

start into life in the full perfection of his powers, and with a nature so much superior to that of any other terrestrial creature as to preclude the idea of any connection, save that they all belong to the same great system of organization. Philosophy is utterly baffled in attempting to explain by any known laws and processes of nature the derivation of such a being from any preëxisting races. Strive as she does to avoid it, she is forced to the conclusion that special divine wisdom and power must be called in to explain such a phenomenon. So long as revelation alone asserted the recent origin of man, scepticism could imagine his existence in an endless series. But now that the earth itself has opened its mouth to confirm the testimony of revelation on this point, miraculous power alone can solve the great problem of his existence.

And what a host of sceptical doubts and surmises, which have long been fastened as vipers to the hand of Christianity, does that one great miracle of nature paralyze! so that, instead of seeing her fall down dead, as an unbelieving world have long expected she would, they now behold her shaking them off, and feeling no harm. The moment you bring the famous cavil of Hume respecting testimony, or the mystic hypothesis of Strauss, or the shadowy dreams of the anti-supernaturalists, or the fancied inspiration of the infidel spiritualists, into the presence of this one great fact of man's miraculous creation, they fall flat upon their faces, like Dagon before the ark of God. A miracle once admitted in the history of nature, and all presumptions against analogous miracles in Christianity vanish like fog before the sun. Nay, more, we obtain a positive presumption in favor of all which revelation describes. The ponderous metaphysical and rationalistic tomes that have been written to disprove the miraculous character of Christianity, and their equally voluminous