

this. Let us look at Jesus, and then learn how very little our souls have realized its power in thus *setting ourselves aside*.

We see in Him one who had all human righteousness, and one too in whom "dwelt all the fullness of the Godhead bodily;" yet what path did He take? What was **THE CROSS** to Him? To what did it reduce Him? The *entire setting aside* of all this human righteousness, of all this divine power. The perfect strength of His love was proved, not only in that He "did not please Himself"—though "in the form of God," and thinking it "not robbery to be equal with God," that He emptied Himself, and "being found in fashion as a man," humbled Himself to take the place of our disobedience—but that in *this* place of *love* He was content to be *utterly rejected!* to be reduced to nothing, that love might shine out!

The flesh in us is subtil, very subtil: if we show love, we expect that it will be felt; but if otherwise—if, when we have rendered a kindness, we get no return, not even a kind word—our hearts grow faint and cold in the exercise of love. Do we know what it is when our hearts have gone forth in love to meet with that which we read of in **Córinthians**, "Though the more I love you, the less I be loved;" to find that the only consequence of humiliation is to become thereby less respected, more humbled still? Thus it was with Jesus; full of patience and tenderness, He exposed Himself to the power and malice of Satan. But what