

called the *timing* of the miracles and "wonderful works" of the Scriptures. This thing grows on one who studies the volume. The miracles are no longer a confused jumble of strange events. Each takes its place—its *own* place—and it is seen that it could not have come in at any other time. No two of these miracles can change places. The flood does its work at its own epoch. Abraham's attempted sacrifice is the event for that hour, and for no other. No Old Testament miracle could have occurred in New Testament times. Those that appear somewhat alike are so only in appearance. The New Testament miracles are exactly ordered as to the point when they occurred. They are progressive. The "raising of Lazarus" could not change places with the "turning of the water into wine," except by an entire destruction, not only of the Gospel story, but also of the harmony of Christ's own character. He could not, being the Christ he is, have inverted this order, if he would be understood by men. Embosomed in a family known only in the social circles of a Galilean province, it was exactly fit that his first miracle should be the *consecration of domestic life*. But the grand resurrection miracle was best done near Jerusalem, just when all teaching and all miracle were culminating at the close of his ministry.