

has do with the air, and the results of its disturbance by storm. But the water and the air are the two uniform facts of Egypt, more uniform than in any other land on earth. These are each in turn moved by direct, divine intervention into unusual and retributive energy. Out of the turbid and bloody waters of the first plague came five plagues more, just as according to natural law they must come. Out of the whirling and darkened air of the seventh plague came two plagues more, just as according to natural law they might come. The tenth and last plague wraps around itself the lonely and awful mystery in which death always clothes and conceals his power.

Now look at all this narrative! What could be at once more natural in its method, and yet supernatural in its genesis, degree, and effect, on the one hand to terrify and subdue the tyrant Egyptians, and on the other to invigorate and inspire the crushed and timid slaves? The "light in their dwellings" was a fire in their souls. Such events, if any, would make them freemen indeed, not amusing them by the fanciful prodigies of some demigod who possessed a certain power over nature, but awing them into a reverent and thrilling confidence in that One and the same Supreme Being, who worked evermore in nature, and yet could make nature herself tower into a supernatural majesty of deliverance and destruction.

May we not then come back with a more justified confidence and a freshened faith to the question with which we started? Does God in miracle oppose God in nature? We may answer, No. No real miracle drives us upon such an alternative. We come into a deeper and truer understanding of what a true miracle is, that it is the special active *coincidence of God in nature and God above nature*, that it discloses the highest forms of both Energies operating in the same phenomena. All real miracles are thus in a sense natural and reasonable and also supernatural. Only false miracles seem far-fetched and fantastic. We see that those sublime and terrible events, which quarried the Jewish nation out of the Egyptian sand, were arranged on a plan of natural propriety and justice. Miraculous power is present and evident at every step. But its stroke is not contradictory to natural law, does not dispense with it, does not suspend it, but never uses it, and supplements it, so far as there is need.

Here, then, is the death-blow to spiritual pretense, jugglery and quackery. A true miracle will honor God in nature so far as nature goes. Thus while the evidence for the merely marvelous recedes, under the sifting of science, the evidence for the truly miraculous advances.

As reasonable and yet believing men we hug the shore of God's eternal and natural law; then from thence let our faith fly out over the deep. God is always in harmony with Himself, and His occasional great light-house of Miracle, with its far-flashing light, soars up only from and upon the granite ledges of His Laws.