

prominent position in His work. The cause of his fall was self confidence: the flesh was actively present.

God did everything well for him, and Peter saw what was the power of Satan's sifting. The other disciples, not having the same fleshly strength, fled at once. They had not so much confidence as Peter; but God left him to struggle against Satan, and Jesus prayed for him, in spite of his fall, that his faith should not fail.

The moment Peter fell, the eye of Jesus was turned upon him. That look did not give peace, but confusion of face. Peter wept; he went out, and it was all over. He had learnt what he was. There was his failure—the sin was committed, and could not be undone; it could be pardoned. Peter could not forget that he had denied the Lord: but Jesus made use of this fall to cure him of his presumption.

It is the same with us. We often commit faults which are irreparable, from too much confidence in the flesh. Where there is no possibility of correcting one's faults, what is to be done? The only resource is to cast oneself on the grace of God. When the flesh is too strong, God often permits us to fall, because we are not in that precious state of dependence which would preserve us. Jacob had too deeply offended Esau not to dread his anger; yet God did not leave him in his brother's hand, but gave him enough faith to carry him through the difficulty.