

the power that was ever exerted by the most distinguished workers of miracles in former and in after times. The miracles wrought under the former dispensation were all manifestly by a power derived. God commanded Moses in every instance when a miracle was to be wrought, as to its means and object; and apprised him of its issue. When the prophets exercised the power of working miracles, it was immediately under Divine direction,—the direction, as may be easily proved from Scripture, of the second Person of the adorable Trinity, the mysterious Being who afterwards became the man Christ Jesus: and in most cases they seem not to have attempted it without a direct command. When there are instances to the contrary, such as Elijah's raising the child, and a similar act of Elisha, they were accompanied with earnest prayer, which no less marked their entire dependence.

The apostles likewise never in one instance pretend to any thing more than derived authority. They uniformly ascribe their operation and its success to the Saviour. When they had excited the astonishment of the people, at the restoration of a cripple, St. Peter said, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he determined to let him go. But ye denied the Holy One and the Just; and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith, which is by him hath given him this perfect soundness, in the presence of you all." He affirmed the same thing again relative to the same event, and witnessed the same good confession before the council, when he said, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at nought of the builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Such were the acknowledgments of the apostles, and such were the claims of the Saviour, concerning their respective powers of working miracles. Surely we must conclude, that the one was derived, and that the other was inherent; and on this great point consists the real difference between them.

2. But inherent is Divine power, and the miracles of the Saviour terminated on his own mission as ultimate. He founded upon every exertion of miraculous agency a claim above all prophets and all apostles. All centered in himself and in his office, which was that of the Divine Redeemer, the Being on whose single agency was suspended the hopes of earth and the joys of heaven. In every act he said, by implication, "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will." Such an assertion claims equality of operation with the Deity; and coming from the lips of Jesus Christ, guided by truth, and adorned with meekness, must, in the mind of every unprejudiced man, possess ten-fold weight. At another time, he exclaims, "I and my Father are one;" thereby, as the Jews justly observed, making himself equal with God; and in the 15th chapter of John's Gospel, both in his teaching and in

his miracles he identifies himself with the Father. "But now hath they both seen and bated both me and my Father."

To this remark have been opposed certain passages of Scripture, which appear to make against the assumed inherent power of Jesus to work miracles, and to express his authority in terms, which allowing its superiority, seem to insinuate that it was still derived. Such as, "He was filled with the Holy Ghost!" and "God gave not the Spirit by measure unto him." The inference has been, that he did not possess a superiority of operation, but that it was, like that of the apostles, conferred. The surest way of interpreting Scripture, is by comparing one passage with another, and to avoid above all things the interpretation or the sense which involves a contradiction. We think the inference ought to have been, that these passages refer to the proper humanity of Jesus Christ, without which he would not have been capable of suffering, and could not have been qualified for his office; that his official situation as the Messiah required official sanctions; that such seals were afforded, in the spiritual communications, which enriched the humanity of our Lord, and were adverted to when he was thus represented. Thus the Apostle Peter says to the Jews, "Jesus of Nazareth, a man, approved among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Here the apostle speaks of Jesus as a man, and it were absurd to apply the passage to him in any other sense. But when he himself says, on the same subject, of his dying and resurrection, "I have power to lay down my life, and I have power to take it again," he speaks of his Godhead, and of its influence over the humanity. It is impossible to reconcile such passages, without allowing the union of the Divine and human natures in his person. These passages, therefore, which seem to imply dependence, referring to his mere and proper humanity, cannot justly be interpreted as denying an inherent power to work miracles, unequivocally assumed by him on certain occasions, and absolutely manifesting his Deity.—*Ward's Miscellany.*

To be continued.

STUDY OF THE SACRED SCRIPTURES.

BY THE REV. ALEXANDER W. McLEOD.

(Concluded from page 26.)

THE study of the Sacred Scriptures should be conducted in a *devout, prayerful spirit*. God is the best interpreter of his own word; and his blessing should ever be sought that we, in the serious and studious perusal of the Inspired Oracles, may be guarded from all essential error and led into the way of all essential truth. We require wisdom from above,—the teachings of the Holy Spirit,—that we may not only understand their sacred contents, but that the words themselves may prove spirit and life to our souls. David prayed, "open thou mine eyes that I may behold the wondrous things out of thy law;" and St. Paul ceased not to give thanks for the Ephesians, making mention of them in his prayers, "that the God of our Lord Jesus Christ, the Father of glory would give unto them the spirit of wisdom and revelation in the knowledge of him; the eyes of their understandings being