

liar advantages which the Apostles derived from the possession of miraculous powers. But this argument, I conceive, as exclusively applied to the early ages, is more specious in appearance than true. The immediate aid of Omnipotence is assured to the preachers of the Gospel, "to the end of the world." That such a power, whatever be the mode of its exertion, will be effectual to its purpose, is no less certain, than that the manner of its operation is indifferent, if it be adequate to the attainment of its end. Without an extraordinary interposition of Providence, Christianity would have been extinguished in its birth: in vain would the Prophet have foretold the glories of Christ: in vain would the Apostle have laid the foundation of the Faith in his toil, and cemented it with his blood. In the original formation of the Church, as in the creation of the world, much was of necessity miraculous: but, when the establishment had assumed consistence and vigour, and no longer required the visible protection of Heaven, it was left to attain its maturity under the ordinary dispensation of grace. From the cessation of miraculous agency, we are not at liberty to infer any actual diminution in the co-operation of Christ with the labours