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## Walk as Children of Light.

Eph. 5:6-21.

THE Epistle to the Ephesians is one of the grandest books in the Bible. Deeply spiritual, it appeals thoroughly only to the consecrated. Its central thought is the New Creation; that- the justified, by a consecration of their justified humanity, when accepted of the Lord, are begotten of the Holy Spirit to be New Creatures in Christ.

For such, old things have passed away—earthly hopes, earthly aims and ambitions; their earthly rights have been surrendered, and instead of them, heavenly prospects have been received by faith and are waited for, with the expectation that they will be received in the first resurrection.

As children of light we are no longer to walk in darkness as others—in sin, in rioting, in drunkenness, in debauchery of various kinds ; the Christian course is the very reverse of this, for he has turned his back on all these experiences and is walking in the light of the Lamp, toward the things that are perfect, toward the things set before him in the Divine Word and plan.

The first part of the Book of Ephesians relates to the theory, the philosophy of the change from human to spiritual, from earthly nature to membership in the new creation; the -last chapters of the book point out to us the effect of this change, not only upon the sentiments of the new creature, the new will, but also the effect of the change upon the mortal body, which the new mind is supposed thereafter to hold in check, to govern, to control with more and more decision and ability as it grows stronger in the Lord and in the power of His might. The new creature is to keep the old creature, the body, under ; to keep it dead. Our lesson relates particularly to this phase of the subject—the new creature's battle and victory and its preservation, which is dependent upon the maintenance of its rule over the flesh.

The words of verse 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience," should not be understood to signify that God's wrath comes because of vain words. The things which bring the wrath are mentioned in the preceding verses (3-5), fornication, uncleanness, covetousness, filthiness, foolish talking, ribaldry ; for, as the Apostle explains, those in whom these qualities are dominant, or those in whom these qualities are sympathised with, can have no inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words on this subject, telling you that such things are natural, proper, excusable. They have indeed become second nature to many of the fallen race, but if any who have become new creatures in Christ love the unclean things, sympathise with them, they are far from the condition which is becoming to

saints. Such a mental attitude on their part would imply that they had either never been begotten of the spirit of holiness or else they were returning, like a sow that was washed, to wallow in the mire. These things are characteristic of the children of disobedience, but not characteristic of the children of obedience. The Apostle says elsewhere, "Such were some of you, but ye are washed. but ye are sanctified. but ye are justified in the name of the Lord Jesus, and by the spirit of our God." (1 Cor. 6:11.) In our lesson he exhorts, "Be ye not, therefore, partakers with them," with the children of disobedience, "for ye were once in darkness, but now are ye light in the Lord."

#### WALK AS CHILDREN OF LIGHT.

He proceeds to show how the children of light should walk, saying :

The fruit of the spirit, wherever it is found, is goodness and righteousness and truth—therefore, the Holy Spirit never prompts to badness, unrighteousness, untruthfulness. And whoever has received the Holy Spirit, whoever has been begotten of the Lord as His child, will want to ascertain thoroughly, to prove, to demonstrate, what is acceptable unto the Lord; what the Lord will be pleased with, not merely what would not merit severe punishment from the Lord, not merely what the Lord would wink at and not take serious offence from, but far beyond. all this! Whoever properly has the spirit of a son must desire to know the Father's will and delight to do it, and that will is in all purity, goodness, righteousness, truth, honesty. The influence of this determination of the new creature to please God, to do His will, will signify that his life, that his heart and so far as possible every act and word of his, will be in accord with goodie . in accord with the principles of righteousness which God represents—in accord with truth.

**"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."**

We are responsible not only for what we ourselves may do and think as New Creatures, hut our responsibility goes out beyond ourselves to the brethren, to all who in any sense of the word come under our influence. Obscene jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke.

Let us set our affections on things above —let us walk in the light, let us think of and discuss whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute. Let us put away from our conversation and from our thoughts everything that would be defiling, and ensnaring to ourselves or to others. Failure to reprove is a measurable endorsement of the wrong. A word in season—how good it is. how helpful! But it is equally important that the word of reproof be wisely and lovingly given, otherwise it may do harm where we intended good ; as the Scriptures say, "Speak the truth in love."

The Apostle speaks of the "things which are done in secret." "It is a shame even to speak of those things which are done of them in secret"—that are done in the dark. The Apostle's intimation is that the whole world lieth in darkness, and in the wicked one and in sin, and that the Lord's people of the new creation have accepted His leadership in the opposite direction; that they are children of the light and should walk accordingly in the light, and that they should lift up the light of truth ; that they should allow the Holy Spirit to shine forth for the reproofing of the world, for the reproofing of darkness and evil, and for the setting up of a standard of righteousness in harmony with the Lord's example.

The Apostle here reminds us of the prophetic statement, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This should be our attitude toward all who are still unregenerated. The world lieth in the wicked one, in sin, in darkness. Instead of having fellowship with them in the works of darkness, instead of sharing in their foul jesting, we are rather to reprove them, and to direct

them according to the above Scripture, to awake from their stupor, from their sleep, to recognise conditions from their true standpoint, so that, awakening, they should realise that they are sinners, that the wage of sin is death, and that the 'tendency of sin is downward—and that they should rise from the dead, should separate themselves from the world, not only so far as their conduct is concerned, but as their conversation and their sympathies are concerned, that all these should be turned toward the Lord, toward the truth, toward the light. It is to those who thus separate themselves from the world and its spirit that the Lord has promised to give light, a little, a little more, and a little more, for the path of the justified, the path of those following in the footsteps of Jesus, will shine more- and (lore unto the perfect day.

## THE CHRISTIAN'S SEVEN WALKS.

In verse 15 the Apostle says, "See that ye walk circumspectly."

The Christian's walk, of course, means his course of conduct; including thoughts and words and acts. The Apostle indicates very clearly what this walk or course of the Christian should be, outlining it in seven different ways.

(1) The new creature should walk not according to the course of this world, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience ( Eph. 2:2 ). This is the walk of the world, the walk of evildoers, the walk of the children of wrath ; it is the very opposite of the walk of the children of the light.

(2) The new creation should walk in good works: "For we are God's workmanship, created, in Christ unto good works, which God has before ordained that we :should walk in them.'—Eph. 2:10.

(3) The new creation should "walk worthy of the vocation wherewith they are called." ( Eph. 4:1.) Their vocation is the very highest of all ; they are the representatives of the Lord and, Master ; they bear His name, and should seek in everything to glorify it and never to dishonour it. What we do, what we say, what we think—in fact, even general appearance and deportment, and where here we are seen, all reflect more or less upon the great King whose ambassadors we are. Our vocation is that of servants of God, and no earthly vocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of His Bride class, His Kingdom class.

(4) The new creation are to "walk not as other Gentiles walk." ( Eph. 4:1 7.) We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life's interests. We are to refrain from following foolish, worldly fashions, from being influenced by a worldly spirit ; we are to have the spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, ill all of our undertakings—in fact, whatsoever we do we are to do to the glory of God, and are not to be influenced by the spirit of the world, but contrariwise, are to set a proper example for the world in all matters—in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the Church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is travelling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a new creature.

(5) The new creation is to "walk in love." ( Eph, 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the new creation—love. "Love is the fulfilling of the law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love

one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years ; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a new creature. This spirit of love is to control our conduct with all ; we are to love our neighbours and seek to do them good, to serve their interests. "Love worketh no ill to his neighbour," would not take advantage of his neighbour

to cheat him. to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbour, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right ; but more than this, love ultimately takes such an interest that the one exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honour and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who spitefully use us, and persecute us.

(6) The members of the new creation are also instructed to walk as children of light ; their course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the Divine character and Word, the things that prove to be of greatest blessing to neighbours and to friends. As children of the light, every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."— Matt. 5:16.

(7) The new creation should walk circumspectly. (Eph. 5:15.) This word "circumspectly" signifies to look carefully all around at every step. The Christian cannot afford to live carelessly, and as he looks around him and realises the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek Divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have Divine approval and glorify God in his body and spirit, which are God's. This circumspection of our walk as new creatures is, the more necessary because our adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come; nearer the goal of character.

We should walk circumspectly also because we profess to be of the new creation, begotten of the Holy Spirit and not of the world. but separate from it; and because our lights so shining more or less reprove the world. Therefore the world, instead of sympathising with us, may hate us, and will often watch to see what fault can be found with our walk, or to stumble and trip us. To walk circumspectly is to take note of the various hindrances and stumbling-stones and pitfalls; to hearken to the instructions of the Lord's Word and to the leadings of the Holy Spirit; and thus to walk carefully; and in so doing to develop the character which is most pleasing to our Lord and Head. The Apostle says this circumspection is necessary in order to our walking "not as unwise but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in on the affairs of life. Hence the faithful, the new creatures in Christ, should be the most exemplary people in the world. the wisest in the management of their faiths, the wisest in their eating, drinking and dressing. Not that the world will always approve but that the end will justify the course which the Lord's Word directs, and which the wise of the new creation, walking circumspectly, will take.

**"REDEEMING THE TIME."**

This signifies buying back the time, as though the time were already in., mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies all would absorb every

hour of life in the things pertaining to this life, whereas as new creatures our new hopes and aims and efforts are properly centred upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favours which are ours as new creatures? And where may we obtain the time for telling these good things to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail ; but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things and be ready to sacrifice our earthly interests and customs and ambitions in favour of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time ill the interest of ourselves and others of the new creation and in the service of our Lord and Master, to whom we have consecrated our all. which we find to lie so little over and above the things necessary to provide honestly for the life that now is.

“WHEREFORE, BE YE NOT UNWISE, BUT UNDERSTAND WHAT THE WILL OF THE LORD IS.”

How many of the Lord's people allow the spirit of the world so to enter in as to hinder them from appreciating the true wisdom and the proper course. the proper walk in life! If we have to any extent been walking unwisely or conforming in any degree to the ways of the world we should take ourselves in hand, we should examine ourselves and no longer walk unwisely, but walk circumspectly, walk wisely, understanding what the will of the Lord is. Let us determine that by the grace of God we will have the approval of our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear His voice saying, “Well done, good and faithful servant, enter thou into the joy of thy Lord,” than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

Instead of intoxication with the spirit of the world and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing. will be in giving thanks to the Lord for His goodness, in maintaining a fellowship of heart with Him. and then. additionally, having fellowship one with another, with those who are in the truth, in the Lord. are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them ; they are. on the contrary, to be continually rejoicing, full of gladness; the basis for this to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and, additionally, their fellowship with one another which will be sweeter than any earthly or selfish fellowship; the exhilaration of the new mind continually growing stronger and more Godlike, and seeking to build up one another in the most holy faith and character-likeness of our Redeemer. The Apostle says that we are to give to

God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for trials, thanks for the clouds as well as for the blessings and the sunshine ; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for our good, having promised to do so, and that the entire matter of needs and welfare are in the hands of our Redeemer, who is too wise to err and too loving to be unkind. and who will not suffer us to be tempted above that we are able. Well, then, may we rejoice!

We are exhorted also to submit ourselves one to another in the reverence of the Lord, not to be dictatorial. not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done. and that we may be looking to note His leadings and providences in and through others as well as through ourselves, and specially to note the instructions in His Word.

Let us each one endeavour that by the Lord's grace we will give more earnest heed to the things which pertain to our heavenly salvation, and that we will seek to walk as children of the light and show a good example to those around us.

Let us endeavour to be examples in the matter of patience and forbearance, in self-control, in meekness and in brotherly-kindness and love. if we do this, then, we will be walking as children of the light should walk, we will be walking as Christ walked, walking in the Tint and not fulfilling the desire of the flesh.

What a great reward will be ours in heaven if we patiently continue in well-doing—walking in the light. “Be thou faithful unto death and I will give thee the crown of life.” is the Master's promise. “Hold fast that which thou hast, that no man take thy crown.”

Lord, for to-morrow and its needs I do not pray, Keep me from every stain of sin, just for to-day. Let me both diligently work and duly pray; Let me be kind in word and deed just for to-day. Let me be slow to do my will, prompt to obey; Help me to sacrifice myself, just for to-day. Let me no wrong nor idle word unthinking say; Let Thou Thy seal upon my lips just for to-day. So for to-morrow and its needs I do not pray,

But keep me, guide me, hold me, Lord, just for to-day.

## Christianity and Colour.

“Nor is the Church above criticism in her attitude towards the coloured race,” writes E. N. Jones, in a letter to “The Spectator.” “After Christianity has been in the world for nearly two thousands years, it was only last year that a body of Bishops made the startling discovery that all communicants without distinction of race or colour should have access to the Holy Table of the Lord, and none should be excluded from worship in any church on account of colour or race.” “Some years ago your correspondent studied at Oxford for the ministry of the Church. After completing his studies the Principal of his Hall wrote to the Bishop of a: king his lordship whether he would be willing to ordain him should he succeed in securing a curacy in his lordship's diocese. His lordship replied that on no account would he lay his hand on a black man's head! Another Bishop preached at the University Church and told his audience that there were about thirty parishes in his diocese which were being run single-handed; if any student was contemplating taking Orders, he should think of his diocese. After the service the writer approached his lordship and told him that he would like to work in one of these parishes in order to gain some knowledge of parochial work before returning home. The Bishop took his name and address. Within a fortnight he received a letter stating that, owing to the colour of his race, his lordship could not ordain him! In fairness to the Church, your correspondent must say that after two years he at last found a Bishop who was Christian enough to ordain him. However conditions were made that the ordination would hold good only ‘for the Colonies.’ So much for ‘The Fatherhood of God and the Brotherhood of Man.’”

—”The Christian World.”

Man's life is but a working day Whose tasks are set aright;  
A time to work, a time to pray And then a quiet night.

C. G. Rossetti.

Our toil is sweet with thankfulness,

Our burden is our boon;

The curse of earth's gray morning is  
The blessing of its noon.

Whittier.

PEOPLES PAPER.

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## This ulcer of confusion

THE fact that we are living in a changing time has now been brought home to most thinking minds. This is seen not only in addresses and writings in leading religious journals, but also in our secular papers. One of these, dealing with the matter, said, "What is meant is that all religious conceptions are under examination, every belief is being rigidly investigated, and many venerable opinions are being questioned or scrapped."

Until recent years there was generally such veneration for any creed, church, or institution, which had existed for centuries, that it was thought impossible to overthrow them. The tendency is referred to by St. Peter (2 Pet. 3:

4), saying "Since the fathers fell asleep all things continue as they were from the beginning of creation." We have, however, reached the end of this dispensation; everything is being questioned, and since the war, particularly, reverence has become a scarce quality among even professing Christians. Everything is being brought before the bar of criticism; doctrines which have for centuries been held as Divinely taught have been found without such authority, and institutions old and hoary have been overthrown, while others are gradually being overhauled.

Honest criticism in earnest desire to find the truth is certainly good and should be welcomed by all who are anxious to know real facts; but there is, however, a destructive criticism which appears only to aim at 'finding fault with what is, and does not attempt to show what ought to be. All man's Work is apt to be imperfect and it is not difficult for a small mind to criticise ; but it takes a wiser, bigger mind to show the better way, the truer thought or wiser arrangement.

As one reads the religious journals to-day with sermons and articles from the leaders of the various churches, one is bound to conclude that the inferred prophecy of our Lord, "When the Son of man cometh shall He find faith on the earth?" is very definitely fulfilled.

We quote from H. B. Storr in the "Christian World" : "Sacred books were subjected to critical scrutiny, religious dogmas were summoned to the bar of reason. For two centuries or more that process has been going on in scholarly circles, but it is only quite recently that its effect has reached the masses. During the last half century there has been, A general unsettlement of beliefs . . .

"It is easy to feel in this intellectual upheaval that everything has become uncertain . . .

"So in the present chaos it is worth asking, is there anything of which we can be sure?

"Can faith find solid ground anywhere amid the waste of waters?"

So it is that while the open sarcasm and criticism of a Paine or a Bradlaugh failed to weaken the Church's faith in the Bible, the insidious higher criticism of professing Christian ministers working from within has produced this ulcer of confusion ; the blind leaders are fast leading their blind followers into the ditch of unbelief.

The strange part is that while these critics are ready to destroy faith in the sacred records, in the virgin birth, and in the miracles of Christ, yet they cling to doctrines which have their origin not in the Scriptures at all, but in Paganism.

While such darkness abounds among church attenders, whether in pulpit or in the pew, how happy is the condition of those who through God's grace and by His Holy Spirit can understand the Divine plan and purpose, and so perceive the harmony and beauty of (. . . His Word, . . . and have no reason to doubt the Apostle's words that "Holy men of old spake as they were moved by the Holy Spirit," and that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, bath in these last days spoken unto us by His Son."

That such a sad state should have come to the nominal Church is further evidence of the fact that we are in the "end of the age" and that these systems of error along with the great antichristian system (Papacy) will soon go down "like a millstone in the sea" of the world's trouble. After this the true Church triumphant will reign with her Lord ; Satan will be restrained and truth and righteousness will begin to abound and peace and goodwill shall cover the earth.

## HE CARES FOR THEE!

1 Pet. 5:7. Matt. 6:28, 29.

How good and kind our Father's care!  
The words like music in the air  
Come answering to our whispered prayer,  
He cares for thee.

The thought great comfort with it brings,  
Our cares are all such little things  
When to this truth a glad faith clings,  
He cares for thee.

The pure white lilies know no care,  
And yet they grow so grand and fair,  
Shedding sweet fragrance here and there,  
God cares for these.

Great is God's care for His dear child,  
Guarding from foe and danger wild,  
With love so strong and undefiled,  
He cares for thee.

And that sweet love will on thee shine,  
Making His home for ever thine;  
O! the rich depths of Love Divine,  
He shares with thee.

## CHRISTIAN EXPERIENCES.

NOT all who enter the Christian race will come off more than conquerors, as mentioned by the Apostle in Rom. 8:37.

There will be a secondary class who, while failing to become members of the body of Christ in glory on account of not being wholly faithful to their covenant of sacrifice, will come out of great tribulation and, having washed their robes and made them white in the blood of the Lamb, will stand before the throne of God and serve Him day and night in His temple.

During the Gospel' Age God is dealing with all who enter the Christian race. He does not deal with the world in general, but with those who have come to Him in consecration, for it is the new creature, not the flesh, that is on trial for life.

The spirit begotten class receive, as it were, a new hearing and a new sight, so that as new creatures they can understand spiritual things and learn to look to the Word of God for all things needful for their preparation and testing for the prize of the high calling.

Though we may sing, "I would rather walk in the dark with God than go alone in the light," it might be but an empty boast unless we had the experiences which would develop such faith and trust as would hold to the Lord's hand and trust Divine Providence in the darkest hour. We are to learn to walk by faith and not by sight. to trust our Lord where we cannot trace Him.

When we first became Christians we looked for God's favour in reference to earthly prosperity, but we found by experience that the, good things of this life were not usually the best way to develop Christian character. We received unexpected experiences which, while at first causing bewilderment and doubt, worked out for our highest welfare.

God was caring for us all the time and we were led to the knowledge of the great Plan of Salvation and "the mystery" which God had ordained before the world was, "Which none of the princes of this world knew, for had they known they would not have crucified the Lord of Glory" ; neither would they have persecuted the Church Class. The Apostle Paul has further stated, in Eph. 6:12, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." The followers of Christ would be filled with dismay at the thought of this great opposition, were it not for the knowledge that "the Lord knoweth them that are His" and careth for them.

Adversity always has been and still is the school in which the chief lessons in character-building are to be learned— in which the correct ideals of life are to be formed and ultimately crystallised into fixed character. So the true Christian gradually learns to look at all experiences as stepping-stones—helps along the way—of the Lord's provision. The world, the flesh, and the adversary are the assailants of the Christian, therefore the protection of the Lord must be continually invoked. The world of humanity, depraved and under the control of the spirit of selfishness, is largely, though unconsciously, the tool of Satan, who now "worketh in the hearts of the children of disobedience," and is an enemy and tempter by reason of the fact that the Church is composed of those who have entered upon a new life—the life of faith and fellowship with God.

Yet it is only the hearts of God's people that are thus changed ; their flesh is still much more in harmony with the world than with the new order of things established in their hearts by grace and truth.

Consequently when the world, through any of its children, by their words or writing or general spirit, comes in contact with the Lord's people, the latter may find that, although their hearts are loyal to the Lord, to, the spirit of righteousness, love and truth, nevertheless their flesh has an affinity for the world, its things, its views, its arguments, its pleasures, and so must be kept under by the new mind.

The third assailant—the adversary—seeks to use every opportunity against the Lord's people, to discourage, to destroy, to ensnare and deceive, thus separating them from the Good Shepherd and making them more and more deaf to the spiritual advice of His Holy Word. The Apostle Paul has also told us that Satan presents himself in temptation as an angel, a messenger of God and not a messenger of darkness, of error, of gross sin; for he knows that these qualities would alarm and repel all the children of light.

The mighty power which Satan is able to exercise would fill Christians with horror and alarm were it not for the thought that He that is for us is mightier than all that be against us. Our Heavenly Father sees best to permit Satan to have this liberty and will not take it from him until the ushering in of the new dispensation, when he shall be bound and deceive the nations no more.

At present it is profitable to the Lord's people that the Adversary be granted liberty against them, but they need not be in ignorance of his devices any more to-day than in the past. The Apostle Peter has written : "Think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you." Yet we have thought it strange; doubts and fears have assailed us and we have found it difficult to keep our sacrifice continually on the altar. But when we recall how the Lord Jesus and all who have followed Him have suffered persecution and tribulation, we also remember that God has promised to keep us, for are we not sons by adoption and factors in His great plan? Let us not yield to doubts or fears, for "whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth."

We see that the body of Christ has required 2000 Years for its selection, and that much that has taken place in the world's history during that time stands more or less related to this purpose of selecting and testing those Who are to compose that body. All are having experiences which will fit them- for the purpose which God has in view, i.e., of being united with their Head—the Lord Jesus—the seed of Abraham which will "bless all the families of the earth!"

As a rule, those who have the spirit of helpfulness, the ability to impart joy and comfort, and who are able to pour this balm into the wounded hearts of others, have themselves passed through severe trials, reverses, disciplines, and have been touched with a feeling of the infirmities of our race; and more than this, have been touched with a feeling of sympathy for the weaknesses and oppositions which assail the brethren in their endeavour to walk after the spirit and not after the flesh.

It was a happy day when it was revealed to us that we, by faith in Christ, could be released from the condemnation that came upon us through original sin, and that we might follow Jesus, taking up the cross to tread the new and living way He opened for us.

What a revelation this meant. What a joy it was. How delightedly we entered upon it. The heart filled with gratitude to God for the privilege and honour it brought us at the time we made our covenant of sacrifice with God. There was nothing wearisome about it, but a joy and privilege indeed. Does the joy increase as we draw nearer to the goal? Or are we, growing weary of it all?

Looking to the Word of God for instruction we read : "Many have been the afflictions of the righteous, but God hath delivered them out of them all." "Before I was afflicted I went astray, but now have I kept Thy word." "Our light afflictions which are hut for a moment worketh for us a far more exceeding and eternal weight of glory." So, then, let us not be weary in well-doing, knowing what results will follow if we are faithful; "for in due season we shall reap if we faint not." "Whatsoever a man soweth that shall he

also reap.” Naturally, we all desire to reap something good, consequently so much depends on what we sow ; the thing reaped will not be better than the thing sown. This thought appears to be one of the important matters of which we should take hold. If we would reap something good at the resurrection we ‘must sow something good at death. This something is character ; therefore let us not be weary in developing a desirable character, one like unto the Lord.

It would appear that the answer to the question, What shall we reap? depends entirely upon whether we become weary or not in the difficult undertaking of building an acceptable character. To build no character, as nearly as possible conformed to that of Jesus Christ, is to perform the one thing God has given us all to do. It involves so much and is the work of a lifetime. For this growth in Christian character God supplies all that is needful in the way. It is our part to make use of all the helps He sends, whether it be joyous or grievous to the natural man. It is Our one way of showing forth the praises of God and of gaining His approval and blessing, It is the way by which we can demonstrate that we are the disciples of Jesus, members of the body of Christ, and thus make “our calling and election sure” and gain an entrance into the Kingdom of our Lord and Saviour Jesus Christ.

In this way we hope to make ourselves ready to become “the Bride of Christ” and thus co-operate in the blessing of mankind. Therefore the Apostle says, “Let us not be weary in well doing, for in due season we shall reap if we faint not.” There is so much that the flesh is called upon to suffer, that it is a weary way for the flesh if the will of God is fully being done. Jesus found it so, and all who have striven to faithfully follow Him have likewise found it the same. Though there be much weariness of the flesh let us not, as New Creatures, be weary in well doing—doing well the will of God that in due season we may reap if we faint not.

We are not ignorant of the condition of the days in which we live, neither are we ignorant of the devices of the enemy. It is a question whether the Church of God has at any time been called upon to pass through a more serious and subtle testing time; and we are not astonished, therefore, at the falling away on the part of some who have been followers- of the Lord, nor at the weariness in well doing to be observed in others.

One of the chief tests is love for the brethren. “We know we have passed from death unto life -because we love the brethren.” We all have an influence more or less over others ; how careful we should be that it is for good and not for evil.

Another great test is love for our enemies. “God commendeth His love toward us in that while we were yet sinners Christ died for us.” Love is the fulfilling of the law.

What are the distinguishing marks of a ripe character? One writer has given a very ‘beautiful illustration. One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with unsurpassing loveliness, and the colours deepen till the beauty is equal to the beauty of the ‘blossom and in some respects superior. There is in ripe Christians the beauty of realised sanctification which the Word of God knows by the name of “Beauty of Holiness.” Another mark of ripe fruit is tenderness. The young green fruit is hard and stonelike. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow- in grace we are sure to grow in charity. sympathy, love ; and we shall, as we ripen in grace, have sweetness toward our fellow Christians. Bitter-spirited Christians may know a great deal, but they are immature. Another, and very sure, mark of ripeness is a loose hold upon earthly things ; ripe fruit easily parts from the stem.

## ONLY FOR JESUS.

Only for Jesus! Lord: keen it for ever Sealed on the heart and engraved on the life!

Pulse of all gladness and nerve of endeavour,

Secret of rest, and the strength of our strife.

FR.H.

## Correspondence.

Tasmania,

June 7th, 1932. Dear Brother,

I am enclosing P/N. for "Herald" and "People's Paper." Will you send me half-dozen copies of "P.P." May and June, as I would like them to send to certain ones to enlighten them on the Lord's return, for they give a most clear and spiritual teaching. I intend copying into my notebook the two articles on our Lord's Second Coming, finding it a most useful practice having notes, also writ-jog down-one's own learning of the Scriptures. It freshens the mind re-reading them. Our Lord commended the Scribe, and it is true we can take out of the store-house things new and old,

We can see the signs more and more clearly proving that our Lord is exercising more power in the binding of the strong man, and how perplexity is increasing. I believe that the time is very close at hand which will end this Gospel Age, when the Church, the Lamb's Bride, will be taken to Himself.

With Christian love.

A.K.

South Australia, Dear Brethren,

Your letter to my .mother is just full of Christian love and a desire to help her.

Perhaps when I tell you that I have just come out from the I.B.S.A. you will understand why I write like this, and really it is coming out from bondage to liberty. I was very miserable for a long time; I used to go to the meetings and come away more miserable than I went, because things were said there that I thought was far from like Christ.

I do not want you to think that I feel bitter toward them. If only I could open their eyes, but one does not dare to ask Questions that would make the "Watch Tower" lo<sup>A</sup>1 as if it was wrong, or any the books—if you do, well you are in disgrace.

I have been going to the B.B S. class, and the difference is like the difference between light and darkness; there is liberty of thought, of conscience; it is lovely:

We are told the Bible says: "Prove all things." Yes, that is quite right, but the Society has proved all

things for us, and we were not to question what it puts out, but to take it as from the Lord, and, as for building character, that is scoffed at.

Well I cannot thank God enough for leading me away from them, and into the B.B.S. I went to Sister — in real distress, but I came away comforted, and with an invitation to go to Class next evening, and Sister came the same night. We are very happy now in the love of God, and cannot praise Him enough,

The spirit of the class is altogether different, and we can worship in spirit and in truth,  
I remain, yours in the one hope, R.M.E.

N.S.W., June 12th. Dear Brother,—

I received your kind letter a few days ago, also the nice card and paper. Also received the book of sermons by Brother Russell, and have read some of them since it arrived. They are beautiful so far. I am reading “The True Church,” which is grand, and I would like to own one of these books.

The -- change you may keep for the good work, and which will help to make up the deficiency. I will also enclose a few stamps, which will all help in the grand work.

I also would like to co-operate with you, dear Brother, by inserting the coupon for free literature in our local newspaper. Just send me what you wish to be advertised and I will have it inserted in our best paper.

Would you kindly send me the Revelation Volumes by Bro. Streeter, as I would like to study them. Please state the price when you write, and I will send the money next time. I would rather buy them than have them loaned, because such books take much study, and when we own our books we have them always to refer to. I remember you in my prayers that you always may be kept by the Lord’s spirit. With warm Christian love to you and the brethren,

Your brother in Christ,  
J.B,

## Watch and Wait and Pray.

It is much easier to trust the Lord while busy in His work and, may be, able to comprehend the why, the wherefor, the purpose of what we are engaged in and able to see how it is all working out. It is easier to be faithful even unto death in the company of others who are fighting the same great fight of faith. Sometimes, however, our King requires a service apart from others, a special message perhaps unappreciated by those around us ; we are to stand alone, maybe as a sentry on watch. It is then that we shall be proved, it is then that our faith will be tested. Have we been leaning on others for our courage, or has our faith been trusting implicitly in the Lord? Nansen, when waiting in the Polar regions for the current to carry him along on his way to the Pole, said : “It wants ten times more strength of mind to sit still and trust in your theories and let Nature work, without your being able to lay as much as one stick across another to help, than it does to trust in working them out by your own energy.” It all depends upon the quality of our faith, whether in the times of crisis, which are sure to be permitted, we shall with perfect trust be able to resign our all to the Good Shepherd, and enjoy the “peace amidst the commotion” which is the privilege of footstep followers of the Master.

“There is an arm that never tires When human strength gives way;

There is a love that never fails When earthly loves decay.”

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