

outward teaching provided in the gospel of God's son, he hungers and thirsts after the bread and water of life. The old announcement of the Lord's servant Moses, is verified to the letter in such a case, "Man shall not live by bread alone but by every word of God." Adapted to the felt want is the assertion of the Master. "I am the bread of life." I am the living bread which came down from Heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give him is my flesh; which I will give for the life of the world." "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." The spiritual provision the Master brings meets man's spiritual necessity. Nothing short of His doctrine can nourish the human soul. It is the sunbeam and the shower, and the dew to the divine seeds planted in human nature. He that receiveth His words shall grow and flourish like the cedar in Lebanon. *Righteousness* has been differently interpreted by Scripture commentators. To our mind it simply means, rightness—right doing—right feeling,—rightness is true religion—to be right in heart and life, right in relation to God, and his universe, to be what he requires, and to be what the Gospel of the Master aims to make us. Righteousness is right doing. We notice in a commentator, sometimes consulted by us, that over a dozen different meanings are attributed to this expression. It

may be necessary for learned men to thus justify their learned reputation, but it seems to us that Scripture truth stands in no need of such explanation of this common Scripture term, and the sooner it is interpreted to mean rightness the better for humanity. Discouraging as I am to learned men, too, I would respectfully suggest a revision of the commonly expressed views of "imputed righteousness" what would be wrong, if applied in the case of a guilty man, being esteemed innocent among his fellows, is surely, more strikingly a violation of rightness, when applied to God's dealing with humanity. The sooner men learn that they are themselves to feel the right and do the right, and that this is true religion, the better for mankind. Character alone is what we can call our own, and he who is not hungering and thirsting after conformity to the rightness of the Lord Jesus, cannot as yet be said to have been entered upon the course that leadeth to his spiritual kingdom, "They shall be filled." We suppose, that may mean, shall be satisfied. Made the partakers of the divine nature through the communication of knowledge, holiness and happiness. Receiving the commandments of the Lord Jesus and acting on them.

"Blessed are the merciful, for they shall obtain mercy."

This, the fifth link in the spiritual development of Christ's people, is to receive a new, and rather an uncommon gloss, in this exposition. Among the Jews the word had two meanings, *the pardon of injuries, and almsgiving.*