

object of real existence nor an object of thought. It is thus that the peculiar quality of Holiness, instead of a separate or additional attribute in God's moral nature, may be regarded as a peculiar modification of that nature which extends to all its attributes—marking the strength of their repugnance to their respective opposites, and by this very strength indicating if we may so express it, that force of character which belongs to Him. For such is the Holiness of God, that He not only doeth no evil—but evil cannot dwell in His presence. Such is the Holiness of God, that He not only committeth no iniquity—but He is of purer eyes than to behold it without abhorrence. Such is the Holiness of God that He not only doth not lie—but He cannot lie, so that heaven and earth must pass away ere any of His words can pass away. Holiness is not Virtue—but virtue under a peculiar aspect, the aspect of its antipathy to Vice—and in effect of which, it so resolutely shrinks from all contact and contamination of its opposite. It is not by a mere statement or description of any of the virtues in God that the impression of His holiness is given. These virtues must be viewed in relation to moral Evil—and by their Holiness we understand the moral impossibility of their fellowship therewith. It is a term expressive of strict and guarded separation—just as the vessels of the temple were called holy, because set apart from all common uses, and that by a law the violation of which would have been sacrilege. And such too is the impression of Heaven's high sacredness—not a feeling of our sensitive, but the deeply seated feel-