

him: to whom shall he look for a defence when his own conscience indicts him, and all his faculties turn king's evidence against him? It is to be feared that many believers habitually do that which they would not like to be questioned upon by the rule of the word of God; they have to close their eyes to many passages of scripture, or else they would be uneasy in their consciences. Brethren, this makes wretched travelling; it is like walking through a wood with naked feet. If you cannot satisfy your own heart that you are right, you are in a sad case indeed, and the sooner matters are altered the better. But if a man can say, before the living God, "I know that what I am about to do is right, and whatever comes of it, I have a pure motive, and the Lord's sanction to sustain me in it," then he proceeds to action with a nimble tread. Such a pilgrim is girt for roughest ways, and will hold on joyfully to the end. Rest of conscience shoes us right well, but a question as to the rightness of our procedure makes us barefooted. Come what may, if we order our ways with reverent regard to the Lord's commands, we shall be able to confront the future with serenity, for we shall not have to accuse ourselves of bringing ourselves into trouble by sin, or losing our joys by indulging in forbidden things. When the believer falls into any trouble through having been zealous for God, then may he spread his complaint before God, with the full expectation that he will bring him out of all his difficulties, for is it not written, "The steps of a good man are ordered of the Lord, not one of his steps shall slide?" Oh, to walk in such a way that your conscience is void of offence both towards God and towards man; then integrity and uprightness will preserve you, and your goings will be established. "He keepeth the feet of the saints." "He shall give his angels charge over thee to keep thee in thy ways. They shall

bear thee up in their hands, lest thou dash thy foot against a stone."

While travelling through the mazes of life, another form of the preparation of the gospel of peace will be of essential service to us, namely, peace with *our fellow men*. The gospel of peace leads us into the closest bonds of amity with our fellow-believers, although, alas, it is not always possible to prevent offences arising, even with the best of them. If we cannot make all our brethren amiable we are at least to be at peace on our side, and, if we succeed in this, no great disagreement can arise, for it always needs two to make a quarrel. It is well to go to bed every night, feeling I have no difference in my soul with any one of the members of Christ's body, I wish well to every one, and love them all in my heart. This would enable us to travel in right royal style over fields which now are often stony with controversy, and thorny with prejudice. Theological conflicts, and ecclesiastical squabbles would utterly disappear if we were shod with the true spirit of the gospel of peace. An unwillingness to think hardly of any Christian brother is a sandal most easy to the foot, protecting it from many a thorn. Wear it in the church, wear it in all holy service, wear it in all intercourse with Christian men, and you will find your way amongst the brethren greatly smoothed; you will win their love and esteem ere long, and avoid a world of jealousy and opposition which would otherwise have impeded your course.

It is well to travel girt with this shoe of peace *with all mankind*. "If it be possible, as much as lieth in you, live peaceable with all men." It is barely possible, but aim at it, and if you do not perfectly succeed try again. Unconverted men will not love your religion, for they are carnal; that you cannot help, but you must love them, carnal as they are, and by degrees you may win them to love both you and