

upon the society is *just*, in proportion as the nobility is *real*. And-although men who have striven long to fit themselves for this nobility have often been disappointed, at the small amount of enjoyment it has brought them, the striving, and the want in their soul prompting this striving, after good society, is natural and good. And the enjoyment they experience when in the midst of the society desired, is real and excellent, according as the nobility of the society is real and excellent.

The Lord is the GREATEST, THE WISEST, THE BEST OF BEINGS. What thought can measure Him, what tongue relate Him? The expanse of His Divine infinitude is filled with ineffable goodness. Goodness to all, goodness to YOU who read these words is the characteristic of your God. You have the proof of this in yourself. For however much sin may have defiled your being, God purposely made you able to enjoy fellowship with Him. Sinful as you may be now, we trust that at last when life closes, it may be yours to enter into the enjoyment for which your Creator fitted you, but for which you have culpably unfitted yourself by sin. He wills not that you or any other sinner should die. He spares you that you may come to repentance.

If you now repent and believe on the Lord Jesus Christ, you shall be saved. (Acts xvi. 31.) If you believe, you enter into friendship with that God who always was your friend, and to whose friendliness you are now prayed beseechingly to be reconciled. (2 Cor. v. 20, 21.)

The thought is awfully momentous as it now passes through your soul; for either it draws you nearer your God than you were before, or it repels you from Him. This is your God. He is a God whose goodness is so great, and whose greatness is so good, that the mere mention of it to you, either adds fresh blessing or fresh curse to your present lot. It is His holy desire that you should at last see Him in some such sense as He now sees you. "Oh taste and see that God is good." Indeed happiness is not possible to you without such experience on your part.

II. This happiness is not possible without holiness. The text makes this declaration in so many words—"Without holiness no man shall see the Lord."

The reasonableness of this arrangement is found in the nature of God, as manifested in the works of God. We know regarding these works only this:—We cannot now know them. But it has pleased Him in His most Holy Book to reveal Himself by His Son, Jesus Christ, for "He hath declared Him." (John i. 18.)