

Y. Against the evidence from *miracles* I have heard it urged, that the Egyptian magicians, in several instances, wrought the same miracles as Moses.

T. The wonders wrought by the magicians were probably *juggling tricks*. These idolaters were perhaps assisted in their *sleights of hand* by evil spirits: but when they went beyond what could by any sleight of hand or subtle contrivances be imitated, as in the plague of *lice*, they were themselves obliged to confess the interposition of "the finger of God."

Y. But several pretended heathen miracles, as well as those said to take place in the Church of Rome, are often mentioned by infidels.

T. They are; yet even they hesitate to found any serious argument upon them. A learned Divine has laid down some just rules for trying miracles, and observes:—

That we may reasonably suspect any accounts of miracles to be false, if they are not published *till long after the time* when they are said to have been performed,—or if they were not first published *in the place* where they are said to have been wrought,—or if they probably were suffered to pass *without examination*, in the time and at the place where they took their rise. These are *general* grounds of suspicion; to which may be added particular ones, arising from any circumstance which plainly indicate imposture and artifice on the one hand, or credulity and imagination on the other.

Before such tests all Pagan, Popish, and other pretended miracles, without exception, shrink; and they are not for a moment to be brought into comparison with works wrought *publicly*,—in the sight of *thousands*, and those often opposers of the system to be established by them,—works not by any ingenuity whatever to be resolved into artifice on the one part, or into the effects of imagination on the other,—works performed before scholars, statesmen, rulers, per-

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