

seems more absurd, than that of a certain class of so-called theologians, who, while they admit the high moral character of Christ, deny that He really wrought miracles. Carried away by a fantastic love of order, and by a belief in the inviolable constancy of the operations of nature, they start from the atheistic presumption that miracles are impossible; and find it necessary, in order to be consistent with this principle, to explain away by the most arbitrary and improbable assumptions, every supernatural act ascribed to Jesus; while at the same time they are loud in praise of the virtues and beauties of his character, his piety, humility, sympathy, self-denial, faithfulness, rectitude, and truth. It seems strange that they cannot see, not only that their first principle is virtually pantheistic, and destructive of all belief in the existence of a personal God, but that their admission as to the moral character of the Saviour, is fatal to the conclusion to which they wish to come. Let the truth be established,—and who can deny it?—that the moral character of Christ was above suspicion, and it follows as a necessary consequence, that the wonderful works he performed were miraculous, the product of Divine power; and that He was himself all that He professed to be; nay more, that all that is told us concerning Him is the truth of God, supernaturally revealed. The works that He did in his Father's name, bore witness not only to his personal character; they testified further to the truth and divinity of the doctrines involved in his incarnation, sufferings, and death.

The power of working miracles in the name of God was bestowed only upon those who otherwise deserved and had His favour. We can easily see the inconsistency of the supposition that He would bestow such a gift upon a wicked and ungodly man. They only who enjoyed the ordinary gifts of His grace, were thus extraordinarily favoured. When John on one occasion, came and told Him of a person, whom they found casting out devils in His name, and whom they rebuked because he followed not with them, the answer of Christ to them was, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us is on our part" (Mark ix. 39, 40.) It was on the same principle that He confuted the unbelieving Jews, who accused him of casting out devils by Beelzebub, the prince of the devils. It was inconsistent to suppose that Satan would do anything contrary to the interests of his own kingdom, for if it were divided against itself, how could it stand? And if therefore devils were cast out, the power by which this was effected must be a power bestowed from above, by the Spirit of God,—a fact which implied that Christ possessed the favour of Him who bestowed these miraculous gifts. The possession of this gift therefore is an unanswerable argument in favour of the moral character of the Saviour, even were that not otherwise fully established; while it also shows, as He so frequently asserted, that He was the expected Messiah, of whom it was foretold that He should "open the eyes of the blind, and unstop the ears of the deaf." But the perfection of His moral character is also clearly shown by His biographers, in what they tell of His sympathising and pitying kindness on the one hand, and his stern and faithful adherence to truth and righteousness on the other;—in His labours in behalf of those who were poor both for time and eternity, and his keen and searching denunciations of the hypocrisy and malice of the "Scribes and Pharisees," who, while they pretended to the utmost sanctity, were at the same time "full of extortion and excess." Honesty and truthfulness and straightforward candour, were characteristic of the defences which he made against the attacks of His enemies; of the weighty words of wisdom which He proclaimed for the instruction of the people; and