

(g). Holiness is not mere sectarian zeal. A man may be very zealous for his sect—for his church—defend its creed, its government, and oppose other denominations—and he may be fond of his own minister, of his own church, regular in his attendance, contribute to its support, and after all be destitute of holiness.

2nd. What is it? It is conformity to the great principles of God's government. What are these? Two, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength : and the second is like unto it, namely, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." With reference to man's will, it is that will in harmony with God's will—as to his affections, it is his affections moving supremely to God, and loving his neighbour as himself. Holiness is not, something external but internal—it must have root in the heart. The requirement is, thou shalt love the Lord thy God with all thy heart.

It is love to God in the heart manifesting itself in the life.

II. Necessity of holiness. Not as a *ground* of acceptance. Christ's righteousness is the *only ground* of acceptance. Yet "without holiness no man shall see God." By seeing God is not meant just getting a sight or a glimpse of God as a mere spectator, but seeing God in the way of intimate and holy communion—the enjoyment of the beatific vision.

(a). God is a being infinitely holy—glorious *in holiness*. The seraphim veil their faces with their wings, and cry '*holy, holy, holy*' is the Lord of hosts," and Isaiah says "Woe is me ! for I am undone ; for I am a man of unclean lips : and I dwell in the midst of a people of unclean lips : for mine eyes have seen the king, the Lord of hosts. "Who shall not fear thee, O Lord, for thou art *holy* !" "Who is able to stand before thee *holy Lord God*." How could we have fellowship with such a being without holiness ?

(b) The inhabitants of heaven are all holy. Over the archway of heaven is the inscription : "Nothing shall enter in that defileth, neither whatsoever whatsoever worketh abomination or maketh a lie." Angels are holy: the Seraphim—the Cherubim—all the angelic orders—and all the ransomed of the Lord are holy. No sin can enter there.

(c). Without holiness an individual would not fitted for the employments of heaven. Heaven has its employments—its service. It is not only where God manifests his glory, but