

is taken up by our loving Lord, and by him transfigured and glorified into its highest sense.

Here, then, are Christ's peacemakers. Not merely the pacific—that would be but a repetition of the previous blessing upon the meek—but the pacificators; not merely those who have peace, but those who make it. They are those who first have this peace themselves, then diffuse it among others, whether with a ministerial commission or not; whether with conscious devotion to sacred work, or as the half-unconscious missionaries of Christ.

Let us note, before passing on, that this aspect of the saintly character is not inconsistent with witness against evil and rebuke of sin. We need to see this in our age. No peace, which is true peace, can be wider than God's. No love, which is true love, can be tenderer than God's. We have learned to make our disputes impersonal, to define and explain, until controversy becomes superfluous or hopeless. It is well. Let us only remember that there are times when, in aiming at the higher peace, we must be content to sacrifice the lower. Elijah and Athanasius were peacemakers after all.

It should be noticed that this false peacemaking with sin and evil has infected language. Time was when language, with its salutary roughness, was a great moral educator, because it taught us, almost without reflection, to place our likings and aversions rightly. Many instances might be alleged. For instance, scepticism is called strength of thought. Strength! Scepticism may be stronger than indifference: it is weaker than faith. Man is strong, not by what he knows, but by what he believes. Again, excess of passion is confounded with strength of character. But the force of passion, as has been well said, is organic, not moral; and the measure of strength is precisely resistance, not submission, to passion.

II. It is interesting to note the special suitability of the promise annexed to this blessing.

There is a beautiful peculiarity about the promises of Christ. They are not rhetorical or poetical. There is a close connection between our circumstances, our trials, our temptations, our wants, and

the promises held out to us. Read the promises to the seven churches, in the second and third chapters of the Apocalypse, by the light of this hint.

So in the beatitudes. It is meet that the poor in spirit should have the riches of the kingdom; it is meet that the mourners should have their tears wiped away by a pierced hand; it is meet that they who have been pushed and jostled aside in the rude world's selfish throng, who have not enjoyed the old earth, should inherit the new earth; it is meet that they who have yearned with a deep and deathless hunger and thirst after the Lord our Righteousness should be satisfied; it is meet that they who have shown mercy to others should obtain it themselves; it is meet that the pure in heart, who have made a covenant with their eyes, and turned them away from forbidden objects, should gaze for ever upon the ancient and uncreated Beauty, the first and only Fair. There is, therefore, a special meetness in this promise also—"Blessed are the peacemakers: for they shall be called the children of God."

Who is the Peacemaker? He at whose birth the angels sang, "Peace on earth." He who is our peace. He is so because he is the Son of God, whose property it is to unite the divided and reconcile the fallen.

It was a glorious scene in the midst of which these words were spoken, under the cloudless splendour of a southern dawn. There shall be a fairer scene, the flushing of a more unclouded morning, "the manifestation of the sons of God." Then he shall appear as the Peacemaker; they, in his likeness, who have been peacemakers. He, the Son of God; they the sons of God through the power which he has given them.

If we be not Sadducees in disguise, calling ourselves Christians, there are times when the eye of faith pierces the sunlit mists, and we see the forms of saints and martyrs thronging the eternal hills—not in any superstitious spirit, as those whom we must pray to, or need pray for; not merely those of whom we read in history, but saints whose names are written in the calendar of home; martyrs who have borne wearing sickness or the cruel knife with