

our own thoughts can never reach up to the thoughts of God about us, to the "*grace of God.*" . . .

Anything that I had the smallest possible right to expect could not be pure, free *grace*—could not be the "*grace of God.*" . . . It is alone when in communion with Him that we are able to measure *everything* according to *His grace.* . . . It is impossible, when we are abiding in the sense of God's presence, for anything, be it what it may—even the state of the Church, to shake us, for we count on God, and then all things become a sphere, and scene for the operation of *His grace.*

The having very simple thoughts of *grace* is the true source of our strength as Christians; and the abiding in the sense of *grace* in the presence of God, is all the secret of holiness, peace, and quietness of spirit.

The "*Grace of God*" is so unlimited, so full, so perfect, that if we get for a moment out of the presence of God, we cannot have the true consciousness of it, we have no strength to apprehend it; and if we attempt to know it out of His presence we shall only turn it to licentiousness. If we look at the simple fact of what *grace* is, it has no limits, no bounds. Be we what we may (and we cannot be worse than we are), in spite of all that, what God is towards us is LOVE. Neither our joy nor our peace is dependent on what we are to God, but on what *He is to us*, and this is *grace.*

Grace supposes all the sin and evil that is in us, and is the blessed revelation, that through Jesus, that

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