

psychologist baffled when he attempts to unravel the wonders of his spiritual powers! and the theologian, when he looks into the depths of his moral and immortal nature! And did it demand no miracle to bring such a being upon the stage, and fit him exactly to his condition? What greater miracle does even revelation disclose? Admit, if you choose, that all other events on the globe — even the creation of all other organic beings — might have been accomplished by ordinary laws; yet, so long as the great fact of man's creation stands out so conspicuously on our world's history, we need nothing more to establish, beyond cavil, the reality of divine interposition in nature. God has impressed his own signet so deeply upon this last act of creation, that scepticism dare not directly attempt to deface it. And this grandest miracle of nature is also the greatest of revelation. It stands up a lofty and immovable rock, amid the ocean of existence, to arrest and beat back the waves of unbelief, and to reflect the glories of divine power and wisdom.

We might add other arguments corroborative of the same principle. But if the three which we have adduced, independent and cumulative as they are, do not satisfy, we despair of producing conviction. We may be laboring under some hallucination on this subject; but we cannot see why the evidence of special divine interpositions in nature is not as clear and decided as in revelation. The only difference seems to be, that in the one case we depend on the testimony of living witnesses; in the other, upon the conclusions of science. But if such interpositions have been made in nature, it is easy to see how important are the bearings of the fact both upon theology and upon piety.

See, for example, how the miracles of nature take away all presumption against the miracles of revelation. We all know