

Invisible One to rescue His creatures from the consequences of their ancient ruin, then again we may expect to recognise the history of that redemption in the whole course of the miraculous intercourse between the Redeemer and the redeemed until the end of time. The supernatural elements in the Paradisiacal, the Patriarchal, the Mosaic, and the Christian states, may be expected to be in many respects distinct, each embodying with awful and glorious power the invisible relations which the God of nature and of grace has thought fit to assume towards His creatures.

And such, in fact, has been the case. Not only is the ceaseless existence of a miraculous intercourse between God and man one of the most completely proved of all historical events, but the miracles of each dispensation are found in a wonderful degree to correspond with the relationship of God to man in each of the separate epochs. The same superhuman consistency is found to pervade all the works of God, both where nature and grace are separate from one another, and where the common laws of nature are burst through, and the material universe is made as it were the bond-slave of the unseen. The impiously meant assertions of unbelief are fulfilled in a sense which unbelievers little look for; and they who cry out in their hatred of miracles, that all things are governed by unchanging *law*, may learn that in truth unchanging laws do rule over all, although those laws have a range and a unity in the essence and will of God, of which mortal intelligence never dreamed. The natural and the supernatural, the visible and the invisible, the ordinary and the miraculous, the rules of the physical creation and