

"Now is My Soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. *Father, glorify Thy Name,*" (Jno. xii. 27, 28). There, brethren, you see a love to the creature so profound that it passeth knowledge; but yet so Divinely wise as to regard first and chiefly the glory of the Creator. If the greatest acts of the Son are referred to God as their end; how intolerable that the acts of men may be independent of it!

(2.) Plain, then, it is, that the object which God and the Eternal Son have in all Their works, must be ours too—the highest and worthiest, that is, God Himself.

If you are convinced of this, and I trust you are, then you must feel the utter impiety of the Devil's principle—that even in God's service we are to look to our own good first and chiefly, and may use the worlds of nature and grace for this selfish end. God made the universe to be the reflection of His own uncreated beauty, that the rational beholders might glorify Him, as they make permitted use of it; but when such use takes precedence of the original design, and even entirely obscures it, we feel that the order of Nature is reduced to very chaos.

I live in God's world. I enjoy His beautiful creatures. His heavens shall minister to my imagination: His earth and sea, to my bodily needs. His gifts of person and fortune shall all centre in my own happiness and honour; while His honour, if it be recognized at all, shall have but a very secondary place. We should be ashamed to speak so, but we are not ashamed to act so.

I live in God's new creation. He has given me a spiritual life in His Church. He ministers richly the supply of the Spirit of life. His Word displays the glory of eternal life. His Sacraments