

acter of God. So that the glory which is manifested in history—that glory which God has manifested in lifting up one nation and casting down another—is the glory of a just government establishing the people that are righteous, and overturning the people that are in iniquity. The glory of God, which outshines all other glory, is the glory of His own personal character, which is founded on His personal purity or holiness.

So I might run through all the moral attributes of God. Every one has its ground in the fact that God is a holy being, just as the crucifixion of Christ, the sacrifice of our Lord, has no significance aside from the fact that He stood between an unholy race and a holy God.

III. Another reason, and one that is specially dwelt upon in the second verse of my text: "Be ye holy, for I am holy." The relation which subsists between man and God makes it indispensable that man should be holy, or pure in his purpose: and this for several reasons. The Scriptures inquire, "How can two walk together, except ye be agreed?" What harmony can there be between light and darkness, good and evil, right and wrong, purity and impurity, sin and holiness? Can there be anything else except discord and perpetual war? If, therefore, we are expected to be in harmony with the Creator and Ruler of all, we must in our own personal character be what He is.

Two persons may be most strongly attached where one supplements the other. So, even in the marriage relation, absolute identity of tastes is not always essential to the highest happiness; but, while there may be the supplementing of one with the other, if there be antagonism, if the one actually insists upon what the other holds in total aversion, there can be no sympathy or union. Where there are evil and good in direct relation there can be nothing but discord and warfare. So that, if we are expecting to be accounted the children of God, there must be sympathy, truth, identity. It is said in the

Word, that the disciples of Christ have fellowship with Him in His sufferings. There is unity of taste, unity of purpose.

No man has a right to call himself a disciple of Christ whose spirit is not in sympathy with the spirit of Christ; and to be in sympathy with Christ is to be holy in purpose, because Christ is holy. There is a radical necessity for this.

There is much clamor in our day about punishment and the eternity of future punishment; and there are those who tell us that it is inconceivable that our Heavenly Father, who is so loving and merciful, should follow His creatures into eternity and punish them forever. And it is sometimes said that Christ has died for all men, and that all men are going to be saved.

Let us look at this as a simple matter of natural law. Can any one of us do or think aught, and the moral consequences not be there? Can any two people be at variance, and one or both of them not suffer? Punishment, then, is not a thing of arbitrary infliction; it is simply the natural reaction between two persons, two natures. The punishment for wrong-doing is, that he who has done the wrong, who has cherished the evil, finds himself repelled from the one who is pure and righteous. Take it among men: let one be pure and of unimpeachable integrity, and another be a trickster, a cheat—and bring the two together; who is to suffer? Take it in any community; take it in the nations at large: why, it is as unchangeable a law as the law of gravitation, that the wrong-doer finds the consequences of his wrong in himself, and when you find two persons brought together—man the creature, and God the Holy—can the creature in his villainess look up and say, "My Father"? Does he not, like the criminal, seek to hide away from the light of day? The truth is, that if you leave the iniquitous man alone, give him the freedom of the universe, he carries with him an accusing angel—the seeds of eternal punishment and death; and it is no more possible,