

when my little boy is sick, I can not work nor eat by day nor sleep by night." How much more, beloved, will our heavenly Father care for His own children and give the Holy Spirit to them who ask Him?

We notice, too, this same young father working early and late, not because he needs to, for he is wealthy, but that he may have a goodly heritage to leave to his child and heir. And we, "if children, then heirs of God."

We must not forget the home life so sweet to the children. Our Lord would have us where He is: "I will come again and receive you unto myself that where I am there ye may be also."

The sixth step towards the life of fellowship is illustrated by the **Marriage** tie. A man generally wills all to his wife and leaves her to bequeath to the children. A king sits on his throne, crowned, while his queen wears her crown beside him. Their children take lower seats. "He that overcometh shall sit with me in my throne."

There is a more intimate fellowship between husband and wife than exists between father and child.

In this figure the scriptures emphasize the thought of purity. She is "cleansed with the washing of water by the Word." Is "without spot or wrinkle or any such thing."

Her beauty and that of her apparel, is also noticed, but the keynote of obedience is here transformed into love. The love that finds its highest joy in service and sacrifice.

And yet the scriptures lead us on another step to even more perfect union: The Church, **His body**, with Christ the Lord. Mrs. Sanders is now across the Pongola with Paulina. Husband and wife may be separated and yet manage to live. But not so with a body and its head.

One step more: "I am crucified with Christ; nevertheless I live; yet not I, but **Christ liveth in me.**" And now we hear this same apostle, "Forgetting those experiences that are behind, I press forward." There are heights and depths, unlimited, for us yet to explore, of the love of Christ. What did John mean in I. John 1:5, "Truly our fellowship is with the Father, and with His Son, Jesus Christ."

Let us not be satisfied with anything less than God's best here and now, and then we shall have his best hereafter.

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WHAT IS HOLINESS?

Edgar J. Wrigley

There are several kinds and degrees of "holiness," but New Testament Holiness is the kind which God expects the Christian to seek, obtain and enjoy.

New Testament Holiness is "Perfect Love," which "casts out fear" I John 4:18.

It has been defined thus: Loving God with all the heart, soul, mind and strength. This implies that no wrong tempers or anything contrary to love remains in the heart, and that all the thoughts, words and actions are governed by pure love.

The command to love the Lord our God with all the heart is found in both the Old and New Testaments. It has always been the desire of the Almighty that we should do this (Matt. 22:37.) But none have been able to fulfill this perfect law, except those who have had two miracles wrought within them to enable them to thus please God. The first miracle is known as "the New Birth," the second as "Entire Sanctification."

This second miracle includes the removal from our heart of every hindrance to our love, and it is described as having our love "made perfect." This is God's work. He only can make it perfect. I. John 4:17.

New Testament Holiness is the Christian's privilege, and he is called to it (Rom. 1:7, I. Cor. 1:2). It is known by several names.

It is called Entire Sanctification. (I. Thess. 5:23.)

Because it requires an entire and a complete consecration on the believer's part, in order to obtain this extraordinary grace from God (Rom. 12:1). When this is done with the whole heart, and faith is exercised in the Blood of Christ for the complete cleansing, 'tis then that God sanctifies us "wholly."

It is called "Christian Perfection" (Eph. 4:13. Col. 1:28. I. Thess. 3:10. II. Tim. 3:17. Heb. 7:19, 9:9, 10:1. I. Cor. 2:6.)

Because we are thus made "Perfect in Love," and we are enabled to "stand perfect and complete in ALL the will of God" (Col. 4:12).

It is called "Soul Rest," and "the rest of faith" (Heb. 4:3, 9, 10).

Because, having entirely consecrated ourselves and our all to the Lord, to be His for all time and eternity, we then rest ourselves and all we have on His altar, to be His and His alone forever, and are then fully resolved to do His perfect will as long as we live, no matter who or what may oppose.

The sense of sweet rest which this consecrated attitude gives to the heart, mind and conscience is indescribable. Volumes have been written showing its inexpressible grandeur.

"Lord, I believe a Rest remains

To all Thy people known,

A rest where pure enjoyment reigns,

And Thou art loved alone.

A rest where all the soul's desire

Is fixed on things above;

Where fear, and Sin, and grief expire,

Cast out by Perfect Love."

—Charles Wesley.

It is called "Entering into God's rest" (Heb. 4:5).

Because it is the same restful experience which God Himself enjoys in Heaven. He calls it "My Rest." He wants His children to enter into His own experience NOW (Heb. 4:9. Luke 1:74, 75). I. Pet. 1:16).

It is called "The Beulah Land Experience" (Isa. 62:4). (Beulah means married).

Because this close union between Christ and His people is likened to the marriage relation (Hosea 2:16).

In this blissful state we no longer serve Christ as a fearful slave does his master. He makes known to us that we are His

co-partners. Such joy was never known before.

"O Beulah Land, sweet Beulah Land,
As on thy highest mount I stand;

In "Beulah Land" we breathe the atmosphere of Heaven. We are in full view of the Celestial City, and "clear out of sight of Doubting Castle." St. Paul speaks of it as the suburbs of Heaven (Eph. 1:3, 4, 2:6).

It is called "The Second Blessing." (Properly so called.—J. Wesley). (II. Cor. 1:15).

Because of the fact that this miracle of God's free grace is only wrought in the heart of the Believer. That is a person who has received the first Blessing of Pardon, Peace with God, the "new Birth" and Adoption into the family of God.

It is also called the "Second Blessing" because those who have been to Christ for salvation need to go again to Him Who "suffered outside the gate" that He might sanctify His people with His own blood (Heb. 13:12, 13).

It is called "Another Benefit," the "Second Grace" and "another favor from the Lord" (II. Cor. 1:15).

Because, after we have received Justification, which is the first benefit, we get from the atoning Sacrifice of Christ (Rom. 5:1), we can then seek and obtain Entire Sanctification (I. Thess. 4:3, II. Thess. 2:13), which is the Second Benefit which God has provided for us in the great Atonement of His Son. (Heb. 10:10, Eph. 5:25-27.)

It is called "Heart Purity" (Matt. 5:8).

Because the baptism of the Holy Ghost, by which Jesus sanctifies us, purifies the heart from all moral defilement, and it eradicates the "Carnal Mind" (Rom. 8:7) It is expressly stated of Him that He shall do this for us (Matt. 3:11. Mark 1:8. Luke 3:16. Acts 1:4-5.)

Having a "Clean Heart" is a great luxury; and the most enjoyable experience this side of Heaven.

None but those who have been cleansed from all sin (I. John 1:7) and have been filled with "Perfect Love" know "the bliss of the purified."

New Testament Holiness is taught in the M. E. Church, North and South. It was experienced, professed and preached by the founders and first Bishops of that denomination, and the same may be said of many of its best men today. The Holiness preachers get this doctrine from God's Word and from the light which He has shed upon it through the teachings of such saints as John and Charles Wesley, George Fox, John Fletcher, Adam Clark, John Bunyan, Madame Guyon, Hester Ann Rodgers, Alfred Cookman, Dr. and Mrs. Palmer and other notable examples of Holiness.

Christ and His Holy Apostles, who are the foundation stones of the Church, were the strongest advocates of New Testament Holiness. Yes, and the Blessed Holy Ghost (the Third Person in the adorable Trinity) has been guiding Believers into this grand, rich and glorious Experience all through the ages of the Church down to the present day, for this is the will of God (I. Thess. 4:3).

New Testament Holiness is not tied up to one sect, but is for all of God's children everywhere. It is preached by the differ-
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