

in all dazzling beauty, as perfect man and perfect God: perfect and complete in character as a whole, and also beautiful in the varied hues of His character, in all its component parts. Was it not the brilliancy of His glory that felled Paul at Damascus, and prostrated John? (See *Revelation* i. 13-17.)

4th—It was on the ground.—Another lesson. It was in the lowest place possible on earth, yet in one sense the surest foundation, free from all risks of a fall (see *Proverbs* xviii. 12; *Luke* xiv. 11). In order to obtain it we must stoop for it, and if we do not pick it up we shall surely trample upon it, and so act as *despising it* (see *Hebrews* x. 29). 'In the Name of Jesus every knee shall bow.' He took the lowest place; from the manger to the cross, all was humility and meekness. How wholly opposed to the thoughts of man are the ways of God. Where man, in his impotence, assumes to the proud and haughty position of greatness, wealth, and power, so God, in His omnipotence, takes the meek and humble position of lowliness, poverty and weakness. Remember the "still small voice" in *1 Kings* xix. 11-13, and *1 Corinthians* i. 26-29. The precept given by Christ in *Matthew* xx. 27—a precept sadly overlooked in the professing Christendom of these days—was faithfully carried out by Himself.

5th—It was sweet.—*Verse* 31. As honey is luscious and nourishing, so was this manna to the soul that ate it (see *Psalms* cxix. 103). In *Numbers* xi. 8, it is said that it had the taste of oil, smoothness, softening in effect, unctuous, fattening. Oil is used as a type of the Holy Spirit in the Word of God, also for anointing Jewish priests, etc., an act of setting them apart for holy purposes (*Isaiah* lxi. 1-2; *Exodus* xxx. 25). So it refers to knowledge and wisdom (*1 John* ii. 27). How truly this symbol sets forth all that is precious in Christ, all spiritual bless-

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