

it the indolent disposition, which claims to be ever on the side of peace, while it lazily lets things drift, and avoids the trouble of setting wrong right. It is the *peace-maker* who is blessed. The word calls not for a languid temper, but for an active habit; it points to a work, the work of restoring peace where it has been broken.

But there is more than this. The position of the Beatitude teaches us that we have here the very highest work in the kingdom of Christ. The seventh and last Beatitude must set forth the last stage in the growth of the Christian man towards "the measure of the stature of the fullness of Christ." Think, then, how much the word *peacemaker* must contain, how exalted this character must be!

And mark how its connection with what goes before bears out this view. The ground out of which it grows is "the pure heart that sees God." And how does the vision of God, dwelt upon unceasingly, produce in the pure heart the temper of the *peacemaker*? Because God's highest glory, His most entrancing beauty, before which the heart that apprehends it must bow down in joyful admiration, is that He is the *Peacemaker*.

Is it not so, brethren? Must it not be this which makes the vision of God so great a reward? His power, His wisdom, and all the wonderful effects of these, are indeed a great glory; but even these, if they stood alone, the heart of man would exhaust and turn away from unsatisfied. Must it not be because he sees the heart of God to be always full of love and care for His earthly children, always full of their sufferings, always engaged upon their relief? But what sufferings? Think whether it can be any other than those expressed by the word *peacemaker*.

There is a kindred grace to that of the *peacemaker*, but it is