

happiness; yet he parted with all these, and became poor and despised, and endured misery, all for our sakes; and when this would not suffice for our ransom, he poured out his blood, as if to say that nothing was too valuable for him to part with, in order to reconcile us to God and each other. Eph. ii. 16. Was not the peace of his Church near his heart, when, on that interesting occasion, just before he suffered, he prayed in the hearing of his disciples; and oh! what fervour and ardent desire does he manifest for this object, when he petitions the Father, "That they all may be *one*, as thou, Father, art in me, and I in thee, that they also may be one in us." Brethren, never forget that every individual believer is interested in that prayer; for it was on behalf of all that should, to the end of the world, believe on the Saviour through his word, written or preached by the Apostles.

The Holy Spirit bids you seek the peace of Zion: His fruit is peace: His emblem is a dove: strife and discord are contrary to his nature; and he will take his flight whenever these evils occupy the hearts of those who, according to their profession, should exemplify love, and peace, and joy, in the Holy Ghost.

The relation in which you stand to the Church, is another reason why you should seek its peace. It is called the body of the Lord Jesus Christ, and every believer in him is a member of that body. "For we," says the Apostle, "are members of his body, of his flesh, and of his bones." Can any thing be more unnatural and absurd, than for members of the same body to be opposed to each other, and if not acting thus, yet possessing no sympathy for each other. "If one member suffer," says the Apostle, "all the members suffer with it, or if one member be honoured, all the members rejoice with it." "Now ye

are the body of Christ, and members in particular."

Again, if we consider that we are members of the kingdom of God, the propriety of seeking its peace will be evident. One of the three grand characteristics of this kingdom is that of Peace. The Prince of Peace reigns over it. He has framed its laws, and requires the reasonable submission of all his subjects. Every Christian professes to be a loyal subject of this kingdom; and lately we have had a good opportunity of knowing what is the duty of a loyal subject, when the peace of a country is in danger. Let, then, Christians act together for Zion, as the loyal inhabitants of these Provinces found it necessary to act during our late disturbances.

Another motive which should weigh with the believer to seek the peace of Zion, is the effect which it will have upon the world. Our professions are high: if we forget what those professions are, the world will not. When we speak of the Gospel as a system powerfully calculated to bring men to love each other, and to live at peace, they expect to see these effects produced; and they specially look for them, because the world knows of nothing that can prevent wars and fightings, envy, malice, and hatred. Every unregenerate man carries the elements of war in his breast, and when an opportunity occurs, the evil within will be discovered. Now, if those who are strangers to the influence of religion, could see a number of persons, from different ranks in society, associated together and pursuing great ends in sweet harmony, and loving one another, and promoting, in every possible way, the welfare of each other, the sight would be so strange, and so unaccountable on natural principles, that the acknowledgment would be extorted—"The religion of these people must be from heaven." When the Saviour prayed