

tained visitors, and visited the sick. Through it all she kept a smile for "John."

On a certain Monday morning Bobby Tod rushed in to his mother in a great state of excitement, "Mother, the 'minister's wife' is dead."

"Nonsense, boy; you are daft."

"It is true," cried Bobby, sturdily, "I met the doctor just now wiping his eyes."

Mrs. Tod hastily threw on her cloak and rushed down to see what was wrong. It was all too true. According to Lizzie, "the girl," "the minister's wife" had been ironing 'he Communion linen (she always did it herself) when she said suddenly, "Oh, Lizzie, I feel so faint"; she had sat down by the open window, and rested her head on the sill. After a little while Lizzie spoke to her twice, but got no answer. Then she called the minister,—"but,"—"Lizzie began to sob, and there was no need to say any more. The 'ministers wife' had gone away very quietly.

There was great lamentation amongst the people. Hard, serious, and ill-to-please as they were, the little woman, unawares, had crept into their hearts. And it was too late to let her know that now. Mrs. Graham was sorry she had ever mentioned the silk dress and the French bonnet, and Mrs. Tod cried when she remembered how bitterly she had talked about the preserving pan. As for Mrs. McTadger, she boldly acknowledged that they had all been very hard on the "poor, young thing."

The manse dining room wanted cleaning, there was a meeting of the Dorcas Society at three o'clock, and another of the Missionary Association in the evening; there was an urgent sick visit to be paid on the other side of the "Knock," and the Rev. Mr. McShane (a most particular man) was coming to stay for a few days; but "the minister's wife" showed no concern about these matters; time was flying, yet she still lay very quiet, with a smile on her lips.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Conference at Jerusalem. Acts xv. 1-21.

Second Day—The decision of the Conference. Acts xv. 22-35.

Third Day—Paul's words about the Conference. Gal. ii. 1-10.

Fourth Day—Neither circumcision, nor uncircumcision; but faith. Gal. v. 1-26.

Fifth Day—The new birth alone avails. Gal. vi. 1-18.

Sixth Day—"The circumcision made without hands." Col. ii. 1-23.

PRAYER MEETING TONIC, May 23, PEACE—WHEN TO SEEK IT, AND HOW.—Gen. xii. 5-18.

PEACE.

Peace perfect peace, in this dark world of sin,
The blood of Jesus whispers peace within.

Peace perfect peace, by the living duties pressed,
To do the will of Jesus, this is rest.

Peace perfect peace, with sorrow's burning round,
On Jesus' blood is sought but calm is found.

Peace perfect peace, with loved ones far away
In Jesus keeping we are safe and they.

PEACE IN TROUBLE.

A ship's compass is so adjusted as to keep its level amidst all the heavings of the sea. Though forming part of a structure that feels every motion of the restless waves, it has an arrangement of its own that keeps it always in place, and in working order. Look at it when you will, it is pointing—trembling, perhaps, but truly, to the pole. So each soul in this life needs an adjustment of its own, that amid the fluctuations of the "earthen vessel," it may be kept ever in a position to feel the power of its great attraction in the skies.

THE PEACE OF GOD.

Our Saviour the evening before His death took leave of His disciples with Words of Peace. "Peace I leave with you, My peace I give unto you, now as the world giveth, give I unto you." And, now, on the first occasion after His resurrection of meeting those few devoted ones who had assembled in His name, He spoke the same words of love and tenderness. "Jesus stood in the midst and said unto them Peace be unto you." *Peace*, "the peace of God." Those who know what it is will acknowledge that no richer legacy, no more precious gift could be given to His people. Here is that satisfying thing which man craves for,—that which in some way or other, to a greater or less extent, men are ever striving to attain. Amid the sorrows of life, amid the cares and anxieties and troubles, which sooner or later falls to the lot of all, in the midst of our sorrow for sin, even in the prospect of death itself and in the darkness of the tomb, if we

have only the peace of Christ resting upon us, we have that which will support us in the darkest hour, and cause us to be glad even in the midst of tears. For let it be noted that this peace is not an earthly possession; it is nothing which the world can give, or of which it can rob us.

The disciples had left all they owned to follow Christ, and they were now plunged in grief and trouble, not only from the remembrance of past sorrows, but from the anticipations of future trials. Yet they were made partakers of the peace of God. It is a gift of which He only is the author and giver.

WHAT IS IT?

By "peace" is meant that quietness of conscience which arises from a humble trust in the forgiveness of our sins. And further there is not only the peace of forgiveness, but also the peace of hope.

There is a death for each of us to pass through, a judgment to face, and an eternity to endure. How are we to meet these great facts; "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and thy staff shall comfort me." Thou art with me now; not merely shall be with me at the hour of death. Thou art with me now, my Guide, my my Saviour, and my Friend. "I know in whom I have believed." I know and trust Thee now, and I will trust Thee then. Now Lord what is my hope? Truly my hope is even in Thee. "My beloved is mine and I am His," and I can rejoice in hope of the Glory of God.

Thus peace in its fulness is that calm and quiet state of the heart and mind which springs out of faith and trust in God; which arises from a sense of our being reconciled to God through Jesus Christ. It is that heavenly repose which the soul enjoys, when it has thrown itself unreservedly upon the mercy of God, has placed its entire trust in Him, and feels that having turned to Him as the only source of joy and peace, there is now no condemnation for past sins. The Lord gives unto His people the blessing of peace. He gives them that inward peace with Himself, which is the very life of the soul; and that outward peace one with another which is the true bond of Christian fellowship, together with a sense of security in all outward dangers and adversities which ensures to them a foretaste of the bliss and rest which remains unto the people of God.

This peace of God, Jesus has bequeathed as a heritage to His people. Although He has left the world and returned to the Father. He has not forsaken us. He still dwells with His people and in them by His spirit, and sheds abroad His own divine gift in the hearts of all who are truly faithful. He Himself first proclaimed the blessing. He came, as St. Paul writes, Eph. ii., and preached peace to them which were afar off and to them that were nigh, to Gentile and Jew alike. The very essence of His Gospel is the word of God sent unto the children of Israel preaching peace by Jesus Christ. The same glad message is now entrusted to those who, as ambassadors for Him, are appointed to preach the Gospel, the good tidings of good, the peace and salvation, foretold centuries before by Isaiah. "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings; that publisheth salvation."

HOW TO OBTAIN IT.

How then is the blessing to be obtained by each? In what way, or upon what terms or conditions, may a man be sure of the peace of God? Observe what the Lord did on this occasion, "Heshowed them His hands and His side," and it is added "Then were the disciples glad when they saw the Lord." He had said to them before being taken from them, "I will see you again and your hearts shall rejoice." So it is with us now, Christ directs us to Himself. He points us to the stripes which He endured for our sake, He points to that Fountain opened in His side for sin and uncleanness, in order that by faith and trust in Him as the Lamb of God slain for our sake, we may be made partakers of peace. The disciples saw the Lord in the room before He showed them the print of the nails—yet it is not said that they were glad, or realized the happiness of their condition, until they had looked on the marks of the crucifixion. We too in some sort, may have seen Christ, we may have read and thought of Him, loved and prayed to Him; yet we shall not be glad like the disciples with true Christian rejoicing, or be at peace, until we have looked upon Christ, as the Crucified One, the Son of God, whom our sins have pierced, who died that we might be forgiven. We shall not have peace until we have embraced Him as our Saviour, and cling to him with a living faith, and have given ourselves up to follow Him in all Holy obedience. We have been redeemed by His precious blood. That is the ransom paid for us, the source of life and peace, the only ground of our salvation. Through faith in that blood we are reconciled to God and assured of his favor. If we desire to have peace with God through Jesus Christ we must have this living