

cal. It can only be the property of mind. It can only be the property of a moral being. We do not say of a stone, or a flower, or a plant, or a tree, or a mountain, or a lake—that it is holy. It is true we hear the expression, “the holy hill of Sion,” “a holy temple”—but the term is not predicated of the hill itself, or of the temple itself, but because they are scenes of holy associations.

(b). Neither is holiness an attribute of animal beings endowed only with instinct. We may speak of them as innocent, but holiness is not mere innocence. A being may be innocent without being holy. A lamb or a dove may be spoken of as innocent, but cannot be said to be holy. Innocence is freedom from guilt—but holiness is positive goodness. An infant may be innocent, in not having done any evil; and yet not having done positive good, it is not properly speaking holy.

(c). Holiness is not something compulsory—that is, men cannot be dragged, or driven into it. There must be an exercise of the will: it must be voluntary—the will moving in harmony.

Suppose you say to your son, go and shut the door—and your child refuses: he will not do it: you take him and carry him to the door, and you take his arm, and make him push the door—has he obeyed you? It is true his hand pushed the door, but the act was compulsory. It was not obedience: it was not voluntary.

(d). Holiness is not acting from a slavish fear or dread. If you tell your child to do a thing, and if he is compelled to do it, not from a regard to his father, or his father’s command, but simply from the force of fear of being punished, that child does not obey in the proper sense—it is not willing, hearty, loving obedience.

(e). Holiness is not morality. A man may be moral, honest, honourable, upright in all his relations to his fellow beings, and yet may be destitute of true holiness: How strikingly is this illustrated in the case of the young ruler who came to Jesus: he had been strictly moral, but Christ showed him that he lacked real true holiness.

(f). Holiness is not a mere observance of external duties, rites or ceremonies. How striking is the case of Saul,—A Hebrew of Hebrews—a Pharisee: He considered himself a moral man, a religious man—and he carried his religion to a high state of zeal: yet when he got a proper view of himself, he confessed he was a blasphemer and a persecutor, and injurious.