

The heart, conceiving something new, was by no means to for get what had been learnt before—*peace*. The Christian, bound and fettered, and to be released only to fight with wild beasts, or to writhe beneath the tortures of some fresh invented death, was to preserve intact the liberty wherewith Christ had made him free, which constitutionally dwells in *peace*—the peace of God ruling in the heart (Col. iii. 15), and prompting a peaceable life to the bounds of possibility with foe or friend, persecutor or protector,—*with all men*.

In a land professedly Christian, there is Christian peace, to the extent to which the profession is true. By the grace of God we enjoy peace as Christians; and in the practice of Christianity there is much political liberty in our land and time. We are not under the necessity of enduring the fierceness of the world's enmity, in the very form in which the early Christians encountered it. But we have each our battle to fight. And the same principles which constrained the persecuted Christian to endure, are those by which we are encouraged and strengthened; so that at last we may come off "more than conquerors."

These principles are summed up in one word: "*holiness*"—"without which no man shall see the Lord."

In the following inquiry then holiness is our theme. Holiness is Christian duty. That this is the case we beg to offer the following considerations:

I. To see the Lord is the happiness of man. Every Christian knows this. Few of the unconverted who shall read these lines, are inclined to doubt it. That it is a true, an honest study of the wants of the soul at once convinces us.

The great and truly noble wants of the soul do not end in self. The soul craves society. It seeks the good of the society of its kind. It finds delight in this good. If a soul be without such desire and such delight, it is not in a healthy state.

A healthy soul craves intercourse.

It seeks to exchange thought. It lives and flourishes in the enjoyment of harmonious intercourse, and in the presence of noble thought.

Hence it is often the case that men toil, yea, agonise in this world, that they may fit themselves by name, station, or possession for intercourse with those who are supposed to be of the "better sort."

The society of earth's noble ones is prized. The price put