

separated to God, what urgent need of self-judgment as to the will and ways ! What confession may be made ! What humiliation is becoming ! All this demands that conscience should not only be exercised, but be really in the light of the Lord's presence. In fact, this lesson may be learnt : that while there may have been activity in God's service, even joy, and the Lord (for faith was there) using the strength of his servant, yet conscience, not having been fully in the light ; and self and nature not judged there,—communion with God, and its happy peaceful effects and power, have been unknown or very imperfectly known in the soul.

We read those remarkable words in Ephes. v. 8. "Now are ye light in the Lord ; walk as children of light." What does the Apostle mean in its practical experimental sense by "light in the Lord" ? Surely if the gentle, but strong, hand of the Spirit of God leads the renewed soul,—the new man,—the divine nature of the believer—into immediate contact with its Source (*i. e.* God Himself)—conscience brought there—all will be seen, all judged (according to the measure given) in that presence "where no flesh can glory." There the flesh is judged, there sin is seen in its exceeding sinfulness—there the will is detected—there it is no longer the *fruit* only of sin and flesh which is judged but the *roots, deep laid roots*, exposed and made bare in that light. The world is there unmasked ; above all, grace, seen and learnt in its proper Divine character ; and the soul, by faith