

do. He eats, works, suffers: but as to his life and to his objects, he is not of the world, even as Christ was not of the world. Christ risen and ascended up on high, is his life. He subdues his flesh, he mortifies it, (for in point of fact he is down here), but he does not live in it. The camp was always at Gilgal. The people, the army of Jehovah, returned thither after their victories and their conquests. If we do not do the same we shall be feeble, the flesh will betray us, we shall fall before the enemy in the hour of conflict, even though it may be honestly entered into in the service of God. It is at Gilgal the monument of the stones from Jordan is set up; for if the consciousness of being dead with Jesus is necessary to enable us to mortify the flesh, it is through this mortification that we attain to the practical knowledge of what it is to be thus dead. We do not realize the inward communion, (I am not speaking of justification), the sweet and divine enjoyment of the death of Jesus for us, if the flesh is not mortified. It is impossible. But if we return to Gilgal, to the blessed mortification of our own flesh, we find there all the sweetness, (and it is infinite), all the powerful efficacy of this communion with this death of Jesus, with the love manifested in it. "Always bearing about in the body," says the Apostle, "the dying of the Lord Jesus, that the life also of Jesus might be manifested in our mortal body." Thus we do not remain in Jordan; but there remains in the heart all the preciousness of this glorious work, a work which