

God would either have to be made to the whole human race individually, through every successive generation: or else to persons chosen of God, to be his agents, in communicating the message of His will to man. The Scriptures teach, that He has chosen the latter method: which is in perfect accordance with the manner that man in analogous circumstances does business with man. When an earthly Sovereign has a message to send to another nation, an ambassador with proper credentials is commissioned to convey it. And when a proclamation is made to revolted subjects, the same practice is adopted. The Sovereign does not make the proclamation himself to each rebel personally. And what can be more reasonable, when the Sovereign of the Universe condescends to accommodate himself to us (who by Nature are rebels to his government) that He should adopt the same practice, which we use in similar cases among ourselves.

The grand question now presents itself: *How could God make a revelation of his will by Agents; and at the same time confirm it with such evidence as would produce conviction in the unbiased mind that the revelation was from God?* We answer, in one way only—by connecting the revelation with an exhibition of superhuman power. In other words, by empowering his messengers to work miracles, to confirm their testimony, that God had commissioned them to make a revelation of his will. Supernatural communications require supernatural evidence, to substantiate them.

This species of evidence addressed to the senses of man, is equally adapted to all classes and conditions—learned and unlearned, which is a consideration not to be overlooked; and *real miracles*, to the teachable mind, we think would naturally be regarded as the confirmatory seal of Jehovah, by which *his word* could be distinguished from the *word of men*.

If miracles have never been wrought, God has never interposed in the affairs of men; for any divine interposition is a miracle—a deviation from the ordinary course of things. And if God has ever made a revelation of his will to our race, miracles would be indispensable, and of necessity wrought, to demonstrate to the senses and understanding of man, that the message was from God. Now while we admit that the case of miracles is a contest of opposite improbabilities: that is, whether it be more improbable, that the miracle be true, or the testimony false; we do not admit the question of improbability is any thing like being fairly stated, when the specific object for which the miracles were professedly wrought, is left out of it entirely. Reason would say, that the laws of nature would not be suspended by the God of Nature, without an adequate reason for the suspension. But we conceive that the gracious purpose of God, to man, revealed in the scriptures, is *an adequate reason*, and is in every sense worthy of God, and highly necessary, as well as directly calculated to promote the holiness, happiness, and everlasting welfare of man. And, therefore, we think it reasonable that the ordinary course of nature should be interrupted, in order to confirm a revelation which is fraught with