

feeble strength, to conquer Satan over again ; hoping that Christ would look on approvingly, and frequently beseeching Him to give me the needed assistance. But now I saw that Satan was a conquered foe, a vanquished enemy ; and that it was only by deceiving me, causing me to suppose that he still had some power, that he had been victorious in my case.

And now I at once resolved to meet the enemy, the conquered one, with a shout of victory. Within a few minutes there was an opportunity to put this to practice, for Satan came with a temptation to indulgence in self-righteous thoughts. But I at once exultingly said, "Jesus will save from self-righteousness ; I know he will ;" and the temptation was gone in an instant. And so I continued to find that every temptation disappeared before my victorious shout.

More than a year has passed since then, and I still find Jesus able and willing to save me from yielding to sin. He leads me to see that the kind of faith above described honors Him. The confidence in Him, that will claim the victory over Satan before being conscious of it, has never proved futile in my case, and excepting in a very few instances, when through forgetfulness I have failed to exercise this trust, He has saved me from every evil thought, word, or deed that was recognized as evil at the time.

But have I, then, very nearly attained to godlike perfection? By no means, and for this reason : Where I have not recognized evil I have not expected a victory ; hence I have not been victorious over those sins that did not appear to be such. In other words, where Satan has completely succeeded in disguising himself, I have not always opposed him. But once after being deceived thus, I would frequently see my action or position had been wrong ; and then, when Satan appeared in the same disguise, would recognize it ; and of course in the same instant I would recognize my conquered enemy, and claim the sure victory through Jesus. At first I realized this victory by means of an actual mental shout ; but soon it became simply a continuous attitude of confidence in my mighty Saviour.

My object in writing this is to show how simple and easy are the steps from the lower to the higher Christian life.

If any reader is seeking entire sanctification, I would, if possible, prevent his struggling along for months as I did for lack of knowledge. *Struggling* simply keeps one from depending on Christ, and, in spiritual matters at least, it will always fail of its object. Therefore, to be saved from yielding to sin, we must first of all stop struggling and striving ; then the steps to sanctification, or the higher Christian life, are just two in number ; and *they* are simply *consecration* and *faith*.

Let me very briefly mention what I have found to be the difference between the two experiences. In the former experience I was frequently conscious of condemnation, because I knew I had been displeasing God, my best friend. Though these sins would often be confessed and forgiven, my seasons of perfect peace and fulness of joy were very short and fleeting. I also felt many spiritual wants that were not supplied ; some of which seemed very necessary in order that I might be used more effectually by God in His service.

But now, in this blessed, happy, higher life, there is no condemnation whatever, but instead a constant "perfect peace" with God, "and God's peace "which passeth all understanding" in me. Also there is continual "fulness of joy" in God and my Saviour Jesus ; for God does supply my every spiritual and temporal need, and I could not ask for more. Thus, though still pressing "towards the mark," seeking to know and to do God's will more perfectly, the following promises are fulfilled in my daily experience : "There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Romans viii. 1). "Thou wilt keep him in *perfect peace* whose mind is stayed on Thee, because he trusteth in Thee" (Isa. xxvi. 3). "These things have I spoken unto you that my joy might remain in you, and that *your joy* might be *full*" (John xv. 11). "My God shall supply *all your need*, according to his riches in glory by Christ Jesus" (Phil. iv. 19).—*Guide*.

RULES FOR DAILY LIFE.—Say nothing you would not like God to hear.

Do nothing you would not like God to see.