

sion must lie at the feet of Jesus, overcome and slain. What a victory is that! Then may we engage with effect in the other battles of Christ.—It is just when such conquests are multiplied, when Christ is allowed the supremacy in every heart, that peace will be in Jerusalem, in the church of the living God. Oh! when all self-will, when all passion, when all jealousy, when every proud thought, when every high thing that exalteth itself against the knowledge of God, is brought into subjection to the obedience of Christ, then will be the peace of Jerusalem: peace will be within her walls, and prosperity within her palaces. How anxiously should we long for the peace of Jerusalem! Is it desirable to be living ever in a scene of turmoil and contest, to be ever holding the weapon's of war? Just as the true patriot longs for the day when his country will repose from her bleeding wounds, when the occupations of peace will be once more plied, and the enjoyments of peace shall once more return; so, the Christian will long for the time when conflict will be over, when Zion will be a quiet habitation, and, instead of contest, her citizens will vie with each other in deeds of holy love, and those without will seek admission within her walls, for they will see that a blessing is in her. And therefore every Christian will sincerely pray: "peace be within thy walls." Still, this will not be sought at the expense of truth. Peace will not be estimated at more than it is worth: it will not be put above purity or principle. That is a spurious peace which is sought at the sacrifice of truth. We are to follow peace with all men, but holiness also, without which no man can see the Lord. Any compromise with the world, any compromise with sin, any compromise with a selfish and a narrow-sighted expediency, is fatal to true peace, to the peace of our own consciences, and the peace of the church. What would have become of truth, what would have become of the church, at the present day, had the defenders of the faith in all ages given up, for the sake of a false peace, the very truth of God? No, let us look to the foundations of our belief, let us know what we believe, and why we believe, let us contend earnestly for the faith once delivered to the saints, while we seek the peace of Jerusalem; that peace may be within her walls, and prosperity within her palaces. But let us seek that peace with our whole hearts.

"Pray for the peace of Jerusalem".—
 "For my brethren and companions' sakes, I will now say, peace be within thee!"

OFFICE-BEARERS FOR MANAGING THE TEMPORAL AFFAIRS OF THE CHURCH.

In directing attention, as we have endeavoured to do, to the inadequacy of the provision that is made for the support of ministers, to the obligation that lies upon the people to make this provision, and to the evils that result from their failing to do so, it is far from our intention to ascribe these evils, and in particular the distresses to which ministers have been subjected, to indifference on the part of the people to the well being and the comfort of families in whom they ought to feel so deep an interest. We believe the people in general have been little aware of the real state of affairs.—The matter has not been properly brought before them, nor is it likely that much improvement will take place until the congregations are more fully organized according to the principles laid down in the word of God, and recognised in the constitution of our Church. Instead of leaving ministers to make their choice either of being starved, or of dunning their people into some attention to what is due to themselves, the congregations must be taught to feel their own interest in having office-bearers appointed for this very thing. Presbyteries also should remember that they have a duty to attend to in this respect; and experience shows, that it requires seriously to be considered how far any body of people can be regarded as ripe for being formed into a congregation, who have no men among them who are so far instructed, or who feel so much interest in the cause of Christ, as to be able and willing to undertake, upon an orderly appointment, the office of the Eldership or the Deaconship.—Ruling Elders and Deacons are the office-bearers who should stand in this matter between the minister and his people, and who should take orderly steps for raising the necessary funds, and for applying them to their proper objects.

On this subject we would again call attention to some points to which we adverted in a number of the Record published about two years ago.

It is in the sixth chapter of the Acts of the Apostles that we have an account of the appointment of Deacons, and it is