

more, the recognition of the most exalted guiding and all-pervading love, must be so powerful, that the whole being must be as it were merged in it. Only in such a frame of mind can we appropriate to ourselves the peace of mind promised by Jesus Christ; for it would be a very erroneous interpretation of this beautiful text, were we to believe that this heavenly peace would descend upon us of itself, without any effort on our part. It is a free heavenly gift, flowing from divine grace only; but man cannot lay hold on it save by the state of mind which I have described: he cannot be a partaker of the heavenly whilst he is seeking earthly good. But let him possess such a mental disposition, and he is certain of this heavenly peace; for it is most true that "to him that hath will be given." The earthly must, so far as its frail nature permits, put on the heavenly, if he would really be a partaker of it; and thus it is that our inward peace depends upon ourselves.

THE FUTURE LIFE.

The words of St. Paul, which you quote in your letter, "If in this life only we have hope in Christ, we are of all men most miserable," certainly convey a deep truth, which lays hold on the mind in its very inmost part. They tell, in the shortest and simplest manner, the super-terrestrial nature of man; for we cannot but recognize in the highest, noblest, and most truly worthy feelings of man an origin that is not of this world. The true ennoblement of our nature consists in the feeling that our existence stretches beyond the bounds of this globe. It is this which gives that peculiar feeling to man, which so unceasingly accompanies all those who reflect at all,—that the world around him, in which he immediately acts,