

we have no difficulty in believing that such manifestations are clearly within the province of the 'all possible' which we cannot reasonably refuse to recognize as an attribute of The Almighty. It matters not what character we assign to the occurrences, whether that of apparent suspensions or violations of natural law, or of obscure operations of it, either condition is as possible, as thinkable as the 'Miracle of Creation' and the institution of what we call Natural Law.

"Can we pretend to understand the laws and conditions of His Being and active energy, so as to affirm anything certainly concerning them, except the grand truth uttered by the Patriarch, 'Shall not the Judge of all the earth do right.'"

And yet it comes to this, that if miracle was ever possible, it is so still. And this undoubtedly is true. He would be a bold man, and a foolish one too, who should deny not only that the strictly miraculous can (or might) occur, but for anything he knows to the contrary, it does still actually happen. Granted that some of the marvellous events recorded in the Bible could have been dispensed with, if the message had first come to men in the 19th century, that is no proof that they were not needed by the earlier generations. Was not this a part of God's Picture Book Method of dealing with an infantile race? And assuredly there are still multitudes who are not enough advanced to spare the record of these events. To such as these, the narrative which they have no difficulty in receiving—meets the very same need as the events themselves did, to the men who witnessed them.

Certainly as regards unusual and very remarkable supernatural phenomena, they are not peculiar to that period.

There are doubtless thousands of sublime secrets, analogous to the vision of which St. Paul says that some details thereof it 'was not lawful for a man to utter,' that are reverently cherished, hid in the inmost heart, and never di-

vulged to the dearest friend. We believe that God still manifests Himself as surely, by these secret individual visitations, as ever he did to the people of old by means more suited, and even entirely necessary to their spiritual capacities.

In order to plant some comprehension of, and some faith in, this invisible Being in men, who had no precedent outward revelation, and whose spiritual faculties were largely undeveloped, such manifestations of Divine energy were altogether in harmony with God's slowly developing method, and even needful to the condition of the race.

The continuance of these old-world events, as necessary or expected signs, would now be as inappropriate and harmful, as they were once helpful and necessary. Our Lord's words have great significance: 'There shall be no sign given to this generation, unless ye see signs and wonders ye will not believe. If they believe not Moses and the Prophets, neither would they be persuaded though one rose from the dead. For in fact, sceptical minds and generally cultivated minds, nowadays, would not be convinced by outward miracles if they occurred. They would seek in them (even if sufficiently authenticated) a scientific rather than a religious significance; while the multitudes who are still in a condition analogous to that of the men of the Bible times have the record and they believe it, as I have said, and it satisfies and helps them, as the events themselves did the men of old.'

Genoa, Neb.

G. S. T.

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JOHN.

For the YOUNG FRIENDS REVIEW.

John, the writer of the fourth gospel in the New Testament, was a native of the town of Bethsaida in Galilee, son of Zebedee (a fisherman), and Salome, and the brother of James, also an apostle. John was one of the first disciples of Jesus. In the third chapter of Mark, we find the following in the