

what one is, and there is much turning in on one's self, we must pass through it; and if there is carelessness Satan uses it to throw everything into uncertainty, to make us ask if we have not been deceiving ourselves, to give us the idea that we have committed the sin against the Holy Ghost, a very common experience, although the thought even is not found in the word. But it is always in such cases that one has not given up connecting the state of the soul with the question of acceptance. Now any one that does that is under law, and he who is under law does not believe himself to be already lost. He may accept this as a truth and in relation to his guilt; but that means that we have deserved condemnation, so that we dread condemnation; and it is quite another thing from believing that we are already lost. *When we connect our state with the question of acceptance, a better state would get us out of the difficulty.* The law always supposes the possibility of a state which would give peace, of a "salvable" state. Now, such a state does not exist. If we are already lost it is no longer a question to be resolved. Moreover, this condition may be prolonged, because if one is not in the presence of God, we do not openly and really come to the consciousness of our state, and this must be in order to have solid peace; *for no state, either existing or hoped for, is the righteousness of God.*

When this work is complete, we give up looking within ourselves in order to solve the question as to whether we are in the favor of God, though not in

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