

many occasions which *we* might have resented. And both of these, the one as well as the other, came from those springs and sources of moral perfection which took their rise in Him. For if vanity had no part in Him, to put Him to an effort to please, malice had no part in Him to make Him quick to resent. He could not be flattered into graciousness, nor provoked into unkindness. Look at Luke xxii 24—30. They had just betrayed nature, striving through pride, about the highest place. He corrects this; but He does not hold that object long before Him. but allows another to command His heart and His thoughts respecting them—"Ye are they which have continued with me in My temptations."

Was that exactly the moment for remembering this fact? Was it just the time for looking at them so steadily in so favourable a light? No, not for *nature* to do so; but for Jesus it was just the time. And He is our example, that we should follow His steps, and partake of His mind. And after the pattern of this little occasion, we have to remember *that it is not the PRESENT act that has to decide our thoughts and hearts respecting each other*. It may have much of the vileness or working of nature in it, as this strife had, but it may be, as this strife was, the act of those in whom much of the preciousness