

an attestation; they had studied the character of their Master as well as his works.

When we look at the whole case, we are struck with Mr. Hume's admitted exception to his own argument against miracles, and press that exception as applicable in all its force and extent to the miracles of Christianity. "No testimony," he affirms, "is sufficient to establish a miracle unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish." In reading the miracles of the Gospel this would be the inevitable alternative; their falsehood, under all the circumstances, would be far more extraordinary than their truth.

But, we have one other question to propose and answer, in concluding this interesting discussion.

VI. Have the miracles of our Lord any other influence than as mere evidences of the truth of Christianity upon the faith and hope of Christians?

The belief of them as facts necessarily leads to the conclusion, that the person by whom they were wrought is able to accomplish all that he has undertaken as the Redeemer of the world. That, in point of power, they may confide in the strength of his arm.

That he can recover them from the moral maladies which affect their nature—raise them from the death of sin—supply their physical, social, and spiritual wants—secure the transit of their souls from earth to heaven, and raise up their bodies at the last day. These miracles are miracles of mercy—of Divine compassion; they disclose, in the character of him who wrought them, all the dispositions and affections towards our race which inspire the fullest confidence. Thus they open to us a delightful source of consolation and encouragement when we regard our individual condition—when we view the exigencies of the church—the state of the world—the powers of darkness.

There are two standing miracles, which apply to all times, and which are in perpetual operation. Prophecy comprehends the whole circle of time, but it is founded on miracle, and every step of its development is a display of miraculous energy; this has been defined an intellectual miracle; the conversions which replenish our churches are a moral miracle, and in this we are particularly interested. Let the design of Christ in his miracles be accomplished in us! Let him be all our salvation, and all our desires!

How little reason have we to be ashamed of that which in every age has been the subject of infidel derision and contempt. It is not enough that Christianity be coldly assented to, it must be cordially welcomed—the heart must embrace it; it must not only be admitted, it must triumph.

The Bristolist.

REVIVAL AT GREENWICH.

A BRIEF ACCOUNT OF A PROTRACTED MEETING, LATELY HELD IN THE WESLEYAN CHAPEL, GREENWICH, IN THE TOWNSHIP OF HORTON.

For some time before this meeting, religion seemed to be at a very low ebb at Horton, and the faithful labours of our dear minister appeared to have but little effect upon the congregations which attended from time to time. This was a subject of deep mourning to the faithful amongst us; and after seeing the blessing attendant on a protracted meeting in the circuit of Cornwallis; and hearing also of the like unspeakable blessing on a similar meeting held in Aylesford, the few faithful were led to desire a trial of the same means in Horton, and through their en-

deavours, the meeting was got up, for which many will have cause to praise God through all eternity.

The meeting commenced on Saturday, March 9th, when appearances were very discouraging—the roads were bad—the weather disagreeable, and but few attended; and the very elements seemed to be combined against the feeble attempts of the few who had been engaged in prayer for a special blessing upon the meeting. Not only so, but when the Rev. Mr. Sleep arrived from Aylesford, we found he was unaccompanied by some active friends, whose assistance we had calculated upon. These things were, doubtless, permitted for the trial of our faith, and to induce us to rely implicitly on the arm of the Lord.

But thanks be to the giver of every good and perfect gift, though we were brought to tremble, our faith did not quite fail; and we have happily proved, that the sincere desires and faithful prayers of the contrite ones are heard in heaven, and answered, contrary to all human appearances.

On Sabbath day there was but a small congregation to what might have been expected on such an occasion. But in the afternoon there seemed to be an evident moving on the minds of the people present, and after sermon, the Rev. Mr. Sleep gave an invitation to the effect, that if there were any persons present, who felt their sins to be a burden to them, and would wish to be the subjects of special prayer, to come forward to the communion rail, and several would engage in that solemn duty on their behalf. Contrary to the expectations of most present, five or six persons availed themselves of the proffered benefit, and came humbly forward, shedding penitential tears, and kneeling before the Lord, while others engaged in prayer for them. And truly it was a most solemn and affecting season—surely the Lord was in that place to bless his people.

From that time until the 19th inst. the congregations increased, and the work rapidly progressed; meetings being continued once or twice a day as circumstances dictated. Penitents continued coming forward at nearly every meeting, earnestly desiring the prayers of God's people in their behalf; and they continued thus waiting upon God until nearly the whole of them were made happy in a sin-pardoning God and Saviour. Praise the Lord for his unbounded love and mercy towards his people in this place!

At a Society Meeting held on Monday, the 18th inst., 43 persons gladly came forward and gave in their names as candidates for membership in the Wesleyan Society; and at a subsequent meeting held further up the road, 10 more came forward in a similar manner. We may well say, "What hath God wrought?"

The general change in the neighbourhood is beyond what I am able to describe. Old professors, who had long neglected family worship, and almost every other religious duty, were now to be found regular at the family altars; and now prayer and praise is ascending from almost every house and every heart in the vicinity of the Chapel for some distance! I trust that the good work will still go forward, until "every house his worship shall know, and every heart his love."

AN EYE WITNESS.

Horton, 30th March, 1839.

MR. EDITOR.—The above simple narrative of facts has been handed me by a kind friend, and I cheerfully forward it to you for insertion in your increasingly valuable paper. I can assure you of its correctness, and that much more might have been written on the subject. Yours, truly,

WILLM. CROSCOMBE.

REVIVAL AT BRIDGE TOWN.

BY THE REV. GEORGE JOHNSON, WESLEYAN MISS.

THE history of the Church of Jesus Christ appears to demonstrate the truth of the assertion, that God