

when there is no peace. Testimony concerning the peace of God, on account of these false cries, is therefore not sufficient to establish its presence in the estimation of onlookers and should not be relied on by the professors themselves.

The true witness is its genuine possession, when it is sure to manifest itself after innumerable and unmistakable outward and inward methods.

Fancy a millionaire, in the presence of his visitors, although surrounded on every hand by the outward expression of his immense wealth, ever and anon testifying that he was wealthy! Just as likely a thing is it for the millionaire in Christ's kingdom to make a practice of asserting that he had the peace of God. The loud professor of wealth, in either case, only proclaims to others the unsubstantial nature of his claim. Suspicion is at once aroused that something is rotten in the state of Denmark.

Just as he who walks in the Spirit simply walks on and attends to his Master's business, and is not continually pointing to this instance of divine guidance, or protesting that the other thing, no matter how tangled it looks, is all right, so he, who is saturated with the same peace that Jesus was, does not find it necessary to be everlastingly challenging attention to the conspicuous fact.

How beautiful and expressive the imagery employed by Jesus in this connection! "*Let your light so shine.*" Not, keep kindling a fire, or use a bellows to make the light flame up higher; simply, don't cover it up under a bushel or bed. Put it into its natural place and it will take care of itself.

Have you the peace of God? Then you simply act it out in life, that is all. Others, of course, must not be prevented looking upon the light—seeing your good works. That is, there is no call for voluntary humility in the matter. But then

also there is the call for no blowing of trumpets or flashing of torches. Nothing, in short, but doing the will of the Father in Heaven is called for. This puts testimony concerning this peace, exactly where it is right and proper, viz, where it is doing his will as it is done in Heaven.

The peace of God when possessed causes us to have perfect rest of soul concerning our life work both in its general aspects and its minute details. When we send a letter of criticism to friends we do not need, like Paul—if correctly reported—to stop our life work and rush off to some near port to find out the results of the letter. Be the results what they may we have the conscious well done of the Master concerning what we have written, and his well done absolutely destroys all worry and anxious forebodings. He, who finds not absolute rest of soul in the simple approval of God, but shows that this his professed rest can be improved on by favorable tidings proves to all who care to observe that the rest of God is known to him only on hear-say evidence; it is not an absolute possession.

Again, when one likens his rest in God to the rest of Jesus, not only by the use of general but also particular terms, he who takes exception to such individual descriptions and comparisons shows by such tokens the absence of the peace of God, no matter how loud-mouthed his protestations to the contrary.

The peace of God is a perfect quantity, and is therefore unimprovable in every direction. Hence it follows that if Jesus had greater peace than we as individuals have then is it evident that we have not the peace of God, all profession to the contrary notwithstanding.

He who has the peace of God leaves his brother in the hands of the teaching Spirit with restful confidence, and proves his rest to be perfect by not departing one hair's breadth from the path of perfect obedience to the revealed will of the Spirit concern-