CHRISTIANITY.

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historical proof by telling us, that we are not obliged to explain how the story or the evidence arose. Now I think that we are obliged; not, perhaps, to show by positive accounts how it did, but by a probable hypothesis how it might, so happen. The existence of the testimony is a phenomenon; the truth of the fact solves the phenomenon. If we reject this solution, we ought to have some other to rest in; and none, even by our adversaries, can be admitted, which is not inconsistent with the principles that regulate human affairs and human conduct at present, or which makes men then to have been a different kind of beings from what they are now.

But the short consideration which, independently of every other, convinces me that there is no solid foundation in Mr Hume's conclusion is the following. When a theorem is proposed to a mathematician, the first thing he does with it is to try it upon a simple case, and if it produce a false result, he is sure that there must be some mistake in the demonstration. Now to proceed in this way with what may be called Mr Hume's theorem. If twelve men, whose probity and good sense I had long known, should seriously and circumstantially relate to me an account of a miracle wrought before their eyes, and in which it was impossible that they should be deceived; if the governor of the country, hearing a rumour of this account, should call these men into his presence, and offer them a short proposal, either to confess the imposture, or submit to be tied up to a gibbet; if they should refuse with one voice to acknowledge that there existed any falsehood or imposture in the case; if this threat were communicated to them separately, yet with no different effect; if it was at last executed; if I myself saw them, one after another, consenting to be racked, burnt, or strangled, rather than give up the truth of their account ;-still, if Mr Hume's rule, he my guide, I am not to believe them. Now I un dertake to say, that there exists not a sceptic in the