

would so act that the thought of turning aside to confess what would spring up unsought for in your soul, would be found to be really and only *allowing the flesh a triumph*, in leading you to be occupied with it.

*When there is no will*, such thoughts will be left, turned aside from, and treated as "not I." Of course when the soul is not free I could not say you could do so at all, *but were freedom enjoyed you would not be the sufferer from such things*. What I would simply say to you is, when evil thoughts are present to your soul, unsought for and hated, do not stop or cease from your measure of occupation with the Lord, to confess them. *If will enters they must be confessed*, but if not, pass them by as you would avoid an evil person who is not yourself, and who you know is incorrigible, and with whom contact is only misery and defilement. "Avoid such, pass not by them," but leave them there. *To own them at all*, is but to give the flesh the place it seeks—a recognition in some way or another. This, even when it is only to abhor its workings, will be a *satisfaction to the flesh*.

Oh that you had grace to leave "the flesh," unrecognised and disowned, and to pass on conscious that it is always there and will be in you to the end. How blessed that we can by grace disown and refuse to hear its suggestions when it works, knowing through mercy that it is no more "I." Your case is one that has been and is common to most of the Lord's people, if not all. I refer to un-