

are ye subject to ordinances?" (Col. ii. 20). For faith, we are dead, not alive, in the world. Hence, also, everything that practically makes us realize this—trial, suffering, sorrow—is gain. It makes morally true and real in our souls, that we are dead, and thus delivers from the old man. "In all these things is the life of the spirit" (Is. xxxviii. 16). It is disengaged and delivered from the obscuring and deadening influence of the old man. These sorrows and breaches in life are the details of death morally. But of the death of what? Of the old man. All is gain.

Thirdly, if death comes in fact, the death of what? Of what is mortal, of the old man. Does the new risen life die? It has passed through death in Christ, and this has been realized in us. It cannot die. It is Christ. Hence, in dying, it simply leaves death behind. It quits what is mortal. We are absent from the body and present with the Lord. It was previously outwardly connected with what is mortal; it is no longer so. We are absent from the body, and present with the Lord. We depart and are with Christ. It is true faith that looks for a greater triumph—we shall be clothed upon; still this is God's power. The old man, thank God, never revives. God, because of His Spirit that dwells in us, will quicken even our mortal bodies (Rom. viii. 11). The life of Christ will be displayed in a glorious body. We shall be conformed to the image of God's Son, that He may be the First-born among many brethren (Rom. viii. 29). This