

missioned to reveal His character and to make known His will. The Jewish system of religion, appointed by Jehovah, was connected with miracles and miraculous events, and thus was demonstrated the Divinity of its origin. The first miraculous event recorded in the Old Testament was the translation of Enoch; and the last was the preservation of the prophet Daniel in the lions' den. Miracles and miraculous events then ceased. Centuries rolled over our world, generations lived and died and mouldered into dust, mighty empires had arisen and flourished and declined and fallen; and during those centuries and generations not a man lived who had ever seen the performance of miracles. They had existed as great and Divine realities; but they existed only in the records of inspired history and in the remembrance of multitudes who had long passed into the eternal world.

Another age of miracles, however, was destined to dawn, and not only to dawn, but to shine. Short in its duration, but brilliant in its light, was Messiah's day; and His day was a day of miracles. We do not know how many miracles He wrought, any more than we know how many sermons He preached, and how many prayers He offered. Frequently, how many do the Evangelists group together in one brief expression, in one short verse. In His miracles we behold the sovereignty of His power, and the supremacy of His control over every department of nature. His miracles were Divine in their origin, important in their object, great in their number, diversified in their character, most of them instantaneous in their production, public in their performance, well attested as to their reality and fact; and whilst they were demonstrations of His Messiahship, and displays of His power, they were bright manifestations of the kindness of His disposition and the benevolence of His heart.