

him in their minds. He meets at once the physical, the intellectual, and the moral want of these men.

And, more, he is shown to the world, when the event goes upon the Gospel page, as the master of nature, able to perfect in an instant its processes; and at the same time, while so great, he is also shown as caring for man's "daily bread." And yet the fitness of miracle to teaching, and of them both to the idea of Christ which the world was to receive, is not more striking in this than in the case of every miracle of the Bible.

And the miracles, especially of Jesus, are not merely accompanied with teaching, but they have *a meaning in themselves*. They are not separate wonders, but orderly facts in the development of Christ's doctrine. Hence their prominence. They stand right out. They strike the eye. They are not only signs and evidences of Christ's authority, but divine object-lessons, to which our Lord appeals. He told men that, if they were doubtful about his words, there were his works. If they did not understand the one they could the other. He did not look upon his miracles as merely physical facts. They had moral relations. And so, too, the apostles regarded them. The resurrection of their Master was