

From the point of view of the present writer, there are good reasons for believing that a general readjustment of thought is now in progress, and that it is destined to go on until old forms of belief, inconsistent with a rational interpretation of the world, have been completely overthrown. This progressive readjustment is not a thing of yesterday ; it is simply that gradual abandonment of the theological standpoint which has been taking place throughout the ages. As a modern philosopher has remarked, the very conception of *miracle* marks the beginnings of rationalism, seeing that it recognises an established order of things, a certain "reign of law," with which only supernatural power can interfere. The progress beyond this point consists in an increasing perception of the universality of law, and an increasing disposition to be exacting as to the evidences of miracle. No candid person can read the history of modern times without arriving at the conclusion that the whole march of civilization illustrates, above everything else, this gradual change of intellectual standpoint. Man's power keeps pace ever with his knowledge of natural law, and his recognition of the uniformity of its operations. What we see to-day is simply the anticipation by thousands of the conclusion to which all past discoveries and observations have been pointing, that the reign of law is and always has been absolute. This is really what "agnosticism" so called means. It means that thinking men are tired of the inconsistencies of the old system of belief, and that they desire to rest in an order of conceptions not liable to disturbance. The great Faraday, who had not brought himself to this point, used to say that when he had to deal with questions of faith he left all scientific and other human reasonings at the door, and that when he had to deal with questions of science he discarded in like