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REVIEW SECTION.

I.—THE MIRACULOUS ELEMENT IN THE EGYPTIAN PLAGUES.

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THE popular interest aroused by Mr. Henry Drummond's recent volume "Natural Law in the Spiritual World," illustrates the strength of the instinctive human demand that some sort of real harmony should be made out between the world of Nature and the world above Nature. And the question that arises in regard to Mr. Drummond's suggestive and brilliant argument, whether, after all, that argument does not itself involve a subtle and latent materialism—a suspicion which there seems to be some ground for affirming—this question, we say, puts us still more upon the guarded search for the real truth behind Mr. Drummond's theory. And if we must still put the old name of Bishop Butler above that of Drummond, and still assert that Butler's word "*analogy*" is a truer word than Drummond's word "*identity*," by which to designate the relation between the laws of the natural and those of the supernatural realms, we must yet also obey the further demand of our age, and seek to show that this analogy includes the notions of vital co-operation and harmony.

The present paper may be perhaps regarded as in the nature of an exegesis upon the 23d verse of the tenth chapter of Exodus, which reads as follows: "All the children of Israel had light in their dwellings." We single out this passage, partly on account of the beauty and splendor of the miraculous incident it so tersely describes, but especially because this ninth of the ten Miracles of Egypt—the wonderful daylight in the dwellings of Goshen—while all the land was as if drowned in an horror of darkness, is the natural culmination of the chain of events, which we propose to examine.

This chain of events, we shall contend, is distinctly miraculous, but miraculous, not as against natural order and law but rather in har-