

LIFE AND PEACE

AGAIN and again in the divine literature we see phrases of power and beauty which breathe contentment and repose. It is as though coming from the fret and jar of city commotion, we enter an old-world garden, rich with fragrant quietude. Immediately the spirit feels the lull of repose, the charm of silence. It is an interlude of calm for the tired or fevered spirit.

In like manner these words of rare intent call us apart from the whirl of life, and bid us rest awhile. And should we luxuriate in the language of Paul, how blessed is the ease of heart and mind! For there is such a wealth of spiritual expression which continually rings true to experience as we open our minds to its power. Truly, "the way of life is above to the wise," and "to be spiritually minded is life and peace."

Amid the surge of city life the brain is crowded with many thoughts, and God is easily forgotten. The hum of commerce and its ant-like concern for the visible and tangible things of earth, tends to submerge the spiritual, so that we ever require the "one thing needful" as our happy portion. Therefore we would fain think often of God, and of the Son of His love, that life and peace may be truly ours.

Life which is life indeed, and peace which is God's own calm! For the people of God this life and peace has ever existed, and is perpetuated in the spiritually minded. It was the exultant portion of the Psalmist. "Thou wilt shew me the path of life! With Thee is

the fountain of life!" And again, "How precious are Thy thoughts unto me, O God! How great is the sum of them!"

These thoughts of the infinite One for the children of His choice, are spread as a banquet in the grand area of His Word. There they lie, extending as it were, from valley to mountain, from the mists of early, formative revelation, to the unclouded splendor of the highest peaks of truth. Things spiritual, vibrant with life and peace; and devotion to them an "open sesame" to the mind of God. And the more we are taken up with them the deeper is our joy.

There is a beautiful expression of this desire for God in the sixty-third Psalm. Note the fine sequence:

My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips.

My soul followeth hard after Thee. Thy right hand upholdeth me.

Thirst is followed by satisfaction which inspires keener quest. And so, as we find refreshment of spirit, we see beauties unnoticed before, all of which flood our hearts with the consciousness of God. And as we love them for their own sake, just because they reflect the divine, we are truly taught of God. Thus we read with an ever-deepening discernment and appreciation, reveling in the things which make for life and peace.

God alone can soothe the overcharged heart and His quietness expel trouble. "Be still, and know!" Stillness is requisite for knowledge. It is indeed the "one thing needful," so finely chosen by Mary of old. And to be a student of things divine is to cherish the best kind of knowledge, for the choice carries with it a foretaste of the life of the ages. Other knowledge may be desirable, and of some value, but it does not impart life and peace.

Things of earth please for the moment, break as a bubble, and pass. But the life of God is deep and strong. Its endless flow is shrined in calm. Paul knew its grand repose when he penned his fine testimony: "I learned to be content in that in which I am. I am aware what it is to be humbled as well as aware what it is to be superabounding. In everything and among all am I initiated, to be satisfied as well as to be hungering, to be superabounding as well as to be in want" (Phil. 4:11, 12). We comprehend the apostle's attitude as we note another declaration: "For whatever promises are of God, are in Him 'Yes.' Wherefore through Him also is the 'Amen' to God, for glory, through us" (2 Cor. 1:20).

What enrichment is ours in the beloved One, for who but He can ensure the peace of earth, and the final calm of the wide universe. Limitless wealth and ability is His. Therefore, in the present evil age we should endure, "as seeing Him Who is invisible." And as we mature in faith we restfully fall in with divine appointments. We find it easier to forego cherished plans, largely leaving the shaping of our course to Him.

Our spiritual blessings among the celestials constitute our highest call to life and peace. Yet even so, "devoutness with contentment is great capital" (1 Tim. 6:6), and there are many humble souls who prove this, to whom higher knowledge has not come. Pure in heart, they see God in so many ways, that their hearts truly sense His rare repose. It is good to know such people of God, for they are life oases in the desert wilds. They just exhale life and peace.

However, apart from such refreshment, we must prove for ourselves the blessedness of God's will. He has revealed so much for head and heart, that we may well be taken up with the unfoldings of His mind. Therein lies our peace as we ascend faith's mountain. And the life of the ages gilds its crest. The foretaste of glory may be ours, however toilsome the ascent. It was so

with Paul. See how he pierces the filaments of sense and space. His pen depicts no earthly potentate as holding him in thrall, but gives the higher view that makes for life and peace.

Paul, the prisoner of Christ Jesus! He looked beyond the passing moves of men to the prime Mover of all things. He kept his vision clear.

O that we might lift our eyes to the great Invisible, that such poise may be ours as to ensure a light regard for things of earth, and a more deeply rooted affection for things above. For, to be spiritually minded *is* life and peace.

WILLIAM MEALAND

Concordant Publishing Concern

P.O. Box 449

Almont, Michigan 48003
