

"WITH THANKSGIVING"

Dr. Hugh C. Benner

Rooted and built up in him, and stablished in the faith, . . . abounding therein with thanksgiving. Col 2:7.

It is marked in my Bible and for years I have carried a typed copy of it—"Be careful (anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus"—(Phil. 4:6-7).

But recently my mind was drawn to the two words, "with thanksgiving," and I saw as never before the place of thanksgiving in Christian experience. "With thanksgiving" becomes here a vital link between prayer and providence.

Thanksgiving does something to prayer. It impels us to consider the faithfulness and goodness of God, and to remember all the blessings He has bestowed upon us. In a spirit of thanksgiving we are reminded of answers to prayer, and as a result, our faith is encouraged and strengthened, so that we believe God for our problems and needs.

Thanksgiving also renews the clear and blessed sense of divine providence. We are made keenly aware of the hand of God in guidance through years that are past, and this gives a new confidence, a reassurance, for the days and years to come. The joy and security of the will of God become more real and precious, and we are enabled to share the restfulness of spirit portrayed by Paul when he writes, as one has translated it, "The peace of God which is beyond human comprehension will be a garrison to guard your heart and mind in Christ Jesus."

With a firm faith in God, and the security of divine providence, we can live in full commitment to God and glad obedience to His will. Thus we can meet the challenge of the opening exhortation, "Be careful for nothing." or, "Be anxious about nothing."

"With thanksgiving" is the key.

—"Herald of Holiness"

OUR THANKSGIVING

Without thoughtfulness and remembrance of mercies there will be, there can be, no true thankfulness. God's complaint ever has been, "My people doth not consider." And without that sense of obligation which inspires thanksgiving, there can be no spirit of obedience to God. Therefore we find, both in the old and in the New Testament, that thoughtful remembrance of mercies is enjoined by God, and provision made for its expression.

In our personal, individual thanksgiving we confess God—we acknowledge Him as the supreme object of love and service, the source of all the blessings of life.

In our family thanksgiving we acknowledge Him as the Head of the household, the great Father, the Author and Builder of the family, who "hath set the solitary in families," and on whom the happiness and prosperity of the home depend.

In our national thanksgiving we recognize and acknowledge God as the supreme Ruler of nations, and the Author and Giver of every good gift—the God of the rain, the dew, the snow, the wind—the God of the harvest, who "giveth food to the hungry," and "whose tender mercies are over all His works."

In all our thanksgiving our God stands supreme, above and beyond all gifts, graces and blessings, as the one object of adoration, love, service and praise.

—The Evangelical

TEMPTATION

**Temptation is not sin
unless it is harbored.**

by John Thomas

Temptation is a fact in human experience, permitted by God to prove us. Character would still be a matter of uncertainty if there were no trials and temptations. In no other way can we prove our devotion to Jesus Christ, to the unseen world, and to men and women the power of God to keep us from sin. As long as we are on probation we shall be tempted.

Temptation, however, is not sin, unless it is harbored. It becomes sin when the suggestion of the evil one is received. God will see to it that you will not be tempted above that ye are able to bear, but will with the temptation also make a way of escape (1 Cor. 10:13). Christians should, as far as possible, avoid temptation. You cannot expect God to keep you from sin if you deliberately walk on the devil's territory. We have known some people who live on the borders of the world. No wonder they backslide. The borderland is always Satan's battleground. You cannot gaze long upon iniquity and keep your garments unspotted from the world. Can a man take fire in his bosom and not be burned. The Scripture warns us to "enter not into the path of the wicked, and go not in the way of evil"; avoid it, pass it, turn from it, and pass on.

The temptations of the entirely sanctified and the unsanctified soul are not the same. When the unsatisfied believer is tempted, there is within him something that corresponds, that answers to the tempter. Every man (i. e., every unsanctified man) is tempted (in this way) when he is drawn away by his own lust and enticed. Then the lust when it hath conceived bringeth forth sins (Jas. 1:14, R. V.).

This is not the case with the wholly sanctified soul. All solicitations to evil come from without. Our Lord was tempted in all points like the entirely sanctified. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as (sanctified people) we are, yet without sin." (Note that the words, "we are, yet" have been put in by the translators, and are not in the original.)

We are not to be ignorant of the methods of Satan's attacks. He comes as a subtle serpent, a roaring lion, or as an angel of light. He may use men and women as he used Judas, and undoubtedly he uses wicked demons to entice the children of God. Every Spirit-filled soul should be equipped to meet the adversary and in the name of Jesus be able to stand against the wiles of the devil. If he comes as a liar, let us meet him with the girdle of truth upon our loins. If he says that you are not sanctified, bodily declare that the Bible says we are sanctified through the truth, and you believe the truth. If he comes as the accuser of the brethren, meet him with the breastplate of righteousness. He will accuse you of unrighteousness; he will try and bring you into bondage; he may say, "You don't feel sanctified," You can't speak like Brother Eloquent, " " You have eaten too much," "You have slept too long," or "You have spent too little time in prayer." It is Satan's business to get people into bondage.

One of the holiest men I ever knew, who was a very stout man, told us that the devil used to worry him because he could not kneel in prayer; then the Lord showed him that He could hear him just as well sitting in the chair. Charles Cowman, missionary to Japan, told us that when, seeking the blessing, he wanted an experience like Finney; he had read that after Finney was baptized with the Holy Ghost, people fell down before him and he expected the same thing to happen in the office; but God showed him that he was Cowman, and not Finney.

(Continued on Page 4)