

THE

# WITNESS OF TRUTH.

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ESSAY ON THE REASONABLENESS OF A REVELATION FROM GOD ;  
AND OF MIRACLES TO SUBSTANTIATE IT.

In the investigation of this subject, as comparatively few have reached the acme of being "magnanimously wrong"; we will assume, that there is a God, the Creator of all things; and consequently, that Man is a created being. The human race stands confessedly at the head of created intelligencies, in this lower world; endowed with the noble powers of reason; and as the history of our race confirms, with religious feelings, and aspirations for immortality. Now it does not seem reasonable, that beings so constituted should have been left in utter darkness respecting their origin and destiny; and without ever having received the least intimation of the Divine Will; how the religious faculties of our nature, should be exercised, to worship acceptably, the Creator. If God has never spoken to man, it would be reasonable to conclude, that he was created for no other purpose beyond the groveling toils necessary to sustain animal existence, propagate his species, and at last sink into the arms of Death. But as this conclusion is repugnant to the common sense of mankind, its predicate cannot be true. If God has not spoken we are in total ignorance, whether Death be an everlasting sleep; or whether we be destined to live in a future state of being; and if such a state awaits us; whether happiness and misery enter into it, as in the present; and whether any connection exists between future happiness and present conduct; so that all the ennobling motives to holiness of life, derived from a belief of a future state, a day of retribution, and everlasting Glory for well-doing, are, on this hypothesis blown to the four winds of heaven.

But let us view the other side of the subject. Reason would sanction that a being constituted as man is, must have been created for a nobler purpose than mere animal existence. And what purpose more noble than to adore the Power that made him; and to exercise the faculties of his nature, in emulating the moral perfections of a revealed God. And if our Creator takes an interest in the well-being of man; it is therefore reasonable, that He should condescend to reveal himself in all his glorious perfections; and communicate whatsoever is essen-