

ham that the promises should be fulfilled was, "I am the Almighty."

From almightiness there was a decided ascent when Moses, asking for an epithet with which he should certify his divine mission to the Egyptians and Israelites, was told, "I am"; that is, "I am the Infinite, the Eternal Being—a Being without beginning and without end"; or, in other words, "Jehovah." This was eternity of being.

Moses, as soon as he could gather the Israelites about him, led them to a still higher conception, viz., the *holiness* of God. The whole Jewish system was designed, by its endless purifications, purgations, sacrifices, festivals and feasts, simply to remind the Jew that the God whom he worshiped is holy. The ancient temple—that vast system of sacrifices, that to a modern utilitarian would seem to have been a needless waste—had for its specific purpose to force home upon the mind of the Jew the fact that the God whom he worshiped was a being of infinite purity. The sacrifices were not to propitiate in any heathen sense, but to remind the Jew that God was holy, and that he himself was guilty. The washings and purifications were so numerous that a Jew could not pass an hour in the day and not be minded that his religion was a religion that went deeper than forms and ceremonies to something central in the heart itself, and that central thought was that he needed to be pure in thought and in heart. So that the whole Jewish ritual had for its central purpose to force upon the mind of the Jew the holiness of God.

Ascend from that to the prophetic teachings that run down through the centuries, from Samuel to Malachi. What thought do you find underlying the Jewish prophecy? Everywhere that He was a being pure in thought, pure in heart, pure in purpose, pure in government; that His creatures must be perpetually reminded of the fact that they need purification. Hence the prophets all called God "The Holy One of Israel," and His servants were called "saints"—persons set apart from an

impure and unholy use to a pure and holy service of the Holy One. And when you come to Christianity itself, read Christ's Sermon on the Mount. Note how, when He took up the Jewish interpretations of the commandments and brushed away the cobwebs that had been gathering around them, He sought to flash home the truth upon the heart, that it was not the outward act that made a man guilty, but the inward thought; not the words spoken, but the impulse prompting them; not the outward performance, but the inward desire to do the act. You remember the remarkable words of our Lord in the Beatitude: "Blessed are the pure in heart, for they shall see God."

Christ gave to men a spirit different from that which prevailed in the world. What was the Spirit called? "*Holy Spirit.*" The temple was holy; the service was holy; the Spirit is holy, and the disciples of Christ are said to be holy. The whole aim of Christianity is to cleanse men, to purify the heart, to make pure in purpose. It is not to save a man by some sort of bargain. It is not to make a sacrifice to save men, but to make them fit to be saved; in other words, to make them *holy*.

II. Every other moral conception that you can form of God when you analyze it will carry you back to the fundamental thought that God is a holy being. He is said to be *good*. Goodness, if you analyze it, will bring you back to the idea of doing that only which is pure and fit and just and right. So, if you say glory, a word that is perpetually recurring in the Scriptures. In the nineteenth psalm we read, "The heavens declare the glory of God." The Psalmist dwells at length upon the glory of the Creator when the sun rises in all its splendor and marches forth through the heavens; but when he has exhausted what can be said of the revelation of God in His works, he comes to speak of the Lord: "The law of the Lord is *pure*." The whole half of the nineteenth psalm dwells upon that higher glory manifest in the moral law of God, which reveals the moral char-