

not have spoken of its being "set aside" or "displaced," or have treated miracle as a "disorder of nature." The observed order, as acknowledged by all schools, may be simply stated in these words, "like antecedents have like consequents." Applying this to a miracle, such as Christ raising a dead man to life, we see that the recognised order of nature is not set aside in the slightest degree; for Christ, with superhuman power, is a new antecedent, and so his action has a new consequent. Thus regarded, a miracle is found to be an illustration of the universal order under "unique conditions," as they are termed by Professor Dubois. At the same time, it must not be thought that, even if such a miracle as has been named did set aside the order of nature, that would be any argument against the miracle; because this order is not the result of any inherent necessity, but only the revelation of the Divine will, and that will could decree any other order as easily as that with which we are familiar. Only, as there is not any violation of that order, nor any interference with the regular course of nature, it is as well that the fact should be thoroughly understood. The position of Professor Huxley, and those who agree with him on this matter, is at once consistent and inconsistent. They say that the question of miracles is one of evidence only. "Theoretically they have no sort of objection to our miracle," that is consistent with science. In all seriousness, however, they may be asked, What evidence would prove to them the activity of God in miracle, when all creation will not prove to them even His existence?

These few illustrations would be incomplete were nothing said about that much-abused word

EVOLUTION.

If ten men were asked, "Do you believe in evolution?" they might all answer "yes," or all answer "no," though no two of them believed alike. By it some mean the working out of a Divine plan, so that the present order of organic life is the manifestation of God's purpose. But how many other theories are there all named "evolution"? Some think everything to be the result of forces immanent in the world itself; others,