

cess, or certainly embrace in any nomenclature. It is not, however, the general subject which I propose now to discuss, but only to remark on a particular branch of it, or the form of the supernatural in the Christian miracles. Even on the theme thus limited, but still very large, I can now make only two or three suggestions as to the important offices which these miracles fulfil.

First, they do something to satisfy what may be called our natural longing for the supernatural. This, with some strange exceptions of peculiarly constituted, morally perverted, or logically sophisticated minds, all have felt. It possesses early the hearts of children, in their eagerness for wonderful stories. It appears in almost every form of religious belief and worship. It is manifest in the well-nigh universal impatience of the human soul to get beyond the region of fixed order and monotonous routine. Fair and beautiful as are the uniform shape and regular ongoings of the world, the heart is not content, till, in some way, it escapes from the dominion of its established statutes into the region of original divine activity, and immediate intercourse with the highest, ungovernable, and all-decreeing One. Our very frame is thus built on wonder, and presumes upon some supernatural disclosure. The very make of man's constitution is a signal for the expectation of it, and an argument, not in any case, but in some case, for its reality.

Yet because superstition has sometimes fancied miracle, or imposture feigned it, there are those who, in the name of philosophy, would scout the very idea of any such thing, and class the New Testament narratives, and impregnable proofs of it, as no better than priestly frauds and old wives' fables. Philosophy, — pretending to chain the