

adjustment, as of a mould to its counterpart die ; it is this close and manifold adaptation between the wants of nature and the overtures of a professed revelation ; it is this fitting of the supernal application to the terrestrial subject upon which it is laid ; it is the way, more especially, in which the disruption between heaven and earth has been restored, and the frightful chasm that sin had made on the condition and prospects of our species is wholly repaired to all who will through the completeness of an offered Saviour ; it is this mingled harmony of the greater and lesser lights, which gives evidence that both have been kindled by the same hand, and that it is He who put the candle which glimmers so feebly into my heart, it is He also who poured the noonday effulgence of Christianity around me.

(37.) It were foreign to our present subject to attempt an exposition, in however brief and rapid a sketch, of the credentials of Christianity. We only remark, that, amid the lustre and variety of its proofs, there is one strikingly analogous, and indeed identical in principle with one of the main arguments in Natural Theology. If in the system of external nature we can recognise the evidence of God being its author, in the adaptations wherewith it teems to the Moral and Intellectual Constitution of Man—there is room and opportunity for this very evidence in the book of an external revelation. What appears in the construction of a world might be made to appear as manifestly in the construction of a volume, whose objective truths may present as obvious and skilful an