

physical and moral order He has established. Comp. 2 Samuel xii: 13, 14.

There are five ends of punishment:

1. To exhibit the essential ill desert of sin.
2. To show the Divine antagonism to evil.
3. To reform the offender.
4. To deter others from similar sins.
5. To vindicate a broken law.

Forgiveness accompanied with entire remission and abolition of all penalties and evil consequences would prevent *any of these ends from being attained.*

We content ourselves with suggesting a theme so fruitful. It will yield on meditation the richest suggestions as to:

1. The essential character of sin.
2. The necessary penal consequences of sin.
3. The immutable divine moral order.
4. The self-destructive power of evil doing.
5. The benevolence of wrath against sin.
6. The natural law of sin and penalty.
7. The philosophy of divine forgiveness.

Satan as a Hinderer.

Satan hindered us.—1 Thess. ii: 18.

ONE of the characters in which the arch foe of God and man is presented to us.

He bears a threefold character, as Tempter, Accuser, Hinderer. Nehemiah's foes in the work of rebuilding represent Satan in all three aspects. As a hinderer he is obstructive, while as a tempter and accuser he is destructive.

1. He inspires indifferentism where there ought to be enthusiasm.
2. He influences men to oppose inertia to advance.
3. He fosters extra-conservatism. They used to say of Lord Eldon that

"he prevented more good than any other man ever did." Wilberforce breasted opposition for forty-six years in fighting for abolition of the slave trade. William Carey for fifteen years faced the opposition of his own brethren in furthering missions.

4. He leads to criticism and ridicule of what is good.

5. He moves men to determined and open antagonism to what is good—under every pretext.

Sin and Separation.

Depart from me; for I am a sinful man, O Lord.—Luke v: 8.

EXAMINE context. Whether this was a miracle of omnipotence, bringing the fish together at that place; or a miracle of omniscience, perceiving that they were so congregated; the miracle suggested to Peter the presence of a Divine Being, and this thought suggested holiness, and holiness suggested its contrast, his own guilt; and holiness repels guilt and is repelled by it.

This text is mainly valuable as a key to the eternal state. Heaven and hell are not arbitrary creations of Divine will or Almighty power. They must exist in the nature of things. Sin shrinks from all contact with holiness. Here God ordains a mixed society, that the good may rescue the evil and the evil may discipline the good. But after death each goes to his own place; each follows his own affinity. Hence comes voluntary separation. But separation of the good and the evil implies the aggregation of good souls and evil souls in separate communities, and that makes heaven and hell. We should have, virtually, both heaven and hell in our present life if all good people and all bad people were finally and forever separated, and then like souls permanently associated.

This incident gives us valuable