

so authoritative that it is the binding force of the universe, material and moral. It keeps in order alike the stars of heaven, and the angels before the throne. On all within and on all without is the inscription of Divine law. His authority to give commandments arises from Himself—from the glory of His majesty—the greatness of His nature—and the moral rectitude of His character. He is the standard of moral rectitude throughout the universe. It arises also from His being the creator, upholder and preserver of all things, all beings, all forces and all worlds. Law must emanate from Him. Man intuitively looks up to a moral standard; and what is that moral standard but God? See with what glory and authority God came down to Sinai and delivered the decalogue to Moses the great legislator of Israel. And when His prophets and Apostles come forth after having received the word from His mouth, with "thus saith the Lord," His commands are as binding as if you were to hear a voice from the excellent glory.

God's commands are also *reasonable in their demands*. We are aware that many think them unfriendly to their comfort. But this is a mistake; they forbid nothing but what must ultimately destroy all comfort; and enjoin nothing but what is really necessary to your happiness. The heavenly teacher has reduced all the demands which the Eternal Governor makes upon us to a two-fold command. (1) "*Thou shalt love the Lord thy God with all thy heart, &c.*" His demand is our supreme love. Is this demand reasonable? This depends upon three things. (a) Whether we have the power of loving anyone supremely. (b) Whether God has attributes adapted to awaken this love within us. (c) Whether these attributes are revealed with sufficient clearness to our minds. The affirmative to these things must be ad-