

Immanuel's rightful dominions which have been usurped by Satan, and she is under the most sacred obligations never to yield, never to make peace, until the "lawful captives be delivered," and He shall come whose right it is to reign.

But the peace of Zion, which we are called to seek, is *internal* peace: for, however painful the admission, the fact is too evident to be denied, that the Church has been torn with faction, scattered by the spirit of division, and its energies wasted with internal strife and discord. It is the termination of these evils we are called upon to seek, and the establishment of brotherly love and unity, when the disciples of the Lord Jesus Christ shall regard each other as belonging to him, and be ready to bear with the infirmities of each other, and with differences of opinion which do not affect the salvation of the soul, and when their energies shall be united in promoting the glorious Kingdom of our blessed Redeemer, "who must reign till he hath put all enemies under his feet."

A state of the Church such as this, brethren, we are called upon to seek; and, as an inducement, we would remind you of your *High calling*. "Beloved, now are we the sons of God." Look, then, to your Father who is in heaven: hear the title which he claims—"The God of Peace;" and consider what he has done to vindicate his claim. You were his enemies, living without any desire of reconciliation to Him, when (mark the condescension of an offended God), behold him sending his angels to proclaim "*Peace* on earth, and good will toward men." His inspired Apostles catch the strain, and continue its gracious intentions, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "We pray you in Christ's stead, be ye reconciled to God." And was not that a delight-

ful moment when you gave up the contest, receiving Jesus into your heart, and the controversy between you and your Maker ended? That was the calm after the storm, the sweet sound of peace and rest after a season of conflict, fear, and labour. Oh! think often of that hour, and if ever you should be tempted by an offending brother to endanger the peace of Zion, let the remembrance that God has adopted you into his family and forgiven you ten thousand trespasses, lead you to forgive, as you hope you have been forgiven.

And, brethren, we would point you to the blessed Redeemer, that you may see how strangely the words of love bind upon you the duty of seeking the peace of Zion. Look at his condescension: "Though he was in the form of God, and thought it not robbery to be equal with God, ~~but~~ made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Behold him at the last Supper with his disciples, girding himself with a towel, pouring water into a basin, and washing their feet. Why did he this, but to teach us humility, and not to think of ourselves more highly than we ought; not to feel hurt when others treat us with apparent neglect; but following Jesus in the valley of humility, amid the storms which must be felt on the mount of self importance? Is ever the peace of Zion in danger from a determination on your part to vindicate your rights, and possess that which will give you influence among your fellow-men? O, brethren, look at Jesus:

"All riches were his native right,"
"Yet for our sakes he suffered loss."

What did he not relinquish?
What did he not lose for our sakes?
Rich in honour, glory, wealth, and