

last letter, as I have thought I discovered also from former ones, that you give the preference to the Gospel of St. John. * * * I partake fully in your feeling: there is in John something peculiarly full of soul, if I may be allowed the expression. * * *

RELIGIOUS PEACE.

By the peace which I mentioned, I mean that which is described in both the very well-chosen texts which you quote; but I must understand them in my own sense. I must take both these texts together; for one alone does not express the idea I have connected with them, at least not entirely. In the first place, if, as it is said in Isaiah, "peace is the work of righteousness," it is unattainable without a severe fulfilment of duty; unattainable to every one, since strictness in the fulfilment of duty is its first and last condition. But this I should call only an earthly, human kind of peace. It may be the groundwork, but it is not all. It is preached all through the prophets, and in the preceding parts of the Old Testament; but it is the New Testament which gives its completion. There alone we find the peace which the world cannot give; an expression not to be surpassed. What belongs to this peace is quite distinct from any external good fortune or enjoyment: it is derived from an unseen power; but there must be that in the disposition which will separate our interior existence entirely from the world; which will prevent us from making any claim to outward good fortune; which seeks only that peace of the soul which results from a life spent in humble and sincere obedience; as a ship finds rest on the still surface of a waveless and safe harbour. The mere practice of duty will not reach so far as this. The subordination of the individual to the law, and yet