

fore me, with what an awe-struck feeling would I have looked on the characters traced upon them by God's own finger! How is it that I have failed to remember that, in the language of these Epistles, miraculously impressed by the Divine power upon the mind, I possessed as significant and suggestive a relic as that which the inscription miraculously impressed by the Divine power upon the stone could possibly have furnished?" It was a striking thought; and in the course of our walk, which led us over richly fossiliferous beds of the Old Red Sandstone, to a deposit of the Eathie Lias, largely charged with the characteristic remains of that formation, I ventured to connect it with another. "In either case," I remarked, as we seated ourselves beside a sea-cliff, sculptured over with the impressions of extinct plants and shells, "your relics, whether of the Pentecostal Greek or of the characters inscribed on the old tables of stone, could address themselves to but previously existing belief. The sceptic would see in the Sinaitic characters, were they placed before him, merely the work of an ordinary tool; and in the Greek of Peter and John, a well-known language, acquired, he would hold, in the common way. But what say you to the relics that stand out in such bold relief from the rocks beside us, in *their* character as the results of miracle? The perished tribes and races which they represent all *began* to exist. There is no truth which science can more conclusively demonstrate than that they had all a beginning. The infidel who, in this late age of the world, would attempt falling back on the fiction of an 'infinite series,' would be laughed to scorn. They all began to be. But how? No true geologist holds by the development hypothesis;—it has been resigned to sciolists and smatterers;—and there is but one other alternative. They began to be, *through the miracle of creation*. From the evi-