

"Let us not stand at the grave weeping. Let us go home silently, and study how by holiness we may come to that felicity, to which they are gone before us. The Lord pardon and amend us all! And then we shall courageously meet death ourselves, and patiently bear it in others, till they and we be awakened by the voice of Jesus, to receive us to his Everlasting Kingdom."

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PEACE, PEACE.

ISA. XXVI. 3.

THIS double word of "Peace": who pronounced it? "The Lord Jehovah," "The King of Eternity," "The Rock of Ages."

Who echoes the double gift? Jesus of Nazareth, despised, scorned, on His way to the Throne of the Cross and His Crown of Thorns.

"PEACE I leave with you, My PEACE I give unto you!"

Peace *left*, first. Peace—the legacy of Jesus, the dying Friend Peace made with God, by the blood of His Cross. Peace made "once for all." Peace accepted, secure for ever! Oh, how secure! For He has died, and He cannot revoke His own legacy!

Peace *given*, next. "My Peace I give unto you." Peace, the gift of CHRIST, the Living Friend. "Peace I give"; not like the legacy—an act which can never be repealed; this, a prolonged, continuous, and ever present gift. Not "Peace I *will* give": leaving us an excuse for not claiming its full enjoyment; not "Peace I gave," giving no cause to dwell on past experience; but, "I give." A hand extended unbrokenly—a daily, hourly giving, obliging us, if we would know it,

to come into constant face to face contact with Himself, the Giver; keeping us in unvarying attitude of *receiving*. Better than all—it is "My Peace!" Lord Jesus, is it true that I may share Thine own Peace with Thee? Then let me not dare miss it!

"Peace be unto you!" Both Peace as legacy, and Peace as gift, sealed to me by the lips of the LORD, the Risen Friend.

Have I the double Peace, Peace? The legacy of Jesus dying, and the gift of Christ living, sealed by the Lord risen?

Both gained by "leaning"; leaning on His death, for my justification; leaning on His life for my sanctification.—*Life of Faith*.

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WHAT A FREE CHURCH TEACHES.

A FREE Church only represents the brotherhood we have in each other in Christ. By God's appointment rich and poor are correlatives in this world; neither can do without the other. They are so intermingled, and in so many ways, that if either were suddenly removed it would be immediately re-created from the ranks of the other. This is God's ordinance, and the Bible and the Church should keep it ever before us. "The poor ye have always with you." "The poor shall never perish out of the land." Under the high pressure of modern civilization, the breach between rich and poor is continually widening (the rich are getting richer, the poor are comparatively poorer.) Most painfully do the lower ranks of society feel this; with many who can draw no comfort from the life of Faith, their whole life is made