

after His baptism, and see what Satan's ways are. Have they not often been used, unknowingly, to forward work for God? Have not Christians at home and native helpers in foreign lands often been induced to begin work, and perhaps still more often to continue work, by inducements of support or position? Would the same sums of money always be contributed if the plate were not passed, or if the donors' names were not published? And yet, does any spiritual mind really think that the true work of God is at all advanced by anything done from worldly motives, or to be seen of men? It is a solemn thought that the wood, and hay, and stubble will all be burned up; and that the gold and silver and precious stones, now often inextricably mingled with them, will alone stand the test of fire.

When the Lord of Glory came to bring in the highest blessing, and to break the power of the Enthraler, He chose the lowest place, as that best adapted to accomplish His purpose. In like manner we learn from the passage which heads this paper, and from other similar passages, that in order to enrich us, poor bankrupts, He intelligently and cheerfully emptied Himself of all His riches; and this He did, not by distributing them among us, but by leaving them behind—as neither needed nor suited to effect His purpose. Just as a runner in a race divests himself of clothing and adornments which would frustrate his aim, however good they might be at other times and for other ends, so the Christ of God saw that the low place, that the place of poverty, of weakness, of shame and suffering, was the best place in which to meet us when He came to raise us from our low estate. We do well to remember that He was the Wisdom of God and the Power of God, and necessarily chose the wisest way and mightiest way to effect His purpose. He might have become incarnate as a noble Roman; He doubtless would have gained disciples by it—but of what kind? He would have been spared the scourging and the cross; but He came to endure both. Or, He might have come into the family of a noble and wealthy Jew; but He did not—that was not God's way to enrich us.

The Corinthian Christians knew the grace of our Lord Jesus Christ. Do we? Do we want to know it? Is He really our Lord? or are we our own lords, and do we decide for ourselves what we will do, and how we will serve? If so, let us not wonder if our strength prevents our receiving that divine strength which is ever made perfect in weakness. Have we noticed that one of our Master's most used servants who had many things that were gain to him, had to lose them all in order to win Christ for Himself, and follow Him fully as a fisher of men? Are we "imitators of God" if we are making no costly sacrifices for the salvation of men? It is our Isaacs who are wanted for the altar, not our superfluities merely. Are we followers of Christ if we do not "walk in love, as Christ also loved us, and gave Himself up for us?"—(R.V.)—*China's Millions*.

DOWN BY THE SEA.

MRS. M. FROWE.

Down by the sea, down by the sea,
Where the waves are murmuring cease-
lessly,
Where the shadows fall and the sunbeams
glide,
Touching the wavelet's snowy foam,
As rippling on to the shore they come;
As they gleam and glance,
As they gaily dance,
Borne swiftly on by the flowing tide;
Chasing each other in merry glee,
Silver-crested, and bright and free,
And far away on the other side,
Hills, shrouded in purple shadows, hide;
While above, the fleecy clouds hang low,
As high piled banks of the purest snow,
Warmed and lighted by sunset's glow:

Down by the sea, with memories fraught
Of another sea where the Master walked
At eventide, where He gently taught
The thronging multitudes that pressed,
With an eagerness that would not rest
Seeking to be,

By His power set free,
From bondage of sin and misery:
The sea that obeyed the Master's will
When, amid the darkness and the tempest
wild,