

To be holy is not to be free from temptation—but to have victory over temptation.

We concede that holiness of heart does lift the soul above some temptations of grosser form or peculiar form. Some peculiar temperaments cannot be tempted in certain directions even in the lower planes of religious experience, or even without religious experience. They are proof against certain temptations, as dishonest dealing, the drink habit, and such like.

We concede, again, that some pure souls are sometimes lifted above all temptation for a time. It is said that "Satan departed from our Lord for a season"—but only for a season. The holy soul may be tempted. The apostles and prophets were tempted. Adam and Eve in their pristine purity were tempted. The Lord Jesus was tempted. It is said by the apostle that our Lord was "tempted in all points like as we are, and yet without sin."

If the instincts, appetites, propensities and affections of human nature remain in the holy soul, the soul can be tempted. These desires of our nature become the occasion of temptation.

Our Lord "was tempted in all points like as we are;" but how are we tempted? St. James says in so many words: "Man is tempted when he is drawn away or attracted by his own desire (not 'lust') and enticed." The word translated "lust" is the same as that used by our Lord when He said, "With desire I have desired to eat this passover with you." Who would dare translate this, "With lust I have lusted to eat this passover with you?" James then means that a man may be drawn away or attracted by innocent desire, and "enticed"—toward the pleasurable quality which always co-exists with the sinful quality in every sinful act. Since the holiest man has innocent desires, he is a subject of temptation.

But the glorious doctrine of the Scriptures is that we may be, like our Lord, "tempted in all points" and yet "without sin." So long as the will shouts the eternal "no," there is no sin—there can be no sin. All earth and all the hosts of wicked spirits cannot compel the soul to yield to temptation.

"This is the victory that overcometh the world, even our faith." "Thanks be unto God that giveth us the victory through our Lord Jesus Christ!" "Thanks be unto God which always causeth us to triumph in Christ!"

Holiness is freedom from sin, not freedom from infirmities.

Note the limitation: We cannot be free from infirmities of body and mind. Some of these infirmities belong to us as human beings with finite minds and earthly surroundings. Some of these infirmities belong to us as descendants from depraved ancestors whose sins of body and mind and soul are visited upon the "third and fourth generations." These infirmities are a source of trial and temptation, but are not necessarily a cause of condemnation and sin. No. 11th, 12th, or 13th commandment is found added to the Decalogue to this effect: "Thou shalt have a perfect memory—a perfect judgment—a perfect intellect"—but "The end of the commandment is love out of a pure heart"—and the new commandment is "love." There may be many errors of judgment without any error of heart. If behind all our mistakes God sees the love of a pure heart, He looks at the love and forgives the mistakes.

By Dr. J. B. Chapman

Every place that the sole of your foot shall tread upon, that have I given unto you (Joshua 1:3).

There is no such thing as salvation by proxy or "positional holiness," or any other thing by which the people of God would be kept from actual entrance upon the "inheritance among them which are sanctified." To tread upon a place, one must needs go to that place himself. To think of it by mind, even to see it with the eyes, is not enough. The challenge is, "Go and walk on the place, and claim it by right of possession."

The thesis is: "Christ died for all: therefore all may be saved." But while the death of Christ upon the cross provisionally saved all men, it is only those who believe on Him who are actually saved. Also, "The blood of Jesus Christ his Son cleanseth us from all sin." But this cleansing too, has conditions, and it is only those who "walk in the light" that feel and know the cleansing.

There is no greater folly than that of supposing that God accounts any man as being in a different relation or state from that which he does really possess. To suppose that God can know one who is yet full of sin as being "without sin" is to suppose an absurdity. God knows every one for what he is, and there is no equivocation in Him.

On the brink of the Jordan the children of Israel had Canaan in promise but God called upon them to have it also in possession, and He was grieved with those who refused to enter in because of unbelief. There is nothing more unseemly than for one to refuse or to neglect the heritage which is his by promise. Such action is to accuse Him who promised with folly; for if the promise is unimportant, then He who made the promise is guilty of trifling.

God has called His children to holiness, and has promised to sanctify them wholly and to establish them in holiness. This is the Canaan of the Christian's desire. All that awaits now is the Christian's walking on his claim and appropriating it as his own. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Hebrews 4:1)—Herald of Holiness.

"A large soul is always willing to learn."

"A family altar leads to an altered life."

"The secret of patience is in doing something else in the meanwhile."

You have often seen the railroad signal lamps of various colors, red, white, and green. Once I thought these lamps all had different lights inside, but in later years I learned that all these lamps of many colors had the same pure white flame burning within, but varied to the eye by shining through colored mediums. So we may see many-colored actions of different Christians, while God may see the flame of pure love burning within, but discolored to our eyes by infirmities of judgment entering into the actions of the most devoted. —From *Fragrant Memories* by George Hughes.

There is help in the still places of life, its retreats, its withdrawals for communion with God and one's own soul."

Bereavement is one of the still places of life; disappointment is another; pain is another. Every time of trial, every time of spiritual awakening, is a time of withdrawal for the soul, when it meets with the angel of God and wrestles with Him for a blessing.

It is in the still places of life that we learn more perfectly God's will concerning us. We come out of deep bereavements, out of great sicknesses, out of bewildering losses and disappointments, out of all the seriously arresting experiences of life, if we accept such experiences in the right spirit, with clarified vision, with renewed faith and consecration, with better adjustment to the Divine plan.

At first it may seem, when we are called aside into the still places, like a turning back of life upon itself, and undoing of all its plans and purposes. But by and by we learn that the still place is instead a place where life gathers itself together, finds itself, heads with new power and hopefulness in the direction which God indicates.

Has it not been proved again and again, in the history of individual human lives, that the sudden and it may be painful interruption of one's life course results in needed adjustment, increment of power, and therefore enlarged blessing? Thus the still places, the places of revelation and disciplinary readjustment, are indeed the Peniels of the soul.

It is meet that we should be so arrested at needed times during our spiritual development, and brought to a new understanding of ourselves and of God. Blessed are our Peniels, our waitings and our wrestlings, for it is thus that we win our largest and most abiding blessings!—Selected.

NO REVIVAL WITHOUT PENTECOST

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united preaching of holiness in all our churches together with those independent churches which adhere to the doctrine and experience, now therefore, be it resolved that the National Holiness Association promote an annual united preaching mission for the promotion of holiness among all our members and associates following Easter, climaxing on the day of Pentecost."

We are earnestly appealing, therefore, to all leaders, pastors, evangelists, Sunday School and youth workers, editors, laymen and publishing houses to give their utmost in planning and promoting a pre-Pentecost service in every church of the Wesleyan and Arminian persuasion throughout the nation. We are sure you share with us in the heart cry for a mighty outpouring of the Holy Ghost and a moving of God that will cause men to cry, "Men and brethren, what shall we do?" Oh, may it please God to give us such a visitation.

"When the day of Pentecost was fully come, they were all with one accord." Oh, may this be true of us, and may there be such a going of God in our midst that men will be amazed and marvel. Some may mock and others may doubt, but others will say, "What meaneth this?" Hallelujah.

May we have your prayers and co-operation in this needed service?