

This passage is remarkable when compared with another. "As a body of men, take them all in all, they are the grandest men on earth." Mr. Scott had said the ministers are "after winning men by converting their heads." If this be true, the preachers claim to be "after" one thing, while in reality they are "after" another altogether different. In other words, they are grossly deceiving the people. Then if they are the "grandest men on earth," it must be that they are the grandest deceivers on earth. Surely he can't mean this. Now any kind of deception is bad, but how infinitely bad is that deception that claims heavenly sanction! The minister claims that God the Father calls him, that the blood of Christ the Son inspires him, that the Holy Spirit vitalizes him, and that the souls of his fallen fellow-creatures electrify him to preach the unsearchable riches of Christ. He begs men to give God their hearts. But our brother tells us that the preacher is "after" men's heads! And yet the preachers are the "grandest men on earth."

His standard of grandeur is not unlike his standard of a good sermon. His standard of attractiveness in a good sermon seems to be the story of Robinson Crusoe. Speaking of his early piety and his enjoyment of good preaching, he says of his pastor's sermons: "His sermons were not prepared essays, but common-place truths dressed up in clothes that made them as attractive to me as the story of Robinson Crusoe." My ideas of a fervent, spirit-anointed, soul-stirring sermon are not elevated by a comparison with Robinson Crusoe.

A. E. BATEN.

NAVASOTA, TEXAS.

Why Did Christ Work Miracles?

"It is not clear that He (Christ) performed any miracle for the authentication of His mission, to prove

that He was from heaven."—I. K. FUNK, D.D., in *HOMILETIC REVIEW*, December Number, page 528.

"The works that I do in my Father's name, they bear witness of me." John x:25. Jesus had just performed a great miracle. He had opened the eyes of one born blind. The Jews marveled. They said: "If thou be the Christ, tell us plainly." What was His answer? Referring to this miracle, He says: "The works that I do, they bear witness of me." A little before the miracle was wrought, He made explanation to His disciples in harmony with this answer to the Jews, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." John ix:3. Further on, John x:37, 38, He reiterates, with apparent earnestness: "If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, *that ye may know and believe that the Father is in me and I in him.*"

In the conversation with Philip, recorded in John xiv:8-11, Jesus appeals directly to His works as attesting His oneness with His Father, and as demonstrating His power to go and prepare places for them in His Father's house and to return and receive them unto Himself: "Believe me for the very works' sake."

After the miracle of healing the impotent man, found in John v:5-9, Jesus had an extended conversation, or controversy, with the Jews, and in the midst of it uses these significant words: "The works which the Father hath given me to finish, the same works that I do, *bear witness of me that the Father hath sent me,*" verse 36.

The above are sufficient illustrations of the fact that Jesus *did* claim that His miracles authenticated His mission and were by Him designed to prove that, as He else-