

science may be described as that inward and delightful calm of spirit which proceeds from our sensible or believing views of our being in a state of favour with God, and growing conformity to him. It is altogether a different thing from that security or unconcern which in a false sense may be called peace. Many say peace to themselves when there is no peace, no just or well founded peace of mind.— Through ignorance or the influence of fatal error blinding their minds, they are not disturbed with perplexing fears for their eternal interests. They even die like lambs, when, as has been justly said, if they knew what was before them, they would be roaring like lions. This is what the Scripture calls a being "at ease in Zion;" but, instead of pronouncing such persons happy, the Bible denounces a woe against them. Such false peace may easily be distinguished from that which is the fruit of the spirit. The false separates what God has conjoined.— It says; I shall have peace though I walk in the imagination of my heart, and add drunkenness to thirst. It also shuns self-examination; founded in ignorance or error, it refuses to come to the light lest it should be reprov'd. Not so with the genuine peace. This is only found where the conscience has been enlightened and the judgment informed; where the truth, as it is in Jesus, has been admitted, the sinfulness of the natural condition felt, and the remedy which the Gospel provides savingly apprehended. In short, it is only in the believer in Christ it is found; and follows believing as its fruit. It is a calm this which supposes a storm before it; some degree at least of anxiety and alarm about eternal salvation; and the calm is often greatest where the storm that has preceded it has been greatest. It is not to be found with those who have never had any conviction of their guilt and misery, but in those whose guilt is pardoned, and whose

state, and nature too, is changed. Hence in our excellent shorter catechism, peace of conscience is classed among those benefits which accompany or flow from justification, adoption, and sanctification. It flows from justification. Being justified by faith, we have peace with God through our Lord Jesus Christ. It is, as it were, the writing on the mind of that deed of pardon by which the believer's sins are all forgiven, and by which he is forever secured from condemnation. God not only passes an act of free, full, and irrevocable forgiveness in behalf of every one who truly accepts the Saviour, but he seals this to the soul, setting it free from the fears of vindictive wrath; so that the believer draws nigh to God with a true heart in full assurance of faith, having his heart purified from an evil conscience. The thoughts of God, which were formerly terrible, are now welcome to the soul. The christian is made to know the blessedness of the man whose iniquities are pardoned and to whom the Lord imputeth not iniquity. He hears the voice of his beloved Saviour as it were saying: "Rise and come away; for lo, the winter is past; the rain is over and gone; the flowers appear on the earth; and the time of the singing of birds is come." How changed the soul in the conscious feeling of reconciliation! Nor is it reconciliation only: peace flows from adoption also; the Spirit witnesseth with our spirits that we are children of God: and the effect is not only to remove the dread of wrath; but to inspire confidence; the soul is disposed to approach to God as a father and to claim him as such. Justified, the believer is delivered from the condemnation; but adopted, he is set free from the spirit of bondage also, and instead of distance and aversion draws near with filial boldness or liberty. From sanctification too the peace we now speak of flows. It may be said to flow especially from this source, when the soul finds a happy satis-