

full. The program will cover the broad question in all its world-wide aspects. There will be first of all a world's survey, country by country, of the conditions of the problem in every land. In addition, the Congress will deal (1) with the religious and moral aspects of the Sunday problem, (2) with the industrial and economic, (3) with the hygienic and social, (4) with the legal and governmental. There will also be an attempt to formulate a program for a concerted advance and for the direction of the immediate activities of those who are interested in promoting the due observance of the Lord's Day. Not only all Lord's Day and Sabbath organizations, churches, Bible schools, religious and educational societies are invited to enroll among those promoting the Congress and to send delegates to its meetings, but also working-men's unions, associations of trades, manufacture, commerce, reform and civic and social betterment. The interests of the Congress are being laid before the general ecclesiastical and religious bodies of the world as they meet, and have already been formally endorsed by a number of leading denominations.

Teaching and Witnessing

It is always helpful to hear what those have to say who have travelled farthest, and, therefore, know most of the way. Experience is the measure of most things, for ideas that will not work, doctrines that cannot be verified, are really worthless, while on the other hand, the truth that works and the faith that stands the strain of daily living provide one of the best demonstrations of truth. This has a bearing on Christian evidences, for we would rather have the testimony of those who have had a personal experience of Christ than that of all the scholars who endeavour to reduce life to a department of science. Here is the evidence of a well-known clergyman, as he reviews his life and faces the final change:—

What are the verified facts, the truths to which revelation and experience bear conjoint testimony?

1. That in God's written revelation there is described an actual human experience of spiritual realities—of God as Father, of the Lord Jesus Christ, of salvation from sin, of hope of immortality.

2. That through the long years since the New Testament was compiled there has been an unbroken succession of innumerable persons, of various nationalities, who have possessed this experience.

3. That since December 27th, 1855, this experience has been mine, as real as life itself; it has attested itself in my consciousness from that memorable date, through all the vicissitudes of life, and at this moment is a more assured reality than ever—this after the testings of fifty-eight years.

4. That to my certain knowledge there are tens of thousands to-day of all countries and ranks in life, a company constantly increasing, to every one of whom this identical experience is equally a reality.

Testimonies like this are much more powerful than evidence derived from books. Whatever may be true of Christianity in history and philosophy, it is in the Christian community that the living Christ is found, and as long as Christianity can make Christians we really need no other proof of the essential truth of our Creed. Be it ours, therefore, to use personal testimony and appeal as the perennial and mightiest Christian apologetic. Nothing can touch the life of the man who is able to say, "I know Whom I have believed."

Peace, Perfect Peace.

True friendship will always be characterized by loving anticipation of our friend's needs, and loving forbearance with our friend's mistakes. These elements of true friendship are very clearly marked in our Lord's fellowship with His disciples. When He was about to die, knowing the perplexity, trial and sorrow that this would involve, He prepared His disciples for what was to come by His words, "Peace I leave with you, My peace I give unto you." "Let not your heart be troubled." Thus did He lovingly anticipate their needs. Then, after His death, when all their hopes had vanished and their faith in Him was dead notwithstanding all His teaching and assurance about resurrection, His first word to them when He met them on the evening of the first Easter Day was, "Peace be unto you." Thus did He lovingly forbear with their mistakes.

As we look more closely, however, into the story of the Easter greeting of our Lord to His disciples, we find something deeper and fuller than mere human friendship. Twice over, and not once only, our Lord greeted them with "Peace be unto you." What is the meaning of this repetition? Was it merely to reassure their hearts and to disperse their fears? Or was there not some deeper meaning suggestive of the two-fold peace which He desired to bestow? We believe the latter view is the correct one, especially when His words to the disciples on the eve of His crucifixion are remembered, "Peace I leave with you, My peace I give unto you" (John xiv. 27). There seems to be some real and deep meaning in this repetition of "Peace;" and when we consider the matter more closely, we find that there is, indeed, a two-fold peace which the Lord bestows upon His followers. This gift of a Divine two-fold peace is one of the most precious lessons in the Christian life, and is one of the secrets of genuine Christian living. Let us look more closely into it.

Consider the *source* of peace. The question naturally arises as to how this enmity can be destroyed and the estrangement removed. A still more accurate question would be whether it has not already been removed and destroyed? The answer is that it has been removed by the death of Jesus Christ on the Cross. And this is evidently what our Lord meant His disciples to learn on that evening of the Resurrection. "He showed unto them His hands and His side" (John xx. 20). Those tokens of His death at once revealed the fact of His death and prepared the way for their understanding of its meaning. The peace that He bestowed upon them was wrought out by His death; for as the Apostle clearly teaches, He has "made peace through the blood of His Cross" (Col. i. 20). "He is our peace," for He has reconciled man unto God by the Cross, "having slain the enmity thereby" (Ephes. ii. 13-17). This, too, is what He Himself meant when He said, "Peace I leave with you" (John xiv. 27). This was His legacy "left" to His disciples, and, as we know, a legacy only becomes available by means of and subsequent to death. From that time forward peace was at the very centre and heart of the Apostolic Gospel, for they went everywhere "preaching peace by Jesus Christ" (Acts x. 36). We can now readily understand why our Lord showed them at that moment His hands and His side: It was because His death, thus proved to them, was the ground and basis of the peace He there and then bestowed.

Consider the *means* of peace. How does this peace enter our hearts? "He showed them His hands and His side." It was a visible symbol and picture of that vision of the heart by which we become partakers of the peace which Christ offers and bestows.

"Look unto Me and be ye saved" (Isa. xlv. 22). "They looked unto Him and were lightened" (Psa. xxxiv. 5). "Being justified by faith, we have peace with God" (Rom. v. 1). It is by the look of faith that we understand and accept, appreciate and appropriate the Lord Jesus as our peace. This is the first aspect of the peace of the Risen Lord. And if we "acquaint ourselves with Him and be at peace," our experience will soon be that of the disciples: "Then were the disciples glad when they saw the Lord" (John xx. 20).

Forgiveness is only the first step in the Christian life. Service for God naturally follows. This, too, will need the experience of peace, a peace based upon the former experience, inseparably connected with it but yet distinguishable from it. It was for this reason that our Lord said to them *again*, "Peace be unto you." The moment He had uttered the words the second time He added, "As My Father hath sent Me, even so send I you" (ver. 21). It is evident, therefore, that this peace was for a purpose and object different from the former; and when we turn to our Lord's words on the night of the betrayal we find again this distinction of a two-fold peace: "My peace I give unto you" (John xiv. 27). This is evidently different from "Peace I leave with you," by its reference to the peace which our Lord Himself had, His own peace all through those years of ministry. We cannot but be struck with the wonderful calm and restfulness of Christ in the face of all difficulties and opposition; there was no hurry, no excitement, no unrest, but everything full of quiet and peace. And this is the peace that our Lord gave to His disciples as He commissioned them for their task of world-wide evangelization. A careful analysis of our Lord's own peace will show us what it means for all His followers to-day.

It is the peace of *uninterrupted communion*. From the first glimpse of our Lord at the age of twelve up to the time of the cross we can see that His life was spent in unbroken communion with His Heavenly Father. Those nights spent in prayer were only special manifestations of an entire life of communion. He lived above all earthly distractions and heedless of all turmoils. More than once His fellowship with God was tested, but it stood fast and firm. This, too, is a possibility for all His followers—the peace of uninterrupted communion. Whatever may be our circumstances and however great the pressure upon us in Christian work and warfare, His peace may be ours, and should be ours, moment by moment.

It is the peace of *unflinching confidence*. Our Lord's communion with the Father was based upon trust, and elicited trust which never once failed. When tempted by Satan in the wilderness to avoid the cross and take a shorter pathway to the crown, He trusted His Father's wisdom and power. When He was opposed by the Jews He knew that He was safe until His hour had come. At the grave of Lazarus He said with unhesitating assurance, "I know that Thou hearest Me always." In Gethsemane He had no doubt about the succour of twelve legions of angels had they been required. Through every dark phase in His earthly life He had the perfect peace which comes from continual trust in God. So it may be with us. Our communion with God will deepen our confidence, and our confidence in turn will deepen our communion. We know Him, and we, therefore, trust Him, and like Job we say, "Though He slay me, yet will I trust Him," and like St. Paul, "I know Whom I have believed."

It is the peace of *unswerving obedience*. Communion and confidence had their blessed issue in obedience, as the predominant char-

(Continued on page 618.)