

with those who came to inquire what they must do to be saved.

After visiting and preaching in some other places, Mr. Whitefield returned again to London, where he was invited to preach and assist in performing service in very many churches. He now became very popular, and during the three succeeding months immense numbers flocked to hear him; and the managers of the charity schools, wishing to avail themselves of his talents and influence, made frequent applications to him to preach for the benefit of their institutions; procuring for this purpose the largest churches on week days as well as on Sabbaths, and yet thousands went away disappointed in being unable to get admission. The congregations were serious and deeply attentive, and to numbers his word was in the demonstration of the Spirit and power.

He now usually preached nine times during the week, and often administered the Lord's Supper at an early hour on Sunday morning, when you might have seen the streets filled with people going to church with lanterns in their hands, and conversing about the things which pertain to the kingdom of God.

On one of these occasions Mr. Whitefield, with his usual fervour, exhorted his hearers to give up the use of the means for the spiritual good of their relatives and friends *only with their lives*, and remarked that he had had a brother for whose spiritual welfare he had used every means: he warned him, he prayed for him, and apparently to no purpose till within a few weeks, when to his astonishment and joy his brother came to his house, and with many tears declared that he came up from the country to testify to him the great change which grace had wrought upon his heart, and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitefield then added, that he had that morning received a letter, which informed him that on his return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage; but that previously he had given the most unequivocal evidence of his being a new man in Christ Jesus. "Wherefore," said he, "let us always pray for those that are dear to us, and never faint."

As his popularity increased, opposition proportionably increased: some of the clergy became angry, and two of them sent for him, and told him he should not occupy their pulpits any more unless he would retract that part of the preface to his sermon on regeneration, recently published, in which he expressed a wish that his brethren would entertain their auditors oftener with sermons upon the new birth.—Nor was he without opposition from his friends; but the nearer the time of his embarkation approached, the more eager and affectionate the people appeared. Thousands on thousands of prayers were offered for his safety and success, and many were greatly afflicted lest they should "see his face no more."

[To be Continued.]

PRINTING.—Printing is the noblest art of mankind, the winged commerce of the mind, the impregnable breastplate of freedom.

Theological.

THE MIRACLES OF CHRIST.

PART II.

THE next question which we propose to answer, is this:—

II. What grand fundamental principle does the fact of a miraculous operation establish? It is this—That miracles are visible proofs of Divine approbation as well as of Divine power. This principle, the force of which pressed upon them when they saw the miracles of our Lord, the Scribes and Pharisees assailed with all their malignity. "He casteth out devils through Beelzebub, the prince of the devils." How this was answered we need not remind you. It has grown into an axiom, that working of miracles in the defence of a particular cause, is the seal of Heaven to the truth of that cause. To suppose the contrary, would be to suppose that God not only permitted his creatures to be deceived, but that he deviated from the ordinary course of his Providence, purposely with a view to deceive them. But the Divine power can never be supposed to counteract the Divine will. This would be to set his nature at variance with itself; and by destroying his simplicity, would destroy his happiness, and terminate in confusion and misery. Hence we may justly reject, as incredible, those miracles which have been ascribed to the interposition of wicked spirits. The possibility of their interference is a mere hypothesis, depending upon gratuitous assumption, and tending to very dangerous consequences; and the particular instances in which credulous superstition or perverted philosophy has supposed them to interfere, are, as facts, destitute of any clear and solid evidence, or as effects, often resolvable into natural causes.

As extraordinary manifestations of Divine power, and having a relation to an object superior to, and beyond themselves, we ask,

III. What is the precise object which, in the moral government of God, miracles are intended to sustain? What is their design? and does this design, so far as that object is involved, imply their necessity?

To this we reply, that the only object which can demand the evidence of miracles in support of its claims, is a Divine revelation; that revelation being in itself something which the constitution of nature is insufficient to make known, which the heavens cannot declare, and the firmament is incompetent to show forth, which is not inscribed in the human conscience, which man in his fallen and lost condition can neither anticipate nor discover for himself; a revelation which breaks in upon the established order of the Divine government; in fact, a revelation of mercy to mankind, pointing out to them an infallible means of their restoration from all the evils into which their apostacy from God has plunged them: and that miracles are necessary to such a revelation, while in its progress and at the period of its final consummation, when, in the face of direct evidence, it has nothing more to ask from the credence and confidence of the race of creatures to whom it is propounded. When miracle has been displayed, there can be no doubt of its intention. It is to call human attention to some great principle, some important truth. It is the union of Almighty power with infinite love. It certifies and urges revelation.

On the admission that a revelation is accorded to the guilt, the wants, and miseries of a fallen race, miracles are indispensable. There could be but two ways of communicating it. The one by immediate inspiration in the case of every individual. This would imply a perpetual succession of miraculous events, a perpetual alteration of the general arrangements, and the established laws of nature, as far as