

Him as the One who "clothes the heavens with blackness, etc.," where He is represented as waiting "morning by morning" for the "word in season;" and what "apples of gold in pictures of silver" (Prov. xxv. 11) were "the gracious words which proceeded out of His mouth!" (Luke iv. 22). Well might the officers say, "Never man spake like this man!" (John vii. 46). Surely we may connect Mark i. 35, * with Is. l. 4. Beloved reader, what lessons and what an example for you and me in these two scriptures! If we were found acting upon them more, what the Holy Spirit enjoins in James i. 19 would be made good in us, in increasing measure.

All through His wondrous pathway in this world do we see the same perfection as the servant, ever doing His Father's will. In Gethsemane, in all the solemn agony of that moment, with the cross before Him, when praying, "Father, if thou be willing, remove this cup from me," He immediately adds, "nevertheless not My will, but Thine, be done" (Luke xxii). Thence He passes onward, in the path of obedience, to the cross, "Obedient unto death, even the death of the cross" (Phil. ii).

Now let us return to Ex. xxi. We have glanced at Him as the Servant and seen what perfection shone out in Him as such. Now comes the question, "Will He 'go out free'?" That He could

* Mark's gospel presents the blessed Lord in His Servant character, but noting in ver. 1, that He was "the Son of God."