

Such is our path. Admitted into the very presence of God, into the holiest, by the blood of Christ, we judge in its roots, in communion with Him according to His infinite grace, everything that is not of Christ in us, and the grace we meet and are made partakers of in this communion carries us along our road in lowliness and grace. Our fleshly tendencies are thus only the occasion of receiving the grace which keeps us safe from their power. I may be humbler than ordinary men if I have dealt with God about my pride, and so of every danger. The present power of Christ keeps the evil out of our thoughts. We have brought God into our life in this respect. It is not merely the absence, comparatively speaking, of a particular character of evil. The flesh—evil—is judged according to God, and I am lowly in spirit, and walk softly and safely. But where there are real dangers, God helps us in this. Not only do I bear about the dying, but we which live are always delivered unto death for Jesus' sake. God works; some messenger of Satan is sent (not sin—far from it: God cannot send that; but some humbling process which *prevents* sin and pride working), unpleasant to the human heart, but needed for it. All self-activity of the flesh is sin. The body is dead because of sin if Christ be in me; that is, if alive, it is only sin; and if Christ is my life, the Spirit is life. My body is not counted as alive, or to be so in its will. What is of me in will and nature—me as a conscious living man, a child of