

and not what our thoughts about ourselves may be. Faith never thinks about that which is in ourselves as its ground of rest : it receives, loves and apprehends what God has revealed, and what are God's thoughts about Jesus, in whom is *His rest*. As knowing Jesus to be precious to our souls, our eyes and our hearts being occupied with Him, they will be effectually prevented from being taken up with the vanity and sin around ; and this too will be our strength against the sin and corruption of our own hearts. Whatever I see in myself that is not in Him is sin, but then it is not thinking of my own sins, and my own vileness, and being occupied with them, that will humble me, but thinking of the Lord Jesus, dwelling upon the excellency in Him. It is well to be done with ourselves, and to be taken up with Jesus. We are entitled to forget ourselves, we are entitled to forget our sins, we are entitled to forget all but Jesus.

There is nothing so hard for our hearts as to abide in the sense of *grace*, to continue practically conscious that we are not under law but under *grace*, it is by *grace* that the heart is "established," but then there is nothing more difficult for us really to comprehend than the fulness of *grace*, that "*Grace of God wherein we stand*," and to walk in the power and consciousness of it. . . . It is only in the presence of God, there we can know it, and *there* it is our privilege to be. The moment we get away from the presence of God, there will always be certain workings of *our own* thoughts within us, and