

active and energetic partner. The Orientals regarded their gods as sitting afar off from the world and taking no direct interest in its affairs. They acted through inferior beings who did their bidding. But the Bible gives to us a different idea of God. It represents Him as full of intense activity. We see Him engaged in the great work of creation, preparing the sky and earth and sea for their inhabitants, and forming these inhabitants to dwell in the world which He had made. Then we behold Him in His works of providence interposing to supply the needs of men, and to protect them from danger, as well as to punish those who oppose themselves to Him. And again in the work of redemption, we see the same ceaseless energy exercised in its highest and noblest form. The example of God Himself teaches us, that the noblest life is the life of service. So Christ said to His disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," Matt. 20: 26-27. This idea has passed into our language; for we speak of the highest subject in our land as the "Prime Minister" which simply means first servant.

The living God, which made heaven, and

earth, and the sea, v. 15. One day, it is said Henry Ward Beecher and Ingersoll, the famous infidel lecturer, were travelling on the same train and were engaged in conversation. When the train reached a certain station, a friend of Beecher's came to present him with a beautiful globe. Ingersoll was much interested in looking at this gift and asked who made it. "Oh," said Beecher, "nobody made it, it just happened." It would be as reasonable to suppose that this piece of mechanism had no maker, as to believe that the world around us with all its beauty and order came into existence by mere chance, instead of being the product of a wise and powerful Creator.

Who suffered all nations to walk in their own ways, v. 16. God allowed men to follow out their own desires, so that by their failures and disappointments they might be led to realize their dependence upon Him. The apostle teaches us to look upon history as a great divine drama in which the ignorance and sins of the Gentiles are allowed to run their course, while the law does its imperfect work among the Jews, in order that both may come to feel their need of redemption and be prepared to receive it. All were included in unbelief that God might have mercy upon all, Rom. 11: 32.

POINTS AND PARAGRAPHS

By Rev. A. S. Morton, B.D.

It is the most hopeless case that tests the physician's skill. v. 8.

Love for souls gives insight to the condition of souls. v. 9.

God can make us strongest where we are weakest. v. 10.

A supernatural effect requires a supernatural cause. v. 11.

A noble impulse may be perverted to an ignoble end. v. 13.

An insult to Christ wounds the Christian more deeply than an insult to himself. v. 14.

The preacher has the same weaknesses and needs as his hearers, the teacher as his scholars. v. 15.

Failure in our own ways drives us into God's ways. v. 16.

The world is full of paths to God. v. 17.

To-day Hosanna! to-morrow, Crucify Him! to-day sacrificed to, to-morrow sacrificed.—Matthew Henry. v. 19.

In v. 8 we observe the marked emphasis laid on the real physical incapacity of the lame man. Luke reiterates in three successive phrases, with growing emphasis, that the man was really lame: "impotent in his feet,"—"a cripple from his mother's womb"—"who never had walked." The three phrases are like beats of a hammer; there is no fine literary style in this device, but there is real force, which arrests and compels the reader's attention. Luke uses the triple beat in other places for the same purpose, for example, ch. 13: 6, "Sorcerer, false prophet, Jew."—Ramsay.

The word for "steadfastly beholding" (v. 9) is used several times of St. Paul, as in ch. 13: 9, where he fixes his gaze on