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THE PEACE OF JERUSALEM.

PSALM CXXII. 7.—“Peace be within thy walls”.

Peace smooths the lake when not a breath ruffles its surface, and it mirrors the calm blue depths of heaven, and the stars see themselves reflected with unbroken image. All nature is at peace when the sun is declining, leaving a golden radiance behind him, and the cattle have retired to their stalls, or repose amid the luxuriant pasturage, and not even the rustling of a leaf disturbs the quiet of the evening hour. Peace sits enthroned on yon mountain, and is with the stars as they shine far above our heads, and are not reached by one of the elements which war nearer the surface of this earth. Peace reigns in that breast where the passions are subdued, and every desire is in subordination to reason and conscience. And that community has peace when every interest is at one, and the good of each is the good of all. Peace is an attribute or quality of God. Nothing can invade his peace, as nothing can disturb his felicity. Even the disorder which has crept into his universe does not mar, or interfere with, that perfect tranquility amid which he sits enthroned. Peace was first disturbed when sin entered our world, or rather when it entered the hitherto unbroken ranks of heaven. All was order, harmony, peace, till that moment. Then the first discordant note in the symphony of eternity was struck. Then the first jarring element in the harmonies of the universe arose. Discord began, and it has spread and involved at least this world in its dissonant noise. Here the elements are at war, the passions are at war, and both the external and internal worlds are now the scene of variance and strife. How

wild is the turmoil of the breast where contending passions reign! Not the sea in its most agitated moments presents a more tumultuous aspect, or the earthquake, with its falling cities and its desolated fields, a sadder spectacle. And what one breast may be the scene of, every human breast may be the scene of. Hence the wars and contests which fill the earth with tumult and bloodshed. Hence the quarrels and strifes which reign on more limited theatres of action. But as God's voice arose at first on the chaotic elements of nature, so it arose on this moral chaos, this agitated scene, and the command was given which is to still every discordant sound, and calm every tumultuous passion. “Peace on earth”. God is the “God of peace”. He has made peace by the blood of the cross. This is the new element which is to remove discord, and restore the harmonies of the universe. This is the oil for the troubled waters. This is the note to which every other is to be accorded. Christ came to speak peace to them that were afar off and to them that were nigh. It was peace which he bequeathed when he left the earth. No legacy could be more precious, peace with God, peace in the heart of man, peace for the world. The peace which Christ left begins with the individual: the individuals in whom is that peace are multiplied: its sphere is no longer a single breast, but a church, and as the church extends, still its sphere extends, until the disorder of the universe is reduced, and peace will be co-extensive with God's dominions. War is the outgoing of those passions which are mutually discordant, it is their expression on a wider theatre, a larger sphere. A city may often be the seat of war. It may be beleagured without, and it may have its hostile ranks within.