

manifests good qualities: these draw out our love. If he has done us good we are grateful to him: and it may be that his good qualities are made known by the benefits he has conferred on us. And so we should love God because of his natural and moral excellencies. The perfections of his nature and character are made known to us in the blessings he confers on us. The works of his hands and his ways display his wisdom, power and goodness. Jesus is a manifestation of his mercy. Now when we contemplate God's love in Jesus, and see all our blessings flowing through the channel of his death, we are grateful to him because he has supplied all our wants, and we have the love of complacency towards him when we see the excellencies of his nature and character as displayed in the bestowment of them. We must know these excellencies, however, that we may love God. We cannot love him if we do not know him. And as it is by tasting his goodness that we know his excellence, a person cannot love God in his perfections who has not tasted his goodness as the God of salvation, and who is not grateful to him for salvation. Love to God is the highest exercise of the soul. It is the crown and essence of all religion and morality; you must love God for what he is, that you may be possessed of the highest virtue. This love gives birth to the loftiest and purest praise and the heartiest service. We then feel concerned to uphold the honour of our God in the world.

7. THE EXPERIENCE OF PEACE AND JOY AND HOPE.—We cannot read the Scripture without seeing that peace, joy and hope enter largely into the blessed experience of the believer. He has peace because he is united to the Prince of peace: he has peace with God through our Lord Jesus Christ. He rejoices in hope of the glory of God; he walks in the joy and comforts of the Holy Ghost. He hopes for heaven as his home. That the man in Christ may be characterized by symmetry and beauty he must cherish peace and joy and hope in his soul. Peace is that calm tranquillity of soul which arises from the possession of safety in Jesus. Where there is peace, the troubles and anxieties of the soul are all hushed to rest as far as its own safety is concerned, and all fear of God is removed; God is known in his love; there is contentment of soul. Peace with God is quite compatible with the greatest anxiety and concern for the welfare of others. It is the soul at rest as to its own safety, delivered from all fear of God. The peace of the Christian is derived from God: "Thou wilt keep him in perfect peace whose mind is stayed on thee: be-