

what He knew Himself to be and what He was aware He had come to the world to do. I am not sure if this term is a very happy one ; for it is open to question whether or not He was always fully conscious of Himself. Some of the finest and some of the grandest things are unconscious. Thus humility is not aware of itself: if it were, it would not be humility. Genius, too, is largely unconscious ; and it is quite possible that religious genius—or whatever else may be the best name for that in our Saviour which animated the details of His conduct—may be unconscious too. It must never be forgotten that He lived by faith—He was the Author and Finisher of faith, exemplifying in Himself the virtue which He recommended to others—or that to Him, above all others, the prophecy applied, “ Who is blind but My servant