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THE WORD OF TRUTH.

A SERMON DELIVERED BY RT. REV. BISHOP WILSON,
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"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that holy SPIRIT of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."—
BPH. I, 13, 14.

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[*Printed from Shorthand Notes, revised by the Preacher.*]

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THE Epistle written especially for the benefit of the Gentile world is careful to distinguish between the chosen people, Israel, and all others. In the first part of the chapter the Apostle gives a special statement of the relation sustained by those to whom the gospel first came, and who first received it; and, in the verses which I have selected for my text, he declares the special process by which the Gentiles also became partakers of this salvation. The 12th verse is:—"That we should be to the praise of His glory who first trusted in CHRIST." The 13th verse is:—"In whom ye also believed"—winding up with the expression which indicates the end of all the process—"Unto the praise of His glory."

In both cases, in all cases, in all time, *the process is the same*,—faith in CHRIST, "in whom ye also believed"—faith in CHRIST as the expression and embodiment of the WORD OF TRUTH, which is "the gospel," "the glad tidings," "of your salvation." "Faith cometh by hearing and hearing by the WORD OF GOD," and upon the reception of the truth and belief in CHRIST there is the seal set of the HOLY SPIRIT of promise; and the whole process results in the

final "redemption of the purchased possession unto the praise of His glory." Of course, the one theme of NEW TESTAMENT preaching and teaching is CHRIST—it all centres in Him. The explicit and manifold assertion is made that He is THE TRUTH, and that He is our salvation. Nothing is allowed to take the place which He holds in this economy of grace, nor is anything allowed to come in, *in aid of* CHRIST. He is all-sufficient; and faith in Him, in Him alone, is declared to be the one condition of our salvation.

It is often objected to it, first, that "faith" is simply another word for *credulity*, which is a token of a weak mind; and to receive a thing upon hearing simply, is to violate our own conscious integrity of nature; and then it is affirmed that a man's faith is not of his own creation, that he cannot help his believing.

Neither affirmation accords with the truth as it is revealed in God's Word, and in the constitution of our nature. There is an original and normal connection between *hearing* and *faith*, which I have no hesitancy in saying would have remained unbroken, but for the violation of the integrity of our nature by sin. The reason we do not believe when we hear a thing stated, is because, first, we have become conscious of *our own* falseness, and, secondly, we have learned therefrom to doubt the integrity, soundness, and truthfulness, of *others*. Put human nature, and human character, on their original footing, make them what they were intended to be, and that old relationship between implicit confidence, and the thing stated for reception, would be restored; and there yet remains so much of it that the *word of truth* demands assent and consent and submission. It does not wait for proof.

We mistake very often as to the *nature of truth* itself. A man would tell me that a proposition in geometry is true, undoubtedly and undeniably, but we do not know it to be true until we have proved it. That is so. You may state a theorem in geometry to me, and, at first sight, it may seem to be a very contradictory thing. I may not receive it till I have gone through the whole process of demonstration, and then my faith in the conclusion is just in proportion to my faith in the accuracy of every link in that process. If I doubt the soundness of my analysis, or synthesis, I doubt the conclusion. If I doubt the soundness of the reasoning

which has determined the proposition long before my time, then I doubt the ability and competency of the man who stated it.

But you cannot do that with THE TRUTH; it does not come that way. THE TRUTH, by the very necessity of the case, is *self-manifesting*—not in the same sense, exactly, and yet after a sort, that your axioms of geometry may be. But, if you state an axiom of geometry to an untutored mind, he will not know whether it is true or false, for he has not entered into that range of things at all. You may tell him that “things that are equal to the same thing are equal to one another.” That is all right in *your* mind, and you do not need any proof, and it cannot be proven—it is a self-evident proposition; but it is not so to a man who does not know what you mean by ‘things being equal’; you have to enlighten him up to that point, first. But, the statement of this BOOK is literally correct—“Faith cometh,” not *upon* hearing the WORD OF GOD, but “*by* hearing.” When a man hears the WORD OF GOD, as such it COMMANDS his faith. That is the attitude taken here; and that of necessity must be *the truth*—the truth abstractedly, if you choose, original, underived, the truth of all things, of all relations, of all movements—the truth as it comes to the ear, eye, mind, conscience, prepared to receive it, made to receive it.

Take a moral statement, an ethical truth,—you do not appeal so much to the man’s *understanding* in relation to it. You may argue with him for ever about it, and you have not got to the ground and bottom of it, and you never can convince him it is sound unless it touch his *conscience*; and, when once it has stirred the conscience into activity, he may desire to disprove it, and argue against it, and do his utmost to get rid of it, but it adheres to him—it inheres in him from that time forth.

That is the distinction that is made, and has to be made, here, between the word of man and the WORD OF GOD. When GOD speaks, He does not speak in the forms of human utterance simply; He does not come with proof, and argument, and demonstration. He speaks, as He did in HIS SON, as ONE *having authority*, and the appeal of that authority is to the subordinate mind, which must receive from the higher source the thing that is necessarily true, because it comes from Him. If I come to you with a proposi-

tion from this Book, and state it upon *my* authority, you are right to demand the proof. I have no authority to bind your conscience; and I have no inherent truthfulness of character, and no power to constrain the consent of your mind; but when I come to you with the simple statement that GOD has made, I have only to say "THUS SAITH THE LORD," and that ends all controversy.

So when you look through these NEW TESTAMENT Scriptures, you find very little of argument about anything that lies at the basis of our moral and spiritual nature. Some of the later processes and results are argued from the original facts, as necessary outcomes, necessary corollaries, it may be; but the original and primal truths, on which our salvation depends, and which GOD has revealed to us, are not argued at all. As Paul says, they are *manifested*: "By manifestation of the truth commending ourselves to every man's conscience." You find accordingly, that all through these same Scriptures there is *no hesitancy*—never an expression of *doubt* in the utterance of the truth. It is always spoken out with the confidence of absolute conviction. It is always uttered as by the authority of GOD. These men do not stop to answer or argue the question—What is truth? They do not allow anybody to put that question to them. They assume that they have the truth, the final truth, THE TRUTH, by which all truth is to be tested.

It is true that they do not take up the mere shards, and fragments, of fact, and law, and principle, that lie scattered around in this composite world, and in the worlds that lie outside of them, and attempt to construct a system which will include the whole sphere of scientific, physical, truth,—natural truth they call it; but they give you the body, the basis, of spiritual truth, on which the whole depends, and teach you most emphatically that no truth can be scientific truth that is not tested by this higher truth. If it comes into the light of this, it must there be demonstrated to be true, or false; and if it shall not stand the test of this final truth it is necessarily false, and to be excluded from the life and thought of men.

Mind you, we do not challenge controversy with men on these points. JESUS CHRIST never set himself to argue with the world about these things. He simply set Himself before men, and

said:—"I AM THE LIGHT OF THE WORLD"—that was all—"Bring everything to the light. I am the light of the world. Do not attempt to test me—you might as well test the sun, to know whether it does give light, or analyse its constituents, and determine whether its light is false and flickering, or abiding, steadfast, and true. I am the light of the world—put everything in that light, and test it, and if it does not stand the scrutiny of that light it is a *lie*; and it is to be cast out."

That was His appeal to the world, and none of the men He sent out ever dishonoured Him, or degraded His Gospel, by any other position, or the assumption of any other method of treatment of the case. They simply held out CHRIST crucified; they simply manifested the truth; they simply required obedience to the truth; they demanded that men should test all things by this truth; and when men would not, they simply said: "If our Gospel be hid, it is not because there is no light in the sun; it is not because there is no power in human nature to receive the truth, if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of CHRIST, who is the image of God, should shine into them." That is the whole method of treatment,—a perfectly simple one, a perfectly sufficient one, I dare to say.

I never yet found a man so utterly without conscience as that the truth manifested to him did not stir that conscience into some sort of activity. It bewildered him at first, amazed him, startled him, made him conscious that there was something that he had not comprehended entering into his life; but it compelled assent, in so far as it made him conscious of guilt in putting it away from him; and when it works in this sort it simply puts a man on his natural, rational, ground of enquiry—to go back and see what it is that has stirred and moved him, what authority is thus laid on him, what light is thus searching into the chambers of his heart, what are the disclosures made by this light, what is to be the result of those disclosures, what is to be the end of the whole process.

You will easily see from this synopsis of statement that our Gospel confines itself of necessity to first principles, excluding

none of them. There are no omissions. It is not only *a* word of truth; but it is *THE* word of truth, and the only one, and by it all that claims to be proved is to be tested; and it makes a complete and exhaustive statement of the truth of GOD, and GOD's works, and GOD's relations to His works, and GOD's relation to men and to conscience and mind and life. It leaves nothing to be desired in these regards.

I marvel sometimes at our own stupidity about such matters. *The natural thing would be that which the Gospel sets before us.* In the perversion of our nature, we are eager to find some way of offsetting the gospel, and disputing its very premises. There are men who would dispute that two and two make four, from mere intellectual obliquity, or desire to find some obliquity in others; as there are men who will dispute the fundamental proposition that men ought to be true, because they want to get rid of conscience; yet the whole process is grounded on this simple fact, that there is a necessary connection between the truth of GOD as stated and the faith of man as the recipient of that truth.

We overlook oftentimes the emphatic point in many of these statements. We read *Paul's* letters; it is *Paul's* testimony, *Paul's* reasoning, *Paul's* conclusion. Laying aside the question of inspiration altogether, (on which I do not propose to enter) I deny it! *It is not Paul's!* If Paul became what he claimed to be (and that is all it is necessary to affirm) everything that he speaks out of that new nature, and new character, comes with the vividness and conviction and authority of the TRUTH OF GOD, and it has just that claim on our faith. Paul himself never came to men, and claimed by any process of wisdom of speech or thought to constrain their faith and their obedience. He never came saying "I know these things, I proved them all, I have gone through the whole demonstration, I can demonstrate it to you." He simply told them what GOD had *done for him*; he knew it; and there was not a conscience, from Agrippa on the throne down to the meanest of all the heathen who heard him, that could resist the wisdom and power with which he spoke. He says himself: "I was with you in weakness and in fear and in much trembling." His personal attitude was one of self-abasement; he did not recognise any authority in his person; but he said "My speech and my preaching

was in demonstration of the SPIRIT and of power." Always he claimed to preach with the HOLY GHOST sent down from heaven.

I may add that feature that the truth of GOD, the Word of GOD, the word of truth, is never spoken without that SPIRIT.

Light does not come in its single, simple, form to earth—it is always accompanied by what men call heat-rays, and it is very questionable if you ever get light without some measure of heat; and the WORD OF TRUTH never comes without the heat of the SPIRIT. GOD always works in that way. He is not going to do an imperfect work! If He gives truth, He gives it so that it may be *known as truth*, and he has got His agency provided and at work, by which it may be demonstrated to the conscience—the true recipient of truth. And so you find many forms of expression in the NEW TESTAMENT that are sometimes puzzling to men when they search deeply into these things. You say we are 'saved by faith' and 'walk by faith,' and so on. That seems very simple, and it looks like just the sort of attitude that a child-like mind would take towards a statement made on authority by someone more matured and experienced. But then we claim manhood, and we ought to have something more than the child-like attitude of mind to give us assurance of these things. We have intellectual natures, capacities of knowing and we want to know.

Now if you look into these Scriptures, you find that the commonist word next to 'faith' is 'know.' Paul uses the two almost interchangeably. He speaks of the *excellency of the knowledge* of CHRIST. You would not be guilty of the folly of supposing him to mean, that ordinary knowledge that a man might pick up of a traditional statement. Anybody could get that. That was not his *knowledge*, and that has no special *excellency*. I have met many men thoroughly posted in all the details of CHRIST'S life,—for aught I know Ingersoll may be,—yet having no conception of the *excellency* of that *knowledge* at all. But Paul uses it with all the intensesness of meaning that he attributes to the profoundest inner conviction, to the personal consciousness. It is an experience that is not to be gainsaid or denied—"I KNOW whom I have believed." And when he speaks even of things that seem beyond the ken of mortal, even in the light of this revelation, he says "WE KNOW that if our earthly house of this tabernacle were dis-

solved, we have a building of GOD, an house not made with hands, eternal in the heavens." There is no uncertainty about it. Faith never meant *credu'it,* with him ; it never meant the possibility of its opposite, or a process of doubt. He meant simply to say the natural, the inevitable, thing, in the true and normal state of man's nature, when he was brought face to face with GOD's word, was belief in that word and submission to it, and if he did not believe the WORD OF GOD it was not because it was not *truth*, but because he himself was *wrong*—so he says : "If the Gospel be hid it is hid to the lost"—not because it has not authority, and cannot commend itself to, and enforce itself on, the conscience of man—so that the other thing comes up : man *does* become responsible for his belief, necessarily, absolutely.

When our LORD spoke that word which is so inexplicable at times to men who have been accustomed to look at everything in the dry light of intellect : "Except ye be converted and become as little children ye cannot enter into the kingdom of God," He touched the bottom of the whole matter. You have to get away from the perverseness and bias that have been brought in by sin, you have to revert to the child-like state of mind, you have to get the natural tone, the healthy condition back again, you have to put yourself in the attitude where GOD may make His rightful and normal impression upon you ; you have to get to that point where to hear a thing is to believe it.

That is against our current method. We think a man is a fool who believes everything he hears. And yet when you get to look at the thing as it stands you find society is built on that, and if that were not the principle human society would be dissolved. You cannot keep in association with men whose word you are perpetually doubting. Suspicion and distrust are the disintegrating forces of society. Insinuate them into your commercial life and there is a panic and general bankruptcy ; insinuate them into your international relations and war comes up ; insinuate them into your households and feuds arise ; insinuate them into your personal intercourse with men and the coolness and offishness soon show themselves in open antagonism, and they begin to plot against each other ; and for that reason, because it is against all nature and the truth of things, there is so much of Scripture that insists on our forbearing

one another, and forgiving one another, and holding to the simplicity of confidence, going back to *love*, which Paul says beareth all things and believeth all things. It is there that the rightful standing of our nature towards GOD and man is to be found. It is a sad thing, and the sadder because it is so widespread, that the world has got into this attitude towards GOD, which is worse than its attitude towards itself, in its manifold interior relations. We doubt everything that comes from GOD, because it professes to come from Him! Let a man claim a spiritual experience, to have some talk with GOD, to have gone where Paul did, up into the third heavens, to have had the heavens opened, and the light flashed through on him, and the splendour of the supernal glory made manifest to him—and we begin to look askance, and sneer, and doubt, and question it as enthusiasm, or worse—fanaticism. No, Sir—that is the rightful state of man, and the normal condition; and you are the wrong man, and the perverse man, if you cannot believe those things. They seem incredible to you, because our Gospel is hid to the lost. So it appears, and will appear, to the man who thinks about it, easy and right enough for a man to get back to the point where belief in the word of truth is not only possible but inevitable. Oh, how simple the whole process seems in our Scriptures! “Repent ye and believe the Gospel.” That old word “*repentance*” renders a Greek word that means simply *change of mind*. You have to change your point of view, to get into another sphere where there is better light, see things more truly, have a better understanding of things. When you see yourself as you are, and GOD as He is, and men as they are, you are on the way to thorough *repentance*, and when a man has “changed his mind,” and got it back to its right attitude and position before GOD, when the WORD OF GOD comes to him, he cannot help believing—so, “repent ye and believe the Gospel.” So, our Gospel, the Word of Truth, is well designated—“The glory of your salvation.” That is its character—it is good tidings—and there are no better tidings than that, which puts men back where they ought to be, puts them on the solid ground of absolute trust in Him. It makes them perfectly safe, it makes them easy, relieves them from the perplexities and doubts and ferment of mind, the anxiety of heart, the evil stirrings of conscience to

which they have been subject,—it relieves all that—the man feels sound, true, upright,—the integrity of his nature is restored. That is *salvation*—the man is saved from all his perverseness, and wrong dispositions, from all the evils that follow on it in his relations to GOD and to men; saved from the everlasting consequences of his sins. It is “the Gospel of your salvation.”

I hope I have made myself understood. The thinking man can trace this matter, and appreciate it. The frivolous and careless, who are anxious to find excuse for their disbelief of the Gospel, will not *take the trouble to think about it*. Then there are a great many people who have the feeling that GOD ought to find some means of saving people without giving them any trouble. He is not going to do it. He could not do it if He would. I cannot make a man wise, unless he cultivates wisdom. He is going to be a fool all the days of his life, unless he takes the trouble to cultivate wisdom. I cannot make a man a scholar, unless he will search out the lines of study, and pursue them diligently and carefully. I cannot make a man *a man*, unless he will go to work to build up the elements of his manhood, and strengthen and confirm them and develop them. I cannot put a man *in hospital* and make *an athlete* of him! Get him away from the drugs, and confinement, and foul air,—set him on his feet, to exercise himself, and develop muscle, sinew and bone, and you will make a man of him, physically. If you want to make a man of him spiritually, and ethically and fully, you have to exercise him unto godliness. GOD cannot save him in any other way. Faith puts him where this is possible.

Men do not want to take trouble. They do not want to think over these things, and labour for them. No, Sir; you may believe it, now, and for ever, there is nothing in GOD's universe that is worth having that a man will not have to pay for it *all that it is within his power to pay*. The merchantman seeking goodly pearls, when he found one pearl of great price had to sell *all that he had* to get it. You need not think that GOD is going to save you by any easy process of self-indulgence which you imagine ought to be pursued. That is not GOD's way. You have to believe the WORD OF TRUTH, and you have to hear the WORD OF TRUTH

to believe it. You have to know it to be the WORD OF TRUTH the Word of the living GOD, the Gospel of your salvation.

When you have believed, you are "sealed," Paul says, with that Spirit that sets his seal on the work that has been done. Taking the other form of expression, when a man has put himself in that attitude which is expressed in his faith in the Word of God—naturally, (I use the term in reference to the whole normal relation between GOD and men) the SPIRIT OF GOD comes into him, and takes possession of him. He has believed I say—he has put himself in the attitude for that SPIRIT to come.

Sometimes it takes a good deal of time to bring men to that point of positive conviction, and absolute trust, in which they shall be ready for the reception of the SPIRIT. Christ taught the Apostles for three years, gave them the benefit of His presence, and then they had to wait after the resurrection forty days until His ascension, and then they had to wait ten days. Not until that last moment were they ready; and when they were ready the SPIRIT came into them, in full flood of light and life and power. "After that ye believed ye were sealed with that Spirit of promise."

I should like to say one thing in this connection. *We make a great many tests of Christian life and character. I find but one distinct test in Scripture.* When Paul met certain disciples in Ephesus he asked them one question, and only one. He did not ask them if they had believed. They were disciples, and he took that for granted. They had believed something; what did not yet appear. He asked them one single question, "Have ye received the HOLY GHOST since ye believed?" That was all. They might have been blameless in all other respects: but they had not received the HOLY GHOST; they had not heard that He had come; "and he said unto them: unto what then were ye baptized? and they said: Unto John's baptism. Then said Paul: John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after Him, that is on CHRIST JESUS. When they heard this they were baptized in the name of the LORD JESUS, and when Paul had laid his hands upon them the HOLY GHOST came on them." That settled their Christian status. The process of salvation involves that.

Please to remember it is not a thing that may be dispensed with; it is not an incident of a peculiar form of Christian life. It is *the one thing which a man must have*, and by which alone the validity of his claim to Christian character can be tested and determined. *We* want to know if a man lives honourably, and behaves himself decently; if he keeps his household in order, and maintains a form of religion; if he pays attention to his church relationships, and keeps up the service of the house of GOD. They are all excellent things in themselves, and not to be set aside, but you may have the whole of them and not be a Christian man yet. No man can say that JESUS CHRIST is LORD, but by the HOLY GHOST; the consciousness of CHRIST'S LORDSHIP never comes to a man, except by the agency of the HOLY SPIRIT.

I can conceive it possible that all the conditions of our ecclesiastical life should be entirely changed and that the church as a visible institution, with its temples, and altars, and services, and songs of praise, might be set aside. You must remember that for more than a century and a half, perhaps three centuries, there was not a Christian church building in all the world. The Apostles never saw one, nor their successors indeed. It illustrates the growth and power of our Gospel and its effects on the outward life of the world; but the whole of it might be swept away, and we might be put back where the Apostles were, without any visible form, and still the Church would remain, *in its spiritual quality and power*, intact, because every man who believed would be a partaker of the HOLY GHOST, and that is the one sufficient test.

I confess to some jealousy on this point. There has been such a multiplication of agencies, and such a draft on the outward resources of the world to keep the Gospel going, that we have come to think them indispensable to its success, and its prosperity. We hardly think a man can be *saved* now, unless he has the opportunity given him to go to church, and prayer meetings, and everything of that sort. Throw him out loosely on to the world, to do some work that he may be legitimately called to, call it preaching, or call it your quiet work, and you think the chances are all against him. I do not believe a word of it. His strength does not lie in these outward associations. The power of a man's Christianity does not depend on these exterior agencies.

They may all be taken away, and the access into the open heavens, to the throne of GOD is just as free and unrestricted as ever, and if he has got the SPIRIT of GOD in him, he will look into the face of GOD, and hear His voice, and experience His power, as truly, as fully, as constantly, as if he were living amidst the warm embracing sympathies of Christian communion, and in the household of the faith.

No, Sir,—these men who had to maintain and propagate our Gospel in its first beginning had nothing else to depend on but this; they were sealed with that SPIRIT of promise. That was their confidence as well as their reward. That was their power, and their only power; and they asked for no other.

We have set it aside. We think we can substitute for it other things. We can get the glow of Christian sympathy; we can get the earnestness of outward support from Christian men and women; we can keep up our assemblies through the affinities that bind us together—common tastes, tendencies and dispositions, “the unity of faith” we sometimes call it. We can manage all these things, and dispense with the inner spirit, quality and force of our Christianity.

We cannot do it! You may get the most decent, and orderly, and trained, and disciplined, and intellectual, and cultured, and Scripture-taught, body of men on the face of the earth; you may bring them together in all the intimacy of club life, make them one in their movements and aim, bring all their sympathies together, and weld them and bind them by the ties of which they are conscious; *then you have not made a church of CHRIST*. It does not belong to that order of things. When you have believed, if you have got into the church of CHRIST at all, you are sealed with that HOLY SPIRIT of promise, and that gives the attestation to your Christianity, and that only. That was the seal that determined you were God’s, and nothing else.

How shall we know it? How do I know? Don’t you suppose the SPIRIT of GOD can make Himself known; and He knows best how to manage delicate negotiations of this sort with the human soul, and how to attest His own presence, and assure His own working. If He does not, I cannot help him, nor you;

but put yourself in the attitude for it, and He will make you know. These men never doubted it. And, *without that*, you do not know whether your faith is genuine, or your pretensions to a Christian life are true. You cannot tell whether you do stand rightly related to God, or not; but once be filled with the SPIRIT of GOD, and all the questions, doubts and perplexities are settled, forever. Abide in that faith, and receive that SPIRIT, and you are rightly reckoned among the Saints of GOD.

Paul gives a special function to that SPIRIT, one that is of prime importance to us. He is contemplating our present position; we need just such assurance; we need just such testimony. There is too much uncertainty in the world about us: and there is too much depending on it, to remain in uncertainty. Our inheritance depends on it. The everlasting life; the viewless, and voiceless, agencies of the eternal future lie before us unexplored, and we have nothing to point us thitherward, and give us assurance of our entrance into them, unless we have this SPIRIT, for He is the realization of our inheritance. Paul calls it in another place the "firstfruits of the SPIRIT." We have the beginning of that life in the conscious possession of that SPIRIT. His attestation of His presence in our hearts is the title to our inheritance; and already there are stirring within us the forces of that heavenly life; the airs of the Paradise of GOD are breathing on our spirits, the voices of the eternal kingdom are sounding within our hearts, we have fellowship with GOD through the SPIRIT, and the softened light of that glory, which no human eye can look upon, floods our inmost souls, we have the attestation beforehand, the foretaste, and anticipation, of our inheritance, *the earnest of our inheritance*, until the final redemption of the purchased possession. Excluded from it for a while, we are not left without guarantee of our right in it, and not left without some token of its quality. We have its enjoyments begun in us, and, by and by, when the work shall be completed, and the whole man shall be built up in the integrity of his nature, and we shall be made perfect, through sufferings it may be, the possession will be purchased back; it has been bought for us, and only awaits delivery. It is the "redemption of the purchased possession."

Let us get the selfish idea out of our minds. Even in these high ranges, Paul lifts us up to grander heights still. In the last clause of his utterance it is, not to our glory, but "to the praise of His glory." There you reach the last point which a man can touch, he has come up to a mightier than angel-standing, he has come to where himself is an embodiment and expression of the glory of God, and his life is but God's praise—"to the praise of His glory.

