

Peter to catch a fish and find in its mouth the exact amount required for Himself and Peter. Matt. xvii. 27. That is, He had not the money in hand. Again, when pursuing what is called His triumphal entry into Jerusalem, He bade His disciples go before Him into a certain village, where they were to bring to Him; and, should the owner question their conduct, they were to say simply that the Lord had need of him. No bargain was to be struck, nor money offered as hire. The Creator, and such He was, though in circumstances of poverty in His own creation, had the prior claim, and the owner yielded thereto, allowing the disciples to fulfil their mission. Yet what a contradiction—the Creator in poverty!

Finally, when death had taken place, His body was laid in Joseph's tomb. "He made His grave with the wicked, and with the rich in His death." God had pre-arranged this new tomb for the body of our blessed Lord, just as He had inclined the heart of the owner of the ass to surrender that animal on His demand.

Now, each of these incidents goes to show the constant poverty of Jesus, nor can one instance be found of His having handled money that belonged, as it were, to Himself. Judas carries the bag.

If, then, He was poor during the entire period of His gracious sojourn below, the question arises, When was He rich? Clearly before He came here. Then He must have pre-existed His incarnation? Certainly. But pre-existence in wealth and glory, in Sonship and creatorial power, necessari-

tates Deity. Certainly. Therefore Jesus was God, rich and glorious, and became man, poor, humble, and sinless! Yea, "the Word became flesh, and dwelt among us . . . full of grace and truth." And, notice, His self-im-poverishment was, *that ye . . . might be rich.*"

Ah! there is the charm for us, in His mighty stoop of self-surrender. He had our eternal wealth before His heart in His deep impoverishment. The point of His utmost poverty when alone in absolute solitude, bearing God's judgment against our sin during those hours of impenetrable darkness—that point procured our everlasting blessing. He was made sin for us . . . that we might become the righteousness of God in Him—blessed Saviour! And now the eye can turn to the glory, whither He has gone, freighted with wondrous spoil, and crowned with honour, deserved and welcome. Nor is there a voice in those righteous courts which does not acknowledge His worthiness to receive, in the fullest way, all the dignities which He refused on earth. "Worthy is the Lamb that was slain," resounds the heavenly chorus, "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. v. 12. Yes, sevenfold honours crown His brow, and beaming praises celebrate His fame.

"Rich in glory, Thou didst stoop,
Thence is all Thy people's hope;
Thou wast poor, that we might be
Rich in glory, Lord, with Thee."

J. W. S.

WHERE THE ROCKS ARE NOT.

In the year 1879 when sailing north of Scotland, which is a very rocky