

fections towards God and our Father, and the operation of His love in our hearts towards those in need. The more wretched the object of service in the latter case, the truer the love, and the more simply the motive is to God. We may love down and love up ; and the more wretched and unworthy the persons are for whom I lay myself out for blessing, the more grace there is in it. "God commendeth *His* love toward us in that while we were yet sinners, Christ died for us." But while that is true, yet as to the state of my heart, the higher the object, the more elevated the affection. With Christ it was perfect. How can a poor creature like me be an imitator of God? Was not Christ an example, God, seen in a man? And we are to "walk in love, as Christ also loved us, and gave Himself for us, an offering and a sacrifice to God." He gave Himself for us, but *to* God ; it was God's grace towards poor wretched sinners.

If we look at ourselves, we shall soon see how motives get mixed up, and things come in, even where there is right true-hearted purpose ; and that is where we have to watch. In Christ all was perfect ; all, every bit of it, as to spring and motive, was for God's glory in this world—no thought of men, as to pleasing them, but that singleness of eye which looked to God alone, though full of kindness to man—loving down in that sense, but ever looking up, with His God and Father before His eye, which made Him perfect in everything. He was, of course, perfect, could not be anything else.