

WHAT IS HOLINESS?

Talk about holiness is not holiness. Professing holiness is not holiness. A theory of holiness is not holiness. Preaching holiness is not holiness. Opposition to secret societies, to extravagant dress, and to the use of intoxicants and tobacco is not holiness. Belonging to a church or coming out of one is not holiness. Selfishness and self-will are not holiness.

Holiness includes some of the things mentioned, and others it does not include. Some people are very anxious about having holiness preached, but they want no side issues. This would be well enough if they mean simply, "Do not make a hobby of some of the things that pertain to holiness, to the exclusion of others of equal importance."

Holiness as an experience means the moral purity of the heart, the affections and the motives, and having God's will fulfilled in us. As a practice, it means a life conformed to the will of God, up to the light, talents and ability of the possessor.

Holiness is too narrow to include sin or wrongdoing; it is broad enough to comprise all that is good and gracious. Its influence is far-reaching, and extends to every faculty and power of man, and has a place in every lawful thought, word and action. "Whatsoever ye do, do all to the glory of God." It does not recognize denominational lines or distinctions of race or color. It does not think "our church," or "my church," or "no church" are the only things that will do. It says, with Christ, "He that doeth the will of my Father which is in heaven." And with Peter, when saved from Jewish exclusiveness, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." And with Wesley, who saw the folly of trying to get all the people to see alike, "If your heart is right, then give me your hand."

Reading books on holiness, and holiness papers, and hearing holiness sermons is not the essential thing. The essential thing is to so submit to God that He can lead you and keep you, and He will give you such an experience that this theory and that theory will not disturb you. Jesus said, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John viii. 17.—*Banner*.

MURMURING is a bad mixture of ingratitude, selfishness and unbelief, in about equal parts.

FELLOWSHIP WITH GOD.

SERMON AT MOUNTAIN LAKE PARK BY DR. GEO. D. WATSON.

(Reported by R. K. CARTER.)

The text was 1 John i. 3, 4, especially the words, "Truly our fellowship is with the Father and with His Son Jesus Christ."

The word "fellowship" is an old Anglo-Saxon word, and signified a messmate who shared the fortunes of a seafaring life. Of course it has broadened out, and the apostle teaches us that there is an emphatic reality in the communion we may have with God. I don't know whether God can live all by Himself or not, but He has not chosen to do so. He has created beings of various grades of intelligence to whom He may reveal Himself. But certainly we cannot live alone. He has made us creatures of fellowship, and has interwoven it into our whole being. If you get lost on a boundless prairie, or in the mammoth cave, or see a man shut up in solitary imprisonment, you can form some idea of the effect of loss of fellowship in the material sense. We have read of the effect of loss of fellowship in the material sense. We have read of a man who caught and tamed a spider in prison, and who was tortured by having it killed. Then look at the desire for mental friendship. Think of being shut into yourself, among a people who speak a different language. We keep our pleasures and add to our joys by telling them and communicating with others; and when we are shut off from this, the very mind dries up, and turns upon itself and deours itself.

Now anything of which we are capable always reaches its climax in our spiritual nature. And our spiritual nature craves fellowship with a Superior Being; and when shut off from this, it dwindles and dies. Now people in the world do not see the need for fellowship with God. They have physical and mental fellowship, and are living in these; but the day is coming when these will be taken away, and then they will discover that all is gone, and they are absolutely alone in the universe. We are never in our normal state till our moral nature is in perfect communion with God.

Now John is talking with people who had never seen Christ, as he had. But as the people might think it impossible for them to have this, he says our fellowship is with the Father, not *was*.

Notice the emphatic "truly." There must