

The healing of the body was to Peter a direct work of God, given as a sign of God's love and pity ; as a necessary part of His message of mercy, and as a proof of its truth. That proof Jesus had elaborated when He showed that healing of the body and healing of the soul were possible to God alone, since the one act was the correlative of the other. The same argument, *reversed*, is therefore used by Paul when he says : " If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." In other words, the giving of life to the soul is a proof that life will be given to the body. The argument holds good either way.

Like Jesus, the apostles cared for *every* bodily as well as *every* spiritual need. Saul and Barnabas took a long journey to carry " relief " to the poor brethren in Judæa ; and in their journey spoke " boldly in the Lord, which . . . granted signs and wonders to be done by their hands." An example of their method was given at Lystra in the cure of a cripple.

Then comes St. Paul's first recorded address to the heathen : " This man has been healed by God, who has not left Himself without witness, in that *He does good*, filling our hearts with food and gladness, and enabling us to do these works of mercy." This address is very like a medical missionary's text and sermon.

*It is remarkable* that these " miracles and wonders that God had wrought among the heathen by them " formed the *sole reply* which Paul and Barnabas gave to the Jewish Church, when questioned as to their mission to the Gentiles. That God was willing that the Gentiles should be healed in body was a sufficient proof that He had opened the door of salvation to them.

In his second journey Paul cured a demoniac at Philippi. In his third journey " God wrought special miracles by his hands, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Paul restored Eutychus ; he did not wait until he had finished his address, but he went at once in the middle of his sermon. Just as his Master went on healing to the last, so also did he ; for in the last chapter of the Acts he is described as healing the father of the governor of Melita, and " others also which had diseases in the island."

In the Acts the means and methods employed are only incidentally touched upon, but quite sufficient is said to show that the apostles continued to work precisely as their Master had done. They made deeds of benevolence *by no means a secondary matter*, but did them so commonly and so constantly as to show that they considered them an essential part of their Gospel work and message.

III. Turning to the Epistles, it must be remembered that they give instruction in the truth to believers, while the Gospels and the Acts record missionary work among unbelievers. Naturally, the doctrine taught is deeper and fuller in the former case than in the latter, but it is the same doctrine. If searched through, there will not be found a single exhorta-