

Christ: "When He was reviled, He reviled not again; when He suffered, He threatened not." So it had been predicted of Him by the prophet "He shall not cry, nor lift up, nor cause His voice to be heard in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." Hear His own words: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Sensitive as was His nature, was it ever ruffled by the folly, the clamour, the rage of those around Him? No. How calmly did He endure the contradictions of sinners against Himself!—how meekly submit to the vilest indignities! When accused of being in confederacy with evil spirits, He answered only with mild and calm reasoning: "If Satan cast out Satan, he is divided against himself; how shall, then, his kingdom stand?" At His trial before the high priest, when He was most injuriously treated, and, contrary to all law, was, in the face of the court, struck by one of the high priest's officers, He but meekly replied: "If I have spoken evil, bear witness of the evil; but if well why smitest thou me?" And in all His patient endurance, we see the majesty of His self-possession, His firmness, His boldness, His zeal for the truth and the cause of goodness. He was meek, yet He could assert His own dignity, and the honor of His Father—could confidently demand of His adversaries: "Which of you convinceth me of sin?"—could administer to them severe reproof, answering his own question: "Why do ye not believe me?"—answering it thus: "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Ye are of your father the devil, and the lusts of your father ye will do."

Having thus considered the nature of Christian meekness, I have now to speak to you of its blessedness. "Blessed are the meek." Observe: it is not, they *shall* be blessed; but, they *are* blessed; they enjoy a present blessedness. The meek have the promise of the life that now is. They enjoy life as none else do. The evils of life do not harm them; these storms blow over them. And the good things of life are relished by them as they are by none others, inasmuch as they think they are undeserving of any thing good.

They are blessed, for their's is the promise, "they shall inherit the earth." Now this promise has respect not to the future only, but to the present also. Even now, the meek may be said to inherit the earth. Being the children of God, they are the heirs of the world; all things are their's. "All things are your's," says the Apostle to the Gentile converts, "all things are your's, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's, and ye are Christ's, and Christ is God's." It is true, they are

yet only heirs—they have not yet attained full possession. They are here in their minority, nevertheless the consciousness that this earth belongs to them, brings with it a certain feeling of possession. They feel that they have a rich and precious interest in the earth. They anticipate the happiness of that time when they shall fully enjoy the inheritance. Meantime, and till the time appointed of the Father, they have all that they need. However poor they are in the world, they have more actual comfort than the men of the world. They have peace of conscience. They have peace of mind. They have communion with God, and joy in the Holy Ghost.

Whatever temporal good thing they have, it is sanctified to them by the blessing of God. The meek are in least danger of being injured and disturbed in the possession of what they have. Their meekness renders them beloved by others. It secures to them that composure of mind which enables them to delight themselves in the abundance of peace. The masters of their own spirits, they can survey with pleasure all their Heavenly Father's works here below; they admire them, and appropriate them, and make them serve the high ends of their being.

The Psalmist tells us that "the Lord will beautify the meek with salvation." He will beautify them with temporal salvation. He causes that those who have lien among the pots, should become as the wings of a dove, covered with silver. Men may vilify and asperse them, but God justifies them, and wipes off their reproach, so that they appear not only clear, but comely, before all the world, with the comeliness which He puts upon them. Light arises to them out of the darkness. In them is fulfilled the promise, "At evening time it shall be light." Their end is peace.

The meek, then, even in the present life, are blessed—they inherit the earth, and delight themselves in the abundance of peace. But it is in the future state that we are to look for the perfect fulfilment of the promise. When the Lord of glory shall come the second time—when he shall have purified the earth, and beautified it, and given it to be reigned over by his saints—when there shall have come the new heavens and the new earth, wherein dwelleth righteousness, which they now earnestly look for—then shall the meek inherit the earth; they shall inherit it literally—they shall inherit it actually; they shall inherit it when their Lord shall have clothed it with more than its pristine beauty, and when he shall have made it the everlasting dwelling-place of righteousness and truth. Then the people shall be all meek—they shall be all righteous; they shall inherit the earth—they shall inherit the land for ever,—the branch of the Lord's planting, the work of His hands that He may be glorified.

I shall now, my brethren, by way of practical improvement, direct you to the exercise