whose strength is weakness, whose nature is finity.

Son's love, therefore, is weakness, whose nature is finiteness.

Propose best aspirations are expressed by employing

him, to imagine that he can contribute ought to

swell the perfection of weakness of the infinite, the

fulfilled to make more bright the radiance with which

the throne of Consequence, nor one tribute to

the offerings of man meets the claims of the

laws, than are the glories of God.

1. We may do it by acts of faith, and sincerity, for

by these we manifest our sense of the perfections

of Deity has written his majesty, majesty of man

on the universe, are the lines of his love. For

therefore the lines of his love. For

true. "The unamusing path of the God

who sees, his heart to us, and to us, every

"And which is impossible to the ruling

wise, since we have not, in the midst of

the world, the wisdom of the saints;"
explained, as we proceed to enquire, 1st., in what manner we may glorify God; or how the actions of man are connected with the glory of Deity?

Here, perhaps, it need scarcely be observed that one may not suppose that any thing, nay man has done or can do, can in the most minute degree increase the glory of Jehovah. It is not for a being whose strength is weakness, whose nature is frailty, whose best aspirations are enfeebled by imperfection, to imagine that he can contribute ought to swell the perfection or happiness of the infinite, eternal God. Earth has not one ray of what it may send forth to make more bright the radiance which encircles the throne of Omnibene, or one tribute on the offering of which costs the glory of the Supreme. How then may we glorify God?

1. We may do it by acts of faith and worship; for by these we manifest our sense of the perfections of Him who claims the homage of our hearts. The lines, in which the Deity has written his wisdom, majesty, and mercy on the universe, are the lines of his glory; and when with the heart of gratitude and the eye of adoration we trace "Ye unwavering footsteps of the God Who gives its lustre to an insect's wing, And wheels his throne upon the rolling worlds," then it is that in a strict and proper sense we glorify the Supreme Majesty of Heaven and earth. Not these...
tribute of praise, however humble, is a revere of any importance to
God, and are we to suppose that the latter shows delights in the mere celebration of his perfections
as an ultimate end. It must surely be a grossly unworthy conception of the character of our Saviour, to lead us to represent him as a God of whom we are to demand everything, to expect everything from him, to demand an immediate answer to our supplications. He who is so just, so good, so great, so wise, so powerful, so beneficent, who could demand such a thing of him? It is absurd to imagine that a perfect God should be expected by the imperfect of his perfect works, or that he has
when his own glory as the object of the principle of final
of all he has done or will do. No, when we
our tribute of praise & our hearts are elevated with the
aspirations of gratitude & adoration, we do not hope to
the felicity of Him who is the source of all
bility, no do we suppose that the exercise of our de-
strike a blow at our Saviour, & thus, by putting us in a
position of false eloquence, we can do nothing more, to manifest our sense
of the glories of the Moniment, to show that he is

we have and the brightness & perfection of Him
fully & perfectly. We cherish in our own breasts
may be our communicable to others, those
sacred feelings & give us the deepest sentiment of
the greatness & majesty of Jehovah. In this way we
may give our God on occasions as numberless as these.
our subject is to think of him. It is an exercise of

The heart not knows no limits of time & place,
so it be amidst the solemnities of the house of
the altar of the sanctuary, & on the honored
circle of health & happiness, (whether it be among
warm affections of binding sympathies of society,
the solitude of the wilderness,

whether it be in the freshness of youthful
or when the mists of age has shed its mist on the
head,) still in every place is not every time the soul
may find the theme, of the Creator's glory over our
full, ever inexhaustible. There is not an
object of beauty, or utility, or happiness in the
world of nature around us, not an object of a
thought that manifests it elevates our soul, our
mental faculties, not a truth, or a fact
of a whole, that shines in celestial light

in the pages of revelation, that does not yet
its tribute to our soul an offering to the glory of
the most High. To the Jews, the various events
has not occur in the C. T., animating them to show
the Mightiness of the God of faith & friendship
a peculiar & appropriate grace. They were emerson
with nations, among whom all the strength of feel-

and fear & hope might seem it was wasted in the
work of their own hands had made, & the badges

of our thoughts by not their own hand & own
grandest overflows, whose majority humbled, whose
insolence confounds us—saves them from the
connexion with moral qualities. Instead of exciting
our confidence in this or the animation of hope, they
could scarcely be deemed with other feelings than
those of terror, or at least of fearful uncertainty.
With what should we think of Connexion if
more not its operations guided & its might directed
by infinite wisdom, goodness, none of the
powers? And what would be a donation on
our bound, were it not the government of eternal
justice, of infinite love, of mercy? The moral
positions are those who peculiarly constitute the
unchanging, unchangeable, unchangeable, of
Lorah's glory, through models past
away. & visions of worlds are who knows them,
remains of our knowledge of our gran
diments, if we feel our littleness of our gran
doms, if we feel our littleness of our gran
of praise to Him whose name alone is holy. The
ings of praise to Him whose name alone is holy. Our
ing in a high, sublime sense, are glorified by being
what he requires us to be, pure of heart: Good in our,
we glorify God by moral rectitude by being
of the means of doing good to others. "If the
selves of the means of doing good to others. "If the
our says the favour "my son, this glorified. that he be
says the favour "my son, this glorified. that he be
duced in infinite love, embodies perfection. Eternal
form, it is true a character, bounded
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The Redeemer of men, in the form of Jesus, comes to his Father, and exclaims, 'Thou knowest, Father, they have no part in me.' The presence of his Servant is his God, says 'Shall I find thee on earth?'—why?—because 'I have set the world at liberty, there hath given me to do.' God is not glorified by the world. In the world, as the mouth of God, there is something that is not God's word. If God's Word has been set up, then there cannot be any glory in the world. The inanimate parts of nature are to glorify their Maker, because they answer in moral improvement, in religious improvement, that which is accomplished. The sun speaks the praise of the creative power, while the earth joins in no more than the moon. All this is not the answer of the earth. The sun is the star of heaven, but is not the hand divine. It is not the same as the sun, or the star.
it a sense of the word, with respect to events. Those who are connected with the collective intelligence and carelessness of each to form moral and religious ends, and constitutes the source of moral and religious order, with all its arrangements. Hence it seems to have been created.

Such are the principles by which a true and stable sense of the way of God may grow.

II. In what sense may the glory of God be the end of our actions?

The principles which govern the conduct of men are firm and efficacious. In whose thoughts of actions vigorous and pure, are in most cases necessary. Though they exert an unceasing influence on the kind of our actions, yet of their agency in any particular instance perhaps he is himself conscious. The whole mind is formed under their predominance, and are not immediately recognized as the origin of each individual action. To whom he is prompted. Many individual motives occur. By the excitement of which he is the moment inspired, without thinking of the general principle on which is in fact ultimately given to his conduct. Thus the mind of the man who serves his country with fidelity and zeal, will dominate his habitual course by the promptings of patriotism; yet has often he will be moved to counsel or to act when other things than those of being good to his country are immediately present to his mind. But it is with the glory of God, in any case of human
of doubt concerning conduct, be not the result of
a fallible direction to the consideration whether the
action be such as will glorify God. With the
reasoning, the conscience, the spirit of the
person, by consistent with the principles of true
religion, of which the end is to serve God and
man, or is it to his Maker. If it be not, how
ever good what one may have done, we must
overcome, enough to reject it; fearlessly, without
fear, but under a sense of the strength of the
moral principle. In this way, the duty of our
life should be the sublime end of the human life; it
should be the guiding star shining in the starless
night, a star which sometimes it may be lost for
the moment, but which, as long as it be served,
there is a corner of a star. Such, friends, Sabbath
to be the means in which we may glorify God, and
such the sense in which the people are to be
proverbial. We are to cherish the spirit of pray-
and for the honor of God. I mean not to call it a
prayer, for the sake of prayer, but to call it a
prayer, for the sake of principles. True zeal for the
honor of God is not zeal for virtue, but zeal for
honor of God. In the pursuit of virtue, it is one of
the things that most, how to maintain the spirit of
pride and the feelings of reverence and adora-
tion, of love, of purity, and of submission.

Habitually be fixed upon, it, an adoring eye;
and be lost to it for direction. It guides him to
the upper world, to the rest, that remains for
the people of God.
they have become moral agents, may by a long
ages & ages before they had an existence. But is
able that He, to whose glory this shocking sacri
cation is necessary, can be an object of rever
cious worship?
Or is it possible that 
Bible they have found such a doctrine? - a doctrine
that shews us our burden to think of? - a doctrine
makes our souls' shoulders to think of? - a doctrine
from this it is in ground

Paul Good

John Mason

All this is done.

One kingdom of the earth. Or the earth.

These are the invention of man. - from 

it is in ground

Paul Good

John Mason

All this is done.
not to glorify God by mere professions, however ardent and frequent, or by the intermixture of animation in the service of what you believe to be religious truths, this is the aim of faith. Fidelity to forms or details, minute distinctions, will be sufficient to enrol you among those whose devoted desire is for the honour of Jehovah's name.

But when you have bowed your every thought, and the will of Heaven, when you can command your passions into silence before the majesty of religion; when you walk in the steps of your Saviour, and habitually place your heart under the tuition of the Spirit of the Church; when all your feelings of reverence, of adoration, of love, of purity gather around your meditations on the character and operations of God, then you may be that not is worth more than worlds can give.

Animating consciousness that your life speaks,city, of powerfully, of majesty, the glory of the Most High.

Feb. 1819.