

be made perfect again, in the way of our apprehension, memory or capacity. This was not necessary for our redemption, or He would have provided for it; but He left us still physically imperfect. He can save us from sin in our present crippled state of body and mind. and it magnifies His grace the more. If people choose to call infirmity sin the controversy comes simply to a definition of terms. If a lapse of memory, a mistake in judgment, a surprise or aberration of feeling is sin, I do not contend that we are saved from these, but I do not gather from the law of Christ that any such things are accounted sins, neither do I believe the common sense of a little child would so account them. I leave everybody, however, to form their own conclusion, only that when we speak of entire sanctification, or holiness, we do *not* mean that a man is saved from simple infirmity. He is saved from allowing his infirmities to degenerate into sin or leading him into sin. He is enabled to make the same use of his infirmities as Paul did who said, "I glory in mine infirmities also THAT THE POWER OF CHRIST MAY REST UPON ME;" that is, through my poor weak body and imperfect mind I may the more mightily magnify the grace and power of His salvation.

Secondly, neither do we mean *deliverance from temptation*. There are some sincere souls here this afternoon who I think are in bondage on this point. I tried to illustrate this on a previous occasion by showing how Christ transcended the law, when I went rather fully into the temptation of the Saviour, showing that was not sin, and that *while you stand firm and resist*, the greater the temptation the greater sympathy Christ has with you, "for he was tempted in all points." I will never let that go. "Like as we are, yet without sin." There are no difficulties which apply on this point to the sanctified soul which did not apply to Jesus Christ. A man's sensibilities can be excited to the highest degree: he can be as hungry as Jesus was when He came out of that forty day's fast, when no doubt His whole being was prostrate, for he was perfect man as well as perfect God. The devil took that occasion to present an unlawful means of satisfying His hunger; but He said "No!" and did not sin. Suppose He had said "Yes," then the second Adam would have fallen like the first, and all would have been lost. He resisted even unto blood and did not sin. "You do so and you will not sin. RESIST the devil and he will FLEE FROM YOU."

SAYING "YES" TO TEMPTATION IS SIN,

—not temptation itself. You may be tried to the very extremity, but if you will hang on to the power of God He will save you to the uttermost of your needs. There is no necessity to sin. "I write unto you, little children, and you, fathers and young men, that ye *sin not*." There is no necessity if you do but yield yourselves up unto God and not to the devil—"unto whom ye yield yourselves servants to obey his servants ye are, whether of sin unto death or of righteousness unto God," so that you may be severely tempted and yet not sin.