

‘And now, supposing it were the blessed and loving will of the Creator to interfere in this anarchical condition of things, what are the methods which might be necessarily or naturally involved in his object of mercy? Since the world is in so abnormal a state, surely it would be no surprise to me if the interposition were of necessity equally extraordinary, or what is called miraculous. But that subject does not directly come into the scope of my present remarks. Miracles as evidence involve an argument; and I, of course, am thinking of some means which does not immediately run into argument. I am rather asking what must be the antagonist by which to withstand and baffle the fierce energy of passion, and the all-corroding, all-dissolving scepticism of the intellect in religious inquiries. I have no intention at all to deny that truth is the real object of our reason; and that if it does not attain to truth, either the premiss or the process is in fault; but I am not speaking of right reason, but of reason as it acts in fact and concretely in fallen man. I know that even the unaided reason, when correctly exercised, leads to a belief in God, in the immortality of the soul, and in a future retribution. But I am considering it actually and historically, and in this point of view I do not think I am wrong in saying