

What though no real voice nor sound,  
Amidst their radiant orbs be found

In reason's ear they all rejoice,  
And utter forth a glorious voice!  
For ever singing as they shine,  
"The hand that made us is Divine."

Man can come in contact with the intangible. We continue to be, because of His continued, present, all-pervading, and supporting energy. We realize that He is not visible, corporeal, gross, and worthless, like heathen gods, but the King Eternal, immortal, invisible, the only true God, our Saviour. To those whose attainments in the Divine life, and characteristics of the divine nature are similar to those inculcated, and described in the Master's sermon on the mount, the expression "shall see God," has no doubt-bringing difficulty, the expression is fully understood, and has its evidence in the inner consciousness of a gracious contact with the Eternal God through the manifested purity of the great God and our Saviour in the heart and life of the spiritual subject of His Kingdom, or Gospel dispensation.

"Blessed are the peace-makers; for they shall be called the children of God."

The commonly received acceptance of this passage is, that of one, who, being endowed with a generous public spirit, labours for the public good. The followers of John Bright appeal to the sentiment as sanctioning their peculiar peace views. We fear that we are constrained to lay the axe at the root of all such and similar interpretations. Etymologically, the original term means "connecting with one," we are willing to make this the basis of our view.

The individual, who has been made pure in heart, entertains an intense longing that others should be brought into the same state. This state of feeling is typical of the follower of the Lord Jesus, who has attained to the spiritual characteristics of purity of heart. The case of all God's people in the past, our present experience, both testify to the same fact. A man, who has received the marks of the christian character as previously sketched, is, of necessity, and by an imperative law of his nature, bound to care for the temporal and spiritual estate of others. He longs that others, out of the way, should be brought

into conformity to the same state as the spiritual subjects of Christ's Kingdom—with the very state, in which he himself rejoices. He has been brought into peace, or reconciliation with his maker, and he is desirous that others should share in his felicity. A true peace-maker is one who reconciles a sinner to his God. A position for a rational and responsible agent to assume, alike worthy of human nature, and of the gospel which the Master came to publish. The commonly received opinion of the passage does not come up to the grand requirements of Gospel announcements. Besides, let an individual be brought into the family—made a child of God—introduced into the Gospel Kingdom—become at peace with God, and the lower, and more earthly state of being reconciled to those whom you have offended, or who have offended you, will find no place. The first reconciliation will fully obtain the object in view. A man brought to love God in Christ supremely, cannot but love his fellow men. Reconciled to God he is at once reconciled to his brother man. "A new commandment I give unto you, that ye love one another, as I have loved you." Where supreme love to the supremely good is felt to be binding—love to the human family, of every class and degree, follows as a necessary consequence. Indeed, in any other view of the text, we cannot see how we are to become kings and priests to God, unless by this manifestation of the christian character.

To persuade a man to leave his sins—close with the offers of salvation, and become a new creature in Christ, requires kindly honor and priestly interference. Happy, doubly happy is the man, who acting as God's vice-regent on earth, busies himself in bringing erring, forgetful, sinful man, into gracious contact with the principles and manifestations of the gospel scheme. "For they shall be called the children of God." Doubtless, his children are like Him. They do his will and know of the doctrine. He that doeth righteousness is righteous—They justify the appellation of children by acting as children of the family, and bringing others to enjoy like privileges. We have now reached what we believe