

Apostolic," still they are no more than missionary bishops, with titles not territorial, but taken from extinct sees—in *partibus infidelium*—Castabala, Etruria, Anazarba, and such like, are the titles borne by them. But the moment the Popes threatened Bull comes into operation these titles will be dropped, and others of a territorial kind—such as Glasgow, Edinburgh, St. Andrew's, etc.—will be assumed by them, and the jurisdiction which they shall be empowered to exercise will be according to the common or canon law of the Church of Rome.

PEACE.

BY FRANCES RIDLEY HAVERGAL.

I.

Is this the peace of God, this strange, sweet calm?
The weary day is at its zenith still,
Yet 'tis as if beside some cool clear rill
Through shadowy stillness rose an evening psalm,
And all the noise of life were hushed away,
And tranquil gladness reigned with gently soothing sway.

II.

It was not so just now. I turned aside
With aching head, and heart most sorely bowed;
Around me cares and griefs in crushing crowd;
While only rose the sense, in swelling tide,
Of weakness, insufficiency, and sin,
And fear and gloom and doubt in mighty flood rolled in.

III.

That rushing flood I had no power to meet,
Nor strength to flee: my present, future, past,
My self, my sorrow, and my sin, I cast
In utter helplessness at Jesus' feet:
Then bent before the storm, if such His will.
He saw the winds and waves, and whispered "Peace, be still!"

IV.

And there was calm! O Saviour, I have proved
That Thou to help and save art truly near;
How else this quiet rest from grief and fear,
And all distress? The cross is not removed,
I must go forth to bear it as before,
But leaning on Thine arm, I dread its weight no more.

V.

Is it indeed Thy peace? I have not tried,
Go analyze my faith, dissect my trust,
Or measure if belief be full and just,
And therefore claim Thy peace. But Thou hast died.
I know that this is true, and true for me,
And, knowing it, I come, and cast my all on Thee.

VI.

It is not that I feel less weak, but Thou
Wilt be my strength,—it is not that I see
Less sin; but more of pardoning love in Thee,
And all-sufficient grace. Enough! And now
All fluttering thought is stilled; I only rest,
And feel that Thou art near, and know that I am blessed.

CHRIST, THE CAUSE OF DIVISION.

"SOME said he is a good man: others said, nay, but he deceiveth the people." In the face of such a passage as this, the endless differences and divisions about religion, which we see on all sides, in the present day, ought never to surprise us. The open hatred of some toward Christ,—the carping, fault-finding, prejudiced spirit of others,—the bold confession of the few faithful ones,—the timid, man-fearing temper of the many faithless ones,—the unceasing war of words and strife of tongues with which the Churches of Christ are so sadly familiar,—are only modern symptoms of an old disease. Such is the corruption of human nature, that Christ is the cause of division among men, wherever He is preached. So long as the world stands, some, when they hear of Him, will love, and some will hate,—some will believe, and some will believe not. That deep, prophetic saying of His will be continually verified: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." (Matt. x. 34.) What think we of Christ ourselves? This is the one question with which we have to do. Let us never be ashamed to be of that little number who believe on Him, hear His voice, follow Him, and confess Him before men. While others waste their time in vain jangling and unprofitable controversy, let us take up the cross and give all diligence to make our calling and election sure. The children of this world may hate us, as it hated our Master, because our religion is a standing witness against them. But the last day will show that we chose wisely, lost nothing, and gained a crown of glory that fadeth not away.

"EVERY sin is too great to be measured. There is one God, and He is great; and sin is great because it is sin against God. There is one law and not two; one a law of little commandments, and the other a law of great ones. But all the law and all the commandments are summed up in one great commandment—Thou shalt love the Lord thy God with all thy heart. The law claims the hands and the lips for God, but it claims also the heart. It is no question about greater or lesser sins. Every sin you have committed is sin against God. Nay, if your very heart is not the Lord's your whole lifetime has been one great sin against the one great and first commandment. It is the veriest folly to stop and compare your sins with others, or to let your commandments kept over against your commandments broken. Even your good is all evil if you do not love the Lord. You stand convicted of the great sin. There is only one way of escape from your guilt. Christ died for our sins. There is cleansing in his blood. Believe and be saved."

WORDS OF THE WISE.

"WHEN CHRIST died on the cross it was not to give man a chance of salvation, but He there died as embodying His Church in Himself. We put it plainly before your minds that there cannot be a chance in this matter. The Church of God was covenanted for by CHRIST, and therefore does the Scripture speak of the Church in this way—'chosen in CHRIST.' It tells us that it is the mystical body of which He is the Head. So that each individual member of that Church is a member of the body of CHRIST; the very weakest, little, shivering, trembling tendril of the living vine is as secure as the Son of God Himself; always in CHRIST, everlasting in CHRIST, one with CHRIST."—W. H. Krause.

"OH, the difference loving our work makes! and how soon it is discovered, and yet perhaps too late for retreat, whether a man has taken Holy Orders from a wrong motive or a right motive; whether because a family living awaits him, or because he yearns to win souls to Christ; whether because he is a younger son, and nothing else seems open to him, or because, John Baptist-like, or Timothy-like, or Cecil-like, or Mackenzie-like, he has been raised up by God out of a family of sons and daughters to do the Lord's work, and, dedicated to the Lord in baptism, the Lord has accepted the parents' gift, and is using him in his service! It makes all the difference, and a difference that tells more and more every year."—Rev. F. Pigou.

ANTICIPATIONS OF FAITH.—Just as the way-worn and weary traveller, fainting beneath a burning sun, and scarce able to drag his limbs along, gathers up new vigor when his thoughts go forward to the journey's end, and his home, and his wife, and his little ones, and all that is dear to his eye and his ear; even so the pilgrim to heaven, faint with fatigue, harrassed with a thousand cares, and half heart-broken with griefs with which no stranger can intermeddle; even so he is inspired with fresh courage and comfort, when faith sets before him the land of which it is so beautifully said, "And there shall be no more curse." "And there shall be no more night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

To whom do you yield your obedience? (Rom. vi. 16.) Let it be sincere and universal obedience: this will evidence your unfeigned subjection to Christ. Do not dare to enterprise anything till you know Christ's pleasure and will (Rom. xii. 2.) Inquire of Christ, as David did of the Lord (1 Sam. xxiii. 9-11): Lord, may I do this or that? or shall I forbear? I beseech Thee, tell Thy servant. The kingdom of God is not in word, but in power. It is not meat and drink (that is, dry disputes about meats and drinks,) but righteousness and peace and joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable of God, and approved of men. Oh, I am afraid, when the great host of professors shall be tried by these rules, they will shrink up into a little handful, as Gideon's host did.—John Flavel.

CHRIST THE SUBSTANCE OF RELIGION.—This is the full and solemn truth, that Jesus Christ is not merely the Teacher but the Substance of Christianity; not merely the author of the faith Christians profess, but its central object. For Christians, the popular phrase, "the religion of Christ," does not mean, as Lessing suggested, only or chiefly the piety which in the days of His flesh He exhibited towards the Father. It means the piety, the submission of thought and heart, the sense of obligation, the voluntary enthusiastic service, of which He, together and equally with the Father, is the rightful and everlasting object; which, when He was on earth, He claimed as His due, and which has been rendered to Him now for more than eighteen hundred years by the best and noblest of the human race.

EDIFICATION.—The word "edification" is metaphorical, taken from material buildings; but it is often used by the Apostle Paul in his epistles, with application even to the Church of God, and the spiritual building thereof. The church is "the house of the living God." (1 Tim. iii. 15.) All Christians, members of this Church, are so many stones of the building whereof the house is made up. The bringing in of unbelievers into the Church, by converting them to the Christian faith, is as the fetching of more stones from the quarries to be laid in the building. The building itself, and that is "edification," is the well and orderly joining together of Christian men as living stones, in truth and love, that we may grow together, as it were, into one entire frame of building, to make up the house strong and comely for the Master's use and honor.

"THE character of a Christian man bears testimony to the certainty of the promises and the deep inward peace and joy which are the inheritance of the children of God. Who has ever heard a Christian man say that he was disappointed in Christ, or did not find Him the precious and perfect Saviour he had believed Him to be? Ask whether he has found the promises fulfilled, and there will come from his heart and lips the adoring confession of the Apostle. 'He is faithful that promised,' and 'all the promises of God in Him are yea, and in Him, Amen.' Ask the man of the world if he has found happiness in excitement, in wealth, in honour and ambition, and he will frankly tell you, with a sigh, 'Vanity of vanities, all is vanity.' The confession is like a moan out of the abyss compared to the song of praise, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints.'"

SUNDAY A DAY OF GLADNESS.—God does not mean us always to be sombre, least of all upon Sunday, the glad feast of the Resurrection, a day whose atmosphere throughout should be one of quiet, unworldly joy. Let not boisterous merriment disturb the calm; let hearty worship, and kindly intercourse and refreshing rest—rest of tired mind from its dragging brood of week-day anxieties, rest of tired body from the round of week-day toil—let this be the employment, this the tone of the hallowed day. Religion, not in every word, act, look, obtruded with painful effort, but present in the heart, should pervade the day, its rest, its reading, its conversation. Oh! never represent Sunday—at any

rate to the young—as a dull and gloomy day, nor dream that a heart devoted to the kind God need abjure all that is genial and joyous, or that a subdued, spirit-broken step is necessary to the child who has chosen to walk beside that tender Father, holding by His hand.—*Random thoughts.*

"TO our senses nothing seems so real as the things we taste, and see, and hear, and handle, and yet these, after all, are not the real things. The bread which we eat is the bread that perisheth. After tasting the water of the purest of earth's fountains we thirst again. Gold and silver are but the unrighteous Mammon, not the true riches. Our Father gives us the true Bread from heaven; the water which Christ gives is in us 'a well of water springing up into everlasting life.' Heaven's inheritance, not earth's, is incorruptible, undefiled, and unfading. Jesus Christ is the true Vine, the true Shepherd, i.e., the fulfilment of every type, and the real substance of which every earthly blessing is but a faint shadow. My reader, remember 'He that findeth his life shall lose it; and he that loseth his life for Christ's sake shall find it.' For what are you living? Have you found the pearl of great price? Are you in possession of the true riches? We believe that Christ shall come again to judge the quick and the dead. Then justice and judgment will be shown to be the habitation of his throne. In love to us, that we may not be ashamed before Him at his coming; He now sends before his face as pioneers mercy and truth. 'He that believeth shall not be ashamed.'"

"It is especially important that those who are trying to benefit others should possess the wisdom which is profitable to direct. Much good has been defeated by the want of skill or practical wisdom in Christian professors. Children have grown up with gloomy notions of religion from the mismanagement of parents, who so enforced its authority as to obscure its attractions. Many persons have been repelled from the Gospel by the long lectures of those who were faithful enough to reprove them, but not wise enough to win them. And many a noble enterprise, when almost safe in port, has at last been shipwrecked by well-meaning wilfulness, or through that infirmity of vision which, mistaking a house-lamp for a light-house, has steered by a denominational crotchet in the belief that it was a Christian principle. Sow thy seed, and sow beside all waters. It was said of Charles of Bala, that it was a good sermon to look at him. No disciple can resemble his Lord who does not retain this benignant bearing. He who governs his family by fear is an oppressor. Liberty, or exemption from man's oppression, is a priceless blessing."

FIRST, then, dear friends, let us look to Jesus Christ for fruit in the same way in which we first looked to Him for shade. That sounds like something you have heard a great many times before. Very well, but have you really understood it? To give an illustration: you want to overcome an angry temper; you are given to ebullitions of passion—you try to overcome that. How do you go to work? It is very possible there are even believers here who have never tried the right way. How did I get salvation? I came to Jesus just as I was, and I trusted Him to save me. Can I kill my angry temper in the same way? It is the only way in which I can ever kill it. I must go to Christ with it, and say, "Lord, I trust Thee to deliver me from it." This is the only death blow it will ever receive. Are you covetous? Do you feel the world entangle you? You may struggle against this evil as long as you like, but if it be your besetting sin you will never be delivered from it in any way but the cross. Take it to Christ. Tell Him, "Lord, I have trusted Thee, and Thy name is Jesus—Thou shalt call His name Jesus, for He shall save His people from their sins. Lord, this is one of my sins: save me from it." Do not take Jesus Christ with the blood only and without the water—that is to have only half-a-Christ.—C. H. Spurgeon.

GIVEN AWAY.—A superb pair of 6x8 Chromos, worthy to frame and adorn any home, and a Three Months' Subscription to LEISURE HOURS, a charming 16-page literary paper, full of the choicest Stories, Poetry, etc., sent Free to all sending Fifteen Cents (stamps taken) to pay postage. The Publishers, J. L. Patten & Co., 162 William St., N. Y., Guarantee every one Double Value of money sent. News dealers sell LEISURE HOURS, price seven cents.

Births, Marriages and Deaths.

BORN.

At the manse, Keady, on the 27th February, the wife of the Rev. Hugh Currie, of a daughter.

MEETINGS OF PRESBYTERY.

WHITBY.—In Whitby, on the third Teusday of March at 11 o'clock a.m.

LONDON.—Next regular meeting in 1st Presbyterian Church, London, on the third Teusday in March, 1878.

MANITOBA.—In Knox Church, Winnipeg, 2nd Wednesday of March.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 19th March, at 11 a.m.

GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, 19th March, at the usual hour.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 7th April, at 11 a.m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, 26th March, at 3 p.m.

GUELPH.—In Chalmers' Church, Guelph, on the 12th March, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 19th March, at 10 a.m.

BARRIE.—At Barrie, on 26th March, at 11 a.m.

QUEBEC.—At Scotstown, on 20th March, at 10 a.m.

HURON.—At Seaford, on 19th March, at 11 a.m.

PETERBORO.—In St. Andrew's Church, Peterboro, on Tuesday, 26th March, at 1.30 p.m.

BRUCE.—In Knox Church, Paisley, on 26th March.

OTTAWA.—At Bank Street Church, Ottawa, on the first Tuesday of May, at 2.30 p.m.