

Rome—that we more clearly than ever discern the finger of God, and perhaps for the first time recognize the essential and distinctive character of the works of Christ as truly revealing the God of the nature we know.

But secondly and especially, the Centaur is an isolated phenomenon; proceeding from nothing, going no whither, accomplishing nothing, signifying nothing; meaningless, irrelevant, incredible. The fact that a man of Huxley's sagacity should compare such an appearance to the miracles of the New Testament is another demonstration that the ablest men are sometimes content with merely touching the surface of a subject. The miracles of the New Testament were wrought by a unique person, by one who has actually revealed God and altered the world's conception of God; they appear as the natural outcome of a manifestation which had been prepared for and expected through a long course of years. Between miracles so imbedded in the supernatural—so significant, so congruous to the circumstances, and trailing such a history behind them—and a Centaur trotting down Regent Street, where is the analogy?

But it is precisely here where all assaults on the credibility of the Christian miracles fail. The very strongest evidence in their favor is their congruity with the person who wrought them and with the revelation in connection with which they were wrought; and this evidence is regularly left out of account. In this respect Matthew Arnold, who compares them with the marvels related in Grecian and Roman history, is as superficial as Huxley. Of course we should find it difficult to believe in the resurrection of Julius Cæsar or Trojan; but given a unique person, a person already miraculous in his sinlessness, and on whose resurrection the hope of the world depended, and I find the incredibility immeasurably diminished. Is it nothing in favor of the miracles that they were wrought for the accomplishment of the greatest end that is to be served by this world? Does it make them no more credible that they were relevant, significant, congruous, necessary? The miracles are Christ's miracles, and that makes precisely all the difference.

II.—THE LAST TREASURE FROM EGYPT.*

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"And the children of Israel . . . asked of the Egyptians jewels of silver and jewels of gold, and raiment . . . And they spoiled the Egyptians."—Ex. xii. 35, 36.

WHEN the Israelites came out of Egypt they "spoiled the Egyptians," and from those treasures they built the ark and the tabernacle.

* "The earliest Life of Christ ever compiled from the Four Gospels, being the Diatesaron of Tatian (about A.D. 160). Literally translated from the Arabic Version, and containing the Four Gospels woven into one story." By the Rev. J. Hamlyn Hill, B.D. Edinburgh: T & T. Clark, 1894.