

the lifted serpent, in the descending manna, in the divided Jordan, in the thrown-down walls of Jericho—what are these but God's great object-teachings, even if no word be uttered in explanation?

And only as one sees the grand setting of these miracles, their place, time, order, purpose, in God's great unfolding of his redemptive plan, do these things that, all alone, to merely the philosophic or scientific eye, appear like blemishes, become beauties; these hindrances helps; these difficulties of faith its best arguments and supports. The keystone of the arch standing alone would be an impossibility. But then it does not stand alone. It is to be seen in its place with other stones. And in the temple of God's revealed will these miracles are no hindrance to the use, and no excrescence upon the beauty, of the structure, when one shall rightly come to see and to hear and to worship with reverent heart. They have their place. There would be here a weakened arch and there an unfilled niche without them. Not one can be spared. There is no blemish as of a single useless thing. Nothing can be added without harm, nothing taken away without loss. Each thing was in the plan of the structure as drawn by the architect. And the archi-