terror, and they could not get anyone else to be willing to go up there and try to begin to dig there, because they were so afraid of the fire and the explosions, and they had to give it up. And the whole project was abandoned. at least for the time being. But not many months afterward, Julian himself was killed, fighting against the Persians. And a simple soldier, who was a Christian, was elevated on the arms of his associates, and was made the next Roman emperor. And here was an emperor, with all the power of Rome, who determined to prove prophecy false, - and Jerusalem still, to this day, is "trodden under foot of the Gentiles", as our Lord said it would be. Now this story is told by Gibbons in his story of the Decline and Fall of the Roman Empire. He tells these facts, and Gibbons was a scaptic, Gibbons was a hater of Christianity; but he tells these facts and he tells them as facts and he must tell them as facts because if he tells them in his footnotes .- Christian preachers in that very year pointed to this thing as evidence of the truth of the Bible and that is an evidence you cannot deny. The evidence is unanswerable, and Gibbons does not try to deny the fact. But Gibbons says (Gibbons the sceptic and unbeliever), "Of course God did not work a miracle there. Nothing of that sort. It was just a gas imprisoned in the ground for so long, all in one place, and when they dug into it all that gas that was concentrated there shot out into the air and caused these explosions. It was a purely natural happening". Well, who was it caused the natural happening? Is God some sort of a poor workman that does something, and then he sits back and waits until all of a sudden he sees things are not going right and he has to jump in and make some change? No, God knows the end from the beginning. God could prepare the gases, He could cause them to seep into that one place, to get jammed together there, He could work natural providence in any way He chose; but at the time they were needed, they were there; and Julian, with all the power of the Roman

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