

vours to hasten that era by spreading abroad the knowledge of the Lord within the sphere of his influence. Suppose that a person should spend his days in labouring to compose quarrels among his fellow-men, without, however, doing any thing to bring the parties whom he found in a state of animosity under the influence of Gospel principles, he would deserve the character of a peacemaker only in a very limited and inferior degree. He might meet with apparent success in various instances; yet, leaving unchanged the hearts of those who were the objects of his persuasions, he would contribute nothing real or permanent to the cause of peace. The sources of discord must be reached, in order to its prevalence among men being materially affected; and this can only be done by the Gospel. We, therefore, restrict the name of peacemaker to him whose influence is directed towards the advancement of the Gospel. Peacemaker and evangelist are one.

In adopting this view we put no strained interpretation upon the text. On the contrary, we conceive that we are bringing out its exact idea. The position which the beatitude under consideration has, in the series to which it belongs, favours this opinion. The immediate object of the beatitudes, with which our Lord commenced his sermon on the mount, was to bring out the distinctive marks of the members of his kingdom,—first, their internal characters; and next, their external relations. A regular progress may be observed in the internal features mentioned,—*poverty of spirit*, the germ of all vital godliness,—*mourning*, or godly sorrow on account of sin,—*meekness*, that readiness to bear injuries without complaint or retaliation, which follows upon a sense of our guilt in the sight of God; a disposition beautifully exemplified in the case of David, when he said regarding Shimei, “So let him curse, because the Lord hath said unto him, Curse David,”—*a hungering and thirsting after righteousness*, an earnest