

**THE ANALOGY BETWEEN THE  
MIRACLES AND DOCTRINES OF  
SCRIPTURE: THE ESSAY WHICH  
OBTAINED THE NORRISIAN PRIZE  
FOR THE YEAR 1852**

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**FRANCIS J. JAMESON**

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TO THE

REV. BENEDICT CHAPMAN, D.D.

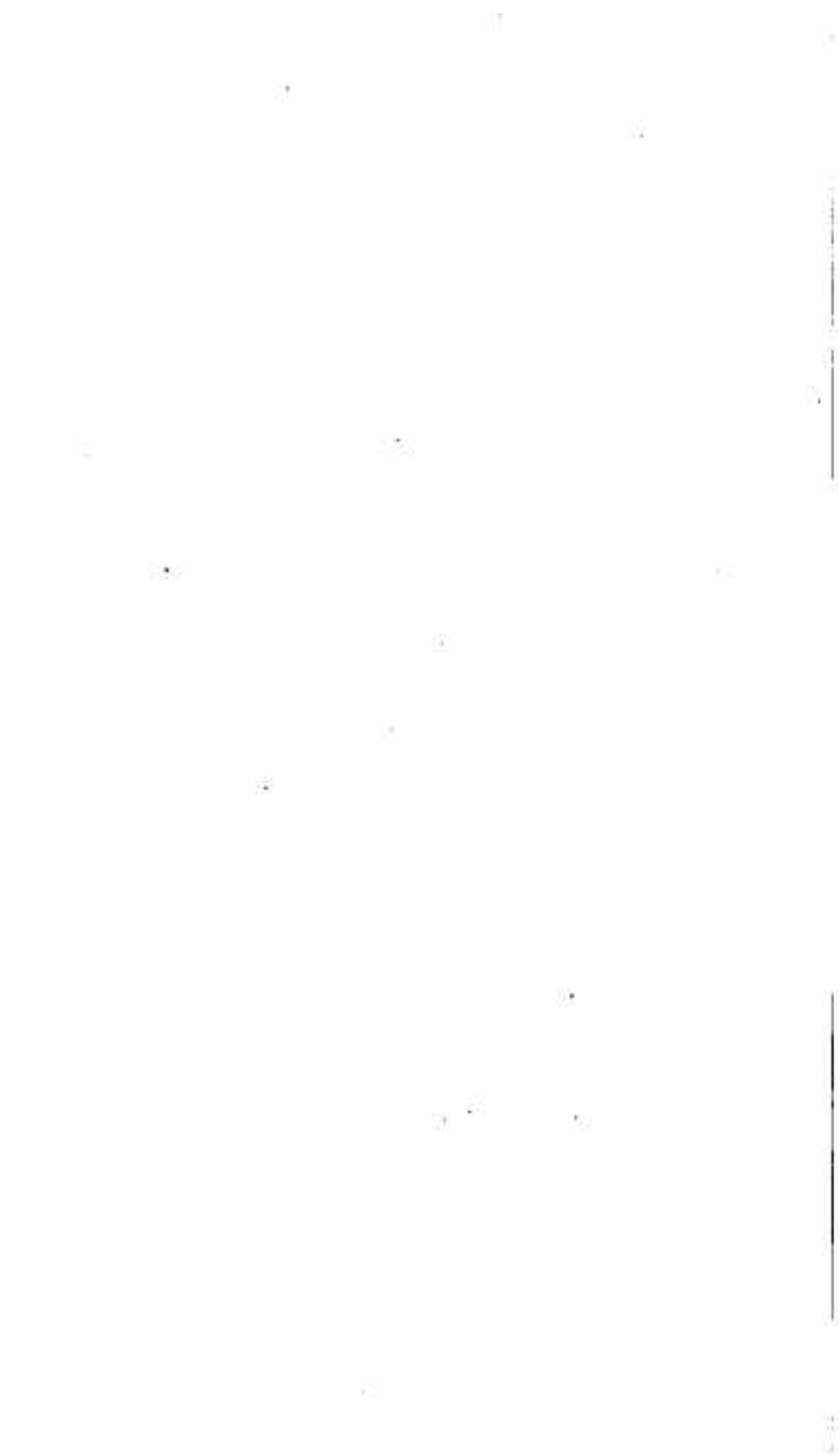
MASTER OF GORVILLE AND CAIUS COLLEGE,

THE FOLLOWING ESSAY

IS RESPECTFULLY INSCRIBED

BY

THE AUTHOR.





## PREFACE.

**I**N every successive age of the world, both philosophy, and religion, have had their different phases. Not that truth has ever altered, or has been rising and falling with the fluctuations of human opinions; but with the progress of society, man has successively reached different landing-places from which the subjects of his thought have been surveyed in different points of view. We may trace the effect of this circumstance peculiarly in the Evidences of Christianity. In an age leavened by Paganism,—wont to regard oracular intimations as the essential emanations and marks of Deity, while it looked with credulous admiration at every wonder as a miracle,—the literal fulfilment of ancient prophecies seemed the great witness to the truth of a new religion. But when the fulfilment of prophecy was a thing of the past, and the interval between the prophecy and its alleged accomplishment—(the all-important element in this kind of evidence)—was becoming

more and more diminished or undefined by the distance of a retrospective survey, this witness ceased to bring with it conviction. A generation was come, in which intellect stood erect amid a general laxity of religion and morals, and which scoffed at Christianity till compelled to acknowledge the historic truth of its *miracles*. This again passed away; and another generation (our own) has arisen more warmly conscious perhaps, than any preceding one, of the inner needs of man's nature, and more ready to lend an ear to the cries of human feelings. It is not miracles merely that such an age demands, as the test of a religion which is to meet its wants, but something that speaks to the heart and intellect combined. Such a test Christianity supplied,—capable as it is and ever will be of adapting its address to the capacities and feelings of each listening generation. Around us we see started theories which are to account for and satisfy the inward sighings of our nature; agreeing mostly in this, that they represent the human race as moving forward, under one grand law of the universe, towards a condition of social perfection. But all that is attempted by such theories, is

provided, and infinitely more fully, by revealed religion. True, its supporters may sometimes seem to limit its qualifications as the specific for human requirements, by forgetting its plastic power of adapting itself to men's varying feelings, by allowing the telescope by which its heavenly truths are viewed to be set to but one focus; but let each man contemplate God's revelation at whatever distance and in whatever manner best suits his peculiar eye-sight, and every human heart will assuredly find in it a satisfaction for its every want. Will you accept of no system that does not shew you some *law* at work in the world, which will give some explanation of the calamities to which our race has been incident so as to hold out some hope for society's futurity? Here you have it. Take up candidly the records of revelation into your own hands and examine them in your own way, and you will find just such a law pervading all the stages of revelation; a law, by which God has been instructing mankind and gradually opening to them the secrets of His treasure-house;—by which He has been making the experience of individuals, the events of nations, aye, and the calamities of mankind, to work to-