

of mind springs, are enjoyed, so will this precious privilege of God's children be possessed, and also in proportion as this is enjoyed, Christians are fitter for every duty and trial. There are two questions connected with peace of mind to which we devote a few moments. These are—

1. What is the peace of mind called peace of conscience? and
 2. How is it to be obtained and preserved?
1. *What is the peace of mind?*

It is sometimes called Peace of God—and the peace of Christ, the peace of which God and Christ are the authors and bestowers. It is a calm repose of soul, arising from implicit trust in God as our reconciled God and Father in Christ. It can be understood and appreciated only by those who have experienced it. It may be better understood by reflecting on those states of mind, which are the very opposites of this peace. Fear, trouble and sorrow are the states of mind, the opposite of this peace of mind.—These spring from a variety of sources. Sin is the grand source whence all these bitter waters flow.

1. The fear of God's wrath, arising from consciousness of guilt, is the opposite of this peace. All sinful men who know God, and who acknowledge the difference between good and evil, are sometimes under the influence of this feeling. They try to quiet their consciences by laying some flattering unction to their souls. They say "peace, peace, when there is no peace." But this state of fear is felt especially by those whose consciences have been partially enlightened—who know themselves as sinners, and God as a holy and just God—and who have but faint glimmerings of the hope set before them in the Gospel. The Holy Spirit, through the truth, has convinced them of sin. Their memory has been quickened—it recalls their past iniquities, and sets their sins in array against them—under these influences they read the threatenings of God with feelings of alarm; then the soul is tossed with tempest and not comforted—God is not known and not sought as a reconciled God and Father. Such a state of anxiety and fear is the very opposite of this peace of God. The person who enjoys this peace may be conscious that he is a sinner, a great sinner—that as to his deserts, had he obtained all that he merited, this would have been tribulation and anguish—exclusion from God's favor, and exposure to his wrath and curse. This often is his state—his soul pervaded with intense self-abhorrence, he repents in dust and ashes—and his earnest cordial prayer is, God be merciful to me the sinner. But though he thus feels himself a guilty creature—deserving God's wrath and curse—yet he rejoices that God, who shone out of darkness, has shone into his soul—to give him the light of the knowledge of his glory, as this is seen in Jesus Christ. He views by