

for ever as long as your works are evil. You cannot come near God as your friend at all, if your works are evil. If you would meet anything else than misery for ever, you must become holy: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," (Rom. i. 18.) And "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, Thou art there." (Ps. cxxxvii. 7, 8.)

Thus harmonious intercourse,—continual interchange of loving thought is not possible between the God of righteousness and the lovers and makers of unrighteousness. He saith to them, "I never knew you: depart from me all ye that work iniquity." (Mat. vii. 23.)

III. It is taught that holiness fits men to see the Lord. That which would cause the Son of God to "empty himself," to take "upon Him the form of a servant," so that "he was made in the likeness of man: and being formed in fashion as a man, He humbled Himself and became obedient unto death even the death of the cross," (Phil. ii. 7, 8.)—that which is the final cause of such an inconceivably sublime change is surely no unimportant part of the determinate works of God, which are done in truth." Surely were it possible that the goodness of God could have wrought itself forth without such a sacrifice, the soul of Him in whom dwelleth from eternity the fulness of the Deity (Col. ii. 9) had never been made an offering for sin. But this stupendous offering has been made. It has been made, moreover, merely as the means to an end. What end? What can be the end, the sublime goodness of which shall justify the incarnation, the crucifixion,—the unspeakable burden which bore the soul of Jesus into the depths of the sorrows of death? What end is grand enough to hold within itself the consummation of a glory, which bases itself in the tears and desolation of the King of kings and Lord of lords?

The end to you personally is no other than your holiness. God's goodness would work itself into your soul, that the evil within you might die, and that you yourself might live. It is the high will of God that you should be holy. So far as you, an individual, are concerned in the finished work of Jesus, you have but one duty:—be holy.

*(To be Continued.)*