

accompanied by the most imposing signs and wonders, in order properly to affect the dull minds of the people chosen. The epoch of separation from the idolatrous world must be burned into every individual memory.

Here, then, was a warrant, a justification, a necessity for the employment of the most extraordinary measures. The end to be secured matched with the miracle, which was to secure it.

This, of course, is a very old and familiar point in the discussion of the subject, but it seemed best to touch upon it in passing, lest whoever reads this paper might suppose that some new fangled theory of miracles was broached in it, discarding all the sound and established doctrine on the subject. No approximation to such a folly is intended. We wish simply to direct attention to what is certainly a series of the most extraordinary coincidences between the order of natural law and the order of the Egyptian miracles, and thus ask whether these coincidences do not point to a broader and more truly and deeply Theistic statement of the doctrine of miracles, than the statement popularly received.

III.

Now turning directly to the Ten Plagues, we find that the entire ten fall naturally into three groups or classes. The first group comprises the first six of the plagues. The second group comprises three plagues, the seventh, eighth and ninth, the third group or class includes only one plague, the last and greatest of the ten.

Now confining our attention to the first group, the first six plagues, we find five of them, viz.: the second, third, fourth, fifth and sixth naturally and necessarily dependent upon the first.

The first plague was that of the turning water into "blood."

Then followed in their order the second plague—that of the frogs, third the lice, fourth the flies, fifth the murrain upon the cattle, sixth the boils upon the human body. Three pests and then two pestilences.

Now if you wished by natural means and under natural law to produce three pests and two pestilences; if you wished that these three pests should be in the form of an inroad of vermin and foul creatures and that the two following pestilences should descend one upon beasts and cattle, and the other upon men, what would be your device to produce this result? There is but one possible method which would produce the double result of the pest and the pestilence, and that is to touch the water of the land, to render the water of the land impure. To deteriorate the water and fill it with decaying organic material, would be the one sure way to produce in the first place vermin, the spawn of corruption, and after that pestilence, and this pestilence might, as with us, take the form of fever, or, under other conditions, would take the form, as in Egypt, of cutaneous and suppurative disease.

While we do not question, then, that in the coming and course of these