

Chapter 6: The Invitation Of Grace

Ruth 2:14-23

This Week's Prayer
Requests:

Memory Verse: "Come to Me, all *you* who labor and are heavy laden, and I will give you." Matthew 11:28

Text: ¹⁴ Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched *grain* to her; and she ate and was satisfied, and kept some back. ¹⁵ And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her. ¹⁶ Also let *grain* from the bundles fall purposely for her; leave *it* that she may glean, and do not rebuke her." ¹⁷ So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. ¹⁸ Then she took *it* up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied. ¹⁹ And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today *is* Boaz." ²⁰ Then Naomi said to her daughter-in-law, "Blessed *be* he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man *is* a relation of ours, one of our close relatives." ²¹ Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.'" ²² And Naomi said to Ruth her daughter-in-law, "*It is* good, my daughter, that you go out with his young women, and that people do not meet you in any other field." ²³ So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

Monday

As we've been studying Ruth Chapter 2, we've been talking about Grace. Grace is the refrain of the chapter if you remember. In verse 2, Ruth says to Naomi, "Please let me go to the field, and glean heads of grain after one in whose sight I may find favor [or grace - *chen* in the Hebrew]." In verse 10, she falls on her face before Boaz and says to him, "Why have I found grace in your eyes, that you should take notice of me, since I am a foreigner?" And then in verse 13 Ruth says, "Let me find grace in your sight, my lord," meaning let me continue to find grace in your sight.

What is grace?

Now in verses 1-3 we saw how to seek grace, not how to work for grace, but how to put yourself in the path of grace, – and when we talk about grace, I'm not talking here about the grace of salvation, but about the abundant grace that we need in all of our dealings every day of our lives.

What did we see about how to seek grace? We saw that we should:

- 1) Put our faith in the word of God;
 - 2) Exercise honest efforts;
 - 3) Give respect to whom respect is due;
 - 4) Move out in humility rather than pride;
 - 5) Listen to the sensible advice of those who care for us most;
- and having done these things to the best of our ability
- 6) Trust in God's providence to direct our steps.

All of these things we see in the life of Ruth in the first three verses of this chapter.

Then in verses 4-16 we saw a picture of grace in action. What are the operations of grace:

- 1) Grace takes the initiative;
- 2) Grace speaks to us;
- 3) Grace promises to protect and provide for our needs;
- 4) Grace encourages our hearts; and
- 5) Grace sees to it that we are satisfied.

Does God invite us
to receive this grace?
How so?

All of these things are what Boaz did for Ruth in his gracious treatment of her. They are a good picture of the grace that God gives to us, and they are a good example of the grace we should, like Boaz, give to others who are in need.

This week I want us to continue our study by looking at the invitation of Grace. Ruth, after receiving with astonishment Boaz's favor and being greatly encouraged by his word, asks with a kind of bold humility that he might continue to show this kindness to her in verse 10. Boaz has already invited her to do so in verse 8, and so it was an easy thing to ask, but it brought him honor for her to ask it anyway. God invites us to come to Him, and so we may with a bold humility pray and ask Him if we can come and continue to receive His favor. This honors Him who is the ultimate Lord of the harvest.

The Scripture is full of wonderful invitations from God. "Ho! Everyone who thirsts, come to the waters; any you who have no money, come, buy and eat. Yes come, buy wine and milk without money and without price. Why do you spend money for what is not bread and your

wages for what does not satisfy? Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance. Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you,” Isaiah 55:1-3a. “Come to Me, all *you* who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke *is* easy and My burden is light” Matthew 11:28-30.

What is your favorite invitation in the Scripture? Why?

Tuesday

Introductory Thoughts:

We see in these verses that things have actually turned out really well for Ruth here. It’s true to say that her circumstances have not been the best. She has been living with her widowed mother-in-law. She herself is a widow. They have been reduced to the status of impoverished beggars in their society. However, poverty has not neutralized them, and Ruth has shown herself to be the kind of person that takes initiative. She had told her mother-in-law that she was going to go out and glean in the fields, to pick up left over grain. As we saw in our previous studies, Ruth had a strategy. She was hoping to go into the fields and find favor, grace in the eyes of someone. When she got there, she found abundant favor, causing her to exclaim in verse 10, “Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?”

Then in verse 13 she expresses her hope for the future as well saying, “Let me find favor in your sight, my lord.” You will also see in verse 13 how she had been struck by the comfort and kindness of Boaz. This was striking because she knew that she did not even have the standing of his servant girls. Moreover, Boaz, Himself, was a man of great standing and importance in the community. Her lack of standing was in sharp contrast to his standing.

One of things that we are discovering so far in this book is that it is just

Are you more likely to remember the details of a well crafted speech or an act of special kindness? Why?

filled with all of these insights into human life and nature. Long after eloquence has been forgotten and long after wisdom has passed from memory, kindness will live on in the recollections of men and women. Boaz's kindness here is what struck Ruth and it is still striking to us even today. When she set out in the morning, Ruth had very little in the way of prospects both in terms of just getting by, let alone in terms of happiness and peace of mind. Naomi, you will remember was filled with sorrow and thought it would be better for her to be called Mara, bitterness. But Boaz's kindness overcame all of Ruth's difficulties that day.

What are the kind things you remember others doing for you?

Now Ruth even has the prospect of being able to go home and share the good news with Naomi. As this day has unfolded, Ruth's spirit's must have lifted within her as she said to herself, "I can't wait to go home and tell Naomi what's been happening today." This has been a day to be remembered. She may have even felt that by the time she had reached the moment recorded in verse 13, she had completely maxed out all possible favor. Surely it had been a wonderful day. There simply couldn't be much more that she could enjoy of the kindness and favor of this man Boaz.

This is a wonderful blessing this God of Israel under whose wings she had taken refuge. When she had committed herself to God, she had only wondered at what it would all mean. She certainly could not have guessed just how dramatic would be the provision of this great God, and yet even now she is just beginning to touch the edges of it. She had taken refuge in Him and she was on the verge of discovering that He could do exceedingly above all that she could ever ask or imagine. The day started with going out into the fields to pick up leftover grain as a beggar. And this began a chain of events that would lead her to being a grandmother to the Messiah and a mighty example of grace to the nations and generations to follow. That's a pretty nice trade-up. It's a pretty wonderful thing to take refuge under the wings of the God of Israel and to seek His favor. If we do so, maybe someday He will even make us His children and give us the heavens and the earth as our inheritance, though we are sinners, foreigners to His court, Moabite outcasts, impoverished beggars, and people of no standing before Him. Is this not very encouraging to our souls.

Now notice the invitation that is given to her in verse 14. "Come here, and eat of the bread, and dip your piece of bread in the vinegar." We have learned that the law made provision for people in Ruth's circumstances. Don't reap all the way into the corners. If some grain

The law expressed God's care for the needy. Considering that it is a law of "love" should those who love Him seek to do the minimum or go above and beyond in expressing God's heart?

What was Boaz's answer? Was the law a floor or a ceiling for him? How do you know?

drops, don't go back and pick it up. Don't pass through the fields twice, just once. These commandments were given as an expression of God's care for the poor and downcast. Therefore, for the law to be applied meant that the application needed to be made in such a way as to reinforce the character and love of a caring God. He had revealed Himself as one who "executes justice for the fatherless and the widows, who loves the foreigners and gives them clothing." Then He gave His law to His people not that they would become legalists and do the absolute minimum in a grudging kind of way - that doesn't honor His name - but that by their obedience to His law they might become a living display of God's character and care as it has been expressed in Scripture.

So as Boaz takes up the instruction of the Old Testament and puts hands and feet to it, this girl Ruth discovers that the heart of God is overflowing with kindness. Boaz, then, is a wonderful example of God's grace. As you see him here in this chapter, there is no sense of him giving some sort of forced, grudging, legalistic servitude to the demands of the law. He doesn't say, "Oh well I've got a foreigner in my field so I suppose I'll have to make sure I don't go back a second time through the field until after she leaves. Who brought her in here? Why did she have to show up in my field? Now I've got to do all this."

No, rather we find in him just the overflowing generosity of someone who has discovered who God really is and knows that he has been entrusted with an opportunity to make this wonderful God known. He invites Ruth to use his own vessels and his own water. He gives all manner of instructions to his servants for her provision, including extra grain. He takes notice of her and speaks kindness and comfort to her. He even invites her to his own table for his own servants and then serves her himself. None of these things were ever specifically commanded in the law, but this is the heart of God's word, and these are the very kind of things that are intimated and implicated by God's commandments. And Boaz, who truly knows God, is not some kind of a grudging legalist, but he is finding joy in putting the amazing love and grace of God on display.

Listen, Beloved, how does a God who is invisible become visible to men and women in the days of Ruth and even now in the 21st century? By the hands and the hearts of those who say that they know Him and declare themselves to be members of His family. How do the people of this world see God? The invisible God becomes visible in the love and care of His people.

Wednesday

So the invitation of Boaz to Ruth was a gracious invitation and generous invitation. She had already enjoyed the privilege of being noticed and shown around by the boss. He had been very magnanimous in verse 9.

But now, I want us to consider several more aspects to God's gracious invitation that we can discover in the example of Boaz in this text. The first is this:

1. The invitation of grace in an invitation to be part of a community (v. 14).

How inviting is your church family?

In verse 14, when Ruth goes to take a place somewhere on the ground away from the others at mealtime, probably with nothing much to eat except maybe a stale crust of bread left over from their long journey, Boaz says, "Excuse me, why don't you come over here and sit with us Ruth."

Try to get your head into this request from Ruth's perspective. She's a complete stranger and a foreigner who leaves in the morning to work as a beggar trying to scrape a few gleanings up in the fields. It's now early in the afternoon and look at her. Suddenly she looks like she's a member of the group. She looks like she's been there forever.

What does it do to make guests feel cared for when they show up?

What a wonderful picture. Isn't this how it ought to be in the church? Someone says, "I think I'll go and see if God is around. I think I'll go visit that church to see if anything's happening over there. I'll see what that's all about." He or she comes in and sits down a little uncomfortable and curious. And there ought to be a sense in which by the early afternoon, this person has been gathered up in the company of the faithful and treated as someone we want to have with us. This person should walk away marveling at the kindness, the generosity and the expressions of God's love and care for him or her through our hands, our words and our efforts to encourage and bless. Oh that it might be so in your congregation in increasing measure! May the spiritual foreigner, the spiritual beggar and the spiritually homeless decide to come into our midst, hoping to somehow find favor in the eyes of someone, look like a member of the family by the end of the day. May they feel welcome, cared for and blessed.

Ruth received the roasted grain from Boaz's hands and she ate until she was satisfied. Then in verse fourteen, we see that she even had some

What can you do better in this regard, both personally and corporately?

left over for a doggy bag.

The second aspect of this gracious invitation was:

2. The invitation of grace crosses social, economic and racial barriers (vv. 14-16).

Boaz ate with the harvesters and he made them happy by his company. He could have eaten by himself and found happiness in his isolation, but he ate with them, blessed and served them and found contentment in their satisfaction. He also made provision for this foreigner and served as a personal bridge between the two groups. What a picture of Christ?

How should foreigners and others who are different in your midst be treated?

Moreover, there is a tremendous commonality here. They are coming and dipping their bread together in the vinegar, kind of like a fondue meal. There is a communion. They're not separated from one another, but they are actually participating in the very same thing. And Ruth is a foreigner an alien and a stranger. She's from a completely different ethnic and social background, but she is welcome as a result of the invitation of Boaz.

It is a very sad thing that in our own country only some fifty years ago there was such a grotesque evil as segregation between blacks and whites. How is it possible that apparently right minded people who made at least a pretense at superficial Christianity, either ignored the Bible completely or even worse distorted it so as to reinforce separate water fountains, separate buses, separate restaurants and separate restrooms on the basis of the color of a person's skin? How is it possible that in places like Pace, Mississippi my own father, a white pastor, would be personally threatened and abused because he had the audacity to enter the home and conduct a Bible Study for black people hungry for the word of God? How is it possible that my mother and father were forced to leave a church because my father chose to give old, unused Sunday School material to his friends in a black congregation that could afford nothing for their children? Such were some places in our country, filled with this kind of insane hatred based upon nothing. The worst part was that many people did it under the guise and the false pretense of Christianity. But such people didn't get it from the Bible.

The more I read the story of Ruth, the more I wonder if there isn't in this story a very strong word from God concerning this very issue of prejudice. What does Ruth tell us about the whole issue of racial prejudice?

Now consider Deuteronomy 7:1-3 for just a moment:

Deuteronomy 7:1-3, “When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, ² and when the LORD your God delivers them over to you, you shall conquer them *and* utterly destroy them. You shall make no covenant with them nor show mercy to them. ³Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.”

It is this kind of passage of Scripture, which historically has been used in support of such atrocities as apartheid in South Africa. The idea being that somehow the people of God were defined in terms of race. – I had a friend from South Africa in seminary with me, whose father actually went to prison for ministering to and standing up for the rights of black South Africans. – But if you read the fourth verse you will readily see that the concern of God was not racial at all, but theological. Verse four says, “For they will turn your sons away from following Me, to serve other gods.” The concern was religious. The reason that God did not want intermarriage was not because the races would be interwoven, which was not a concern at all, but because of the terrible threat of paganism and idolatry.

It is not possible to defend, as some have tried, racial segregation or discrimination on the basis of some invented Biblical principle of racial purity. Indeed the first principle of our whole view of racism and the nations needs to be built on one significant statement in Acts chapter 17, verse 26. When Paul is speaking in Athens about the way in which God has created the universe he says, “And He has made from one blood every nation of men to dwell on all the face of the earth.” Therefore, as far as mankind is concerned, there is really only one group. There is only one blood from which every nation has come. So there should never be a color issue in our hearts, or an ethnic issue or a racial

issue. The issue is only theological. Does the other person love God in his or her heart? The invitation to become a member of the covenant people of God was given to those who would have faith in His promise. It is a universal invitation and it has always been so. It has nothing to do with color or ethnic background, and this is exactly what God is driving at when He says in multiple places throughout scripture that He is not a respecter of persons.

Further, what is the first interracial marriage directly addressed in Scripture and how did God view it? Well, in case your curious, it is mentioned in Numbers chapter 12, and the person involved is none other than Moses himself. It most likely occurred after the death of Zipporah, unless the text is referring to Zipporah. There is some uncertainty here. But it tells us plainly that Moses married an Ethiopian woman. Moses, a Jew, the lawgiver, the leader of the covenant nation of Israel, one of the preeminent patriarchs and one of the key Biblical figures on this whole issue of race relations in the Bible, Moses married a dark-skinned Ethiopian woman, who quite obviously was a believer and a member of the covenant community of God. What happened? Miriam, his sister, and Aaron, his brother, in an outburst of racial pride and prejudice against this woman rebel and speak against Moses. And how does God respond? He justifies Moses, defends his interracial marriage, calls him His faithful servant, is angered on Moses' behalf and strikes Miriam, the instigator of the whole mess, with leprosy. That is pretty clear.

He is the God of all nations. He is not a respecter of persons. Prejudice is a wicked sin before God. He has no problem whatsoever with interracial marriage, but only desires that a person of faith marries another person of faith, so that they will not be unequally yoked in regard to their worship of Him. Skin color is never the issue with God. Ethnicity is never the issue with God. Economics and social standing are never the issue with God. **Faith** is the issue. Thus Boaz and Ruth, who share the same faith, are to be blessed in their union. They are not to be parted or condemned or looked down upon in the least though they were separated by all these other issues, social, economic and racial. Men judge by outward appearance, but God looks at the heart.

The Gospel transcends all racial barriers. This truth is foreshadowed in the true story of Boaz from Bethlehem reaching out to Ruth from Moab. If what I am saying is not true, then Boaz is a violator of the law of God. But I am not wrong and Boaz is a righteous man as the Scripture clearly portrays him to be. What is it that allows him to share a life with Ruth, to share the same home, to share the same future, but the love of God for

all the nations.

It was an invitation that crossed economic, social and racial barriers.

Thursday

The third aspect of this invitation is:

Is God a generous
God? Why or why
not?

3. The invitation of grace is an abundantly generous invitation (vv. 14-16).

Boaz gives orders in verse 15, “Let her glean even among the sheaves, and do not reproach her. Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her.” Boaz knew that the law demanded that he shouldn’t deal with the perimeter. When the love of God fills a heart, that is not sufficient, just to give people the leftovers. He says give her the stalks out of the harvest.

There is an wonderful generosity in the heart of Boaz towards this foreign beggar. How can we be more generous like him? What can you do personally?

What is the
abundance that He
invites us to
experience?

And yet, this brings to a fourth aspect of this gracious invitation:

4. The invitation of grace is an invitation to fruitfulness (vv. 17-20).

Boaz’s generosity didn’t come in the form of enablement. Ask yourself this question, “Why didn’t Boaz just give her the grain?” What stopped him from saying, “Hey, you don’t have to go back out to the field. I like you. I’ll give you even more to take home to Naomi. It’s all mine, anyway.” Why didn’t he do that?

Well if he had done so, he would have deprived her of a sense of accomplishment. In addition, he would have deprived himself of the wonder of watching this girl fulfill her commitment. And further, he would have deprived her of the tremendous sense of joy that would be

hers when she went back home carrying this phenomenal amount of grain. I mean, if it had simply been given, she would have had to say to Naomi, “It was given to me.” But now, when she can say to Naomi, “What a day! What a bundle! Look what I was able to glean!”

When God calls us and blesses us, His blessing includes not only the opportunity to work, but to bear fruit. This is wonderfully healthy for the soul and spirit of a person.

How can we be generous, and yet still encourage industry and fruitfulness on the part of others?

The opening statement of verse 17, provides further evidence that Ruth was a woman of industry. “So she gleaned in the field until evening.” There is no hint of her attempting to leave the field early on the strength of Boaz’s interest in her. Rather she gathers and then she threshes. “She beat out what she had gleaned” the text says, separating the good stuff from the bad. She had managed to gather about an ephah. That is about 30 to 40 pounds of grain **after** it’s been separated from the chaff. This is a huge amount for one woman who has spent her day gleaning. And as a result of her industry, Ruth is now on her way home with a superabundance.

Friday

Ruth brings it home and shows it to Naomi; and you can almost imagine Naomi’s eyes popping out of her head as she sees the amount of grain. This is a picture of how God simply pours out blessings on the life of a person who takes refuge in Him. He is not a God who takes pleasure in His children eking out a bare existence a little bit at a time. He does not want to simply bless a church with a wee bit here and a wee bit there. We make our God too narrow with false limitations that we impose on Him. The problem is not in His willingness or ability. The problem, I believe is in our own prayerlessness and lack of repentance.

Naomi undoubtedly says something like, “Wooah.” And Ruth responds,

“If you think this is good, wait till you see what else I’ve brought you” and out comes the doggy bag. So in verse 19, Naomi full of questions says, “Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.” You can almost hear her laughing with delight.

Ruth says, “The man’s name is Boaz.” The name rings in Naomi’s heart. She recognizes it immediately as a cousin of her dead husband Elimelech. She blesses him and tells Ruth of his relationship to the family. The word she uses for kindness is *chesed*, which is the wonderful merciful kindness of God. “This man,” she says in effect, “Is marked by the kindness of God.” Then she actually uses the word “Kinsman-Redeemer” in verse 22. By the way, “This man is a relation of ours, one of our Kinsman-Redeemers.”

Now that must have left Ruth puzzling a little bit, but let’s leave that for later. What these verses point out to us in a beautiful way is a fifth aspect of God’s gracious invitation, namely:

5. The invitation of grace is an invitation to enter into joy and praise (vv. 19-20).

How does God invite us to enter into joy? What is the joy He offers?

What does praise do in the heart of a person?

Now a final aspect of God’s gracious invitation seen in the picture of grace within this chapter is this:

6. The invitation of grace is an invitation to obedience and purity (vv. 21-23).

When God issues an invitation, it is an invitation to trust, obey and submit ourselves to Him. What is His purpose in this?

Notice verses 21-23. Ruth answers and says, “Do you know what he said? He said to me, and boy you’re gonna love this Naomi, he said ‘you shall stay close by my young men until they have finished all my harvest.’ So guess what? This isn’t a one day thing. I get to do this again tomorrow. Tomorrow I have a place. Tomorrow I have protection. Tomorrow I have provision for us. And get this, I get to be by his young men. His נַעַר (*naar*) in Hebrew.”

Naomi picks up on this, as any good mother would, even a mother-in-law. She says, “Na-ah-ah Ruth. It is good, my daughter, that you go out with his young women.” Do you see the change there? It’s very clear in the New King James, his נַעֲרָה (*naarah*), not his male servants, but his maidens.

Go with his “girls.” That is very safe, and don’t be found in any other fields, either. The maternal instinct kicks in here. “This has all turned out great, and I get to go with his young men,” Ruth says.

“I’m very pleased,” Naomi says, “And I hope you have a nice time with his girls.” In other words, “I don’t want you in the field with any Toms, Dicks or Harrys, Ruth.”

Is His interest to take away our fun or to provide for our joy? How do we know?

Now it may be that Naomi already has an inkling of possibility and is thinking two steps ahead here. There’s a real opportunity with Boaz. So she says to Ruth, “You stay exactly where I’m telling you to stay, Ruth. Don’t be coming up the road here tomorrow afternoon with some guy called Fred. You just stay with his girls in the fields.”

Listen to this quote from one commentator on these verses, “What number of young persons take rash steps in the journey of life, which cannot be retraced, because they would rather choose to follow the impulse of their own passions than to ask and follow the advice of those who brought them into the world.”

Now how does Ruth respond to this? Does she say, “Now Naomi, I’m an adult woman. I’m a widow. I’ve been married for ten years for heaven’s sake. I’ve been around the block a few times and I certainly don’t need any romantic advice from you. Besides, you’re just a worry wart, and let’s face it Naomi, you’re not exactly in the prime of life, not exactly contemporary. It’s been a long time for you. What guidance do you really have to give me anyway?” Does Ruth do any of those things, which would all be a terrible disservice and dishonoring to her mother-in-law?

Absolutely not. Where most young people in their mid-twenties would have failed to give appropriate honor and respect, Ruth did not fail. Verse 23 tells us, “So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.” Ruth does exactly as she is told. She doesn’t rebel. She doesn’t say, “No.” She doesn’t even murmur or complain. She simply honors her mother-in-law’s wish and she is greatly blessed for it later. Boaz even remarks on this in chapter 3, verse 10, “Blessed are you of the Lord, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.” Thus, in all of this Ruth shows a marvelous commitment to obedience and purity.

Hymn: Only Trust Him

Come every soul by sin oppressed
There’s mercy with the Lord,
And He will surely give you rest
By trusting in His Word.

Only trust Him, only trust Him,
Only trust Him now;
He will save you, He will save you,
He will save you now.

For Jesus shed His precious blood,
Rich blessings to bestow;
Plunge now into the crimson flood
That washes white as snow.

Yes, Jesus is the Truth, the Way,
That leads you into rest;
Believe in Him without delay
And you are fully blest.

Words And Music: John H. Stockton, 1873.