

As if the miracle had been wrought by some magical craft. *Or holiness.* As if their piety was so great as to obtain this miraculous token of the divine favor. The miracle had been wrought not for their sakes, but to call the attention of the people to the Gospel. Humility is an excellent virtue in one endowed with the Spirit of God.

13. The God of our fathers. No false God, therefore, and no new God. *Hath glorified.* Peter now shows the contrast between their treatment of Jesus and God's honor of him; while his own people had rejected, delivered, slain him, God had owned him by mighty works. *His son Jesus.* Rather, as in the Revised Version, "his Servant Jesus." His aim is to show that Jesus had obeyed God and fulfilled his will and for that very faithfulness had suffered death.

14. A murderer. Barabbas. They sent the innocent to the cross, and required the freedom of the guilty.

15. Killed the Prince of life. The word

"prince" here means not only "ruler," but "originator," "leader," the one who brings us into eternal life bought with his death. The same word is translated "captain" in Heb. 2. 10. *God hath raised.* The fact that Jesus had been raised from the dead was the great truth upon which the Gospel rested. Hence it is asserted in every discourse of the New Testament. *We are witnesses.* Not only Peter and John, but all the twelve. The great work of every Christian is to bear testimony to a risen and living Saviour.

16. Ye see and know. God's work in grace may be a mystery, but its results may be seen by all. No one can comprehend growth, but all can see that trees grow; no one can fathom a soul's salvation, but the change in character which it brings all can perceive. *The faith which is by him.* "Through him" (Rev. Ver.), the faith which Christ alone can impart, establish, and reward, the true faith of the Gospel. Both apostles and lame man had exercised this faith, each in his own measure. Faith is the link between our weakness and Christ's power.

HOMILETICAL AND PRACTICAL NOTES.

THE MIRACLE.

In his sermon on the day of Pentecost Peter made use of these words: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." This divine attestation so often given during the life of Jesus was continued under the apostles' administration. The miracle here recorded was a notable one and produced a most profound impression. The man upon whom it was wrought was "above forty years old" and "lame from his mother's womb." The answer to the oft-repeated inquiry as to why such miracles are not more frequent to-day is not very difficult. In the realm of the physical the achievements of the medical science are truly marvelous when brought into comparison with the stage of its development at the time of the working of this miracle. The advance has been very gradual, and has come about by the discovery and mastery of the laws of our being. And because these modern achievements are wrought in accordance with law they do not seem to possess the miraculous element. But they are certainly very wonderful. Could the man of the first century witness them from the point of view which he then occupied they would be almost as miraculous as the event here recorded. It requires man many centuries of pa-

tient toil to achieve that which our Lord was able to achieve in an instant by the fiat of his word. But in the achieving of it man has been greatly blessed.

Moreover, the demand made by many in our own times for supernatural physical miracles is unreasonable, if not, indeed, childish. They were necessary in the first century as a credential of the new faith. But the Church ought to have outgrown the necessity, aye, the demand, for them long ago. It was the kindergarten method adapted to the period of the childhood of the Church—object lessons of divine power. The miraculous element of the life of Christianity to-day is far greater. Its results are achieved in the realm of the spiritual. The age of miracles is not past. It has only fairly begun. But they are on a far higher plane than in the first century. The return of the Church to the working of miracles in the realm of the physical, were such a thing possible, would be very clearly a retrogression.

THREE IMPORTANT PRINCIPLES SUGGESTED BY THIS EVENT.

I. No man can give that which he himself does not possess. Peter said, "Silver and gold have I none." Hence he could not meet the request even for an alms. It is a good thing to remember this principle as a fundamental law

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