

find its pretensions arrested and set aside when it has, or would be disposed to have, such ; it must find itself consciously weak where it might hope to be strong or capable of something.

As to what self would lean on, it must find itself a hindering flesh where it would pretend to be a helping one. It is really nothing in the work and path of God ; but when it would be positively something, it must be made to feel itself a positive hindrance. This is not the end, but it is the way. We must be humbled when we are not humble, or even in danger of not being so. This work may come in preventively. But the flesh must be nothing if we are to have blessing ; and in order that the new man, which is content that God should be all, and knows its power is in Christ only, may be free and happy, and God, as it desires, may be glorified. The power of Satan and the power of death concur in ministering to our usefulness in Christ, because Satan wields this power to kill practically the flesh, and we have another life which lives in Christ, and lives for Him. This question is first settled as regards righteousness, as we have seen ; we are dead and risen again ; but it has to be practically settled as regards life and power of walk also. So that we may say, whatever our little measure may be, "To me to live is Christ."

But the fact that the flesh is thus practically mortified is not in itself power ; we must be positively dependent on another—glad to be so, if our