

If He puts the poor vessel in a certain sense in danger, and in many a case where it puts itself, He meets the danger by striking at its root in self. He makes nothing of self, renders the incapacity of nature to anything not only apparent, but apparent to *ourselves*, and this is what we want.

That self should feel self nothing, or a hindrance, is a most divine work (though it be a shame to a man who has been in the third heaven to think *himself* something in respect of it : but flesh is incorrigible), but as to the instrumentality used, a mean and miserable process, such as becomes making nothing of flesh. If death is our deliverance from all sin, we must taste it for our deliverance practically. The bitter water of Marah must be tasted when the salt waters of the Red Sea have delivered us from Egypt for ever and ever. Put the wood of the tree, the cross of Christ, into our cross, and all will be sweet. "Crucified" is terrible work—crucified with Christ, joy and deliverance ; reproach is cruel—the reproach of Christ is greater riches than the treasures of Egypt. But there are cases where the will and natural reluctance of the flesh to suffer are in question ; there are also those which are characterized by the danger of positive evil working, as pride or vanity in the case of Paul. As to all, death must be tasted. The nothingness and incompetency of all flesh must be felt where it would be disposed to think itself competent. It must