

us. So, in our text, we see the multitudinous stream of comers and goers took away all opportunity of necessary repose. And when we recollect that this was not a solitary instance, but approached more nearly to an ordinary rule, we may perhaps learn to look with more holy wonder, with more reverent love, on the labours and sacrifices of the pitying Saviour.

Allow me to help your memory by two or three instances: St. Mark tells us, in his 1st chap., "that Jesus could no more openly enter into the city, but was without in desert places"—(because of the intolerable thronging of the multitudes, and the dangers which might result to themselves from it),—"and (he adds) they came to Him from every quarter." In the 3rd chap., he tells us, "that Jesus withdrew Himself to the sea-shore, and a great multitude from Galilee followed Him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him." And because He had "healed many, they *rushed* upon Him to touch Him." And on another occasion, related in the same chapter, "when He had entered into an house with His disciples" (apparently for the purpose of taking refreshment), "the multitude came together again, so that they could not so much as eat bread." Upon which "His friends went out to lay hold of Him, thinking Him beside Himself," because He so unsparingly sacrificed Himself in relieving the bodily and spiritual distresses of an afflicted and ignorant population.

How unweariedly active was He! When the sun goes down, and "the soft dews of kindly sleep" fall with reviving influence on the sons of ease and health, Jesus still wakes amid the throngs of the lame and the blind, and the deaf and the sick; yea, "*all that were diseased*" were gathered from every quarter and strewn around Him in all the misery and ugliness which are the unhappy progeny of sin,—while this, as their real cause, would strike *Him* with more concern than the exterior wretchedness. And, worse spectacle, "all that were possessed with devils," in their manifold writhings, agonies, and madness, are presented to Him, and He refuses not the labour of "laying His hands on *every one* of them, and healing them all." Thus does the star of eve find Jesus among the wretched.