

tum, so must the LAWS and the action of that moral government be superior to all the grandeur of the sensible world.

But of the MORAL perfections of God, and the laws which belong to this department of his empire, we can have no certain knowledge, unless he be pleased to communicate it. Yet such knowledge is what we *need* ; knowledge which shall have the character of *certainly*, so that our anxious minds may rest upon it with confidence ; and that we may attain, not a vague and precarious presumption, which may be no better than an illusion of selfishness, but a rational assurance of escaping the just penalties of our offences against the eternal law of morals, and of rising to an immortal perfection of all that is holy, happy, and glorious. Nothing short of a positive communication from the Great Being himself, to whom our fears and our desires point, can be satisfactory ; and we cannot conceive of any method by which such a communication could be attested as genuine, except a miraculous intervention, a *sensible proof* that the God of the universe is addressing us. Miracles, therefore, as well-known and valuable writers upon the evidence of Revelation have shown, are at the same point on the scale of probability as is the fact of a revelation from God, of grace and mercy and peace. But I must say that this wise and gracious design is beclouded and the evidence is weakened, by those who plead for an exuberance of miracles, and are prompt to resort to them on every occasion which their hypotheses require. If they more deeply considered the sublime objects of revelation, and if they were better informed concerning the order and operations of the physical universe, often called the laws and the powers of nature, but which are no less the results of constant Divine agency than is an act of immediate creation ;—if they were thus intellectually and morally prudent, they would