

have been quite different from the old, requiring new conditions as to location, climate, and food. Now, in every instance yet known to us, the new races have been met by conditions exactly adapted to their wants. And this has taken place although the state of the globe has been one of slow but constant flux, both from the escape of its internal heat, the vertical movements of continents, and the action of volcanoes and water. When we consider how delicate a balancing of these and a multitude of other agencies would be requisite to accomplish such an object, how many causes must have been adjusted and made to converge to a given point through a long series of ages, it does seem to us that this case should be regarded as something beyond a mere wise and benevolent ordination of nature's laws, and as a special adaptation foreseen and provided for by the Deity, either by an original adjustment of natural laws, or by their subsequent modification, so as to bring the case fairly within the definition of a special providence. If any think that, by thus regarding a case of this kind, we should include all examples of wise adaptation as special providences, we can only say that there certainly is a difference that should be recognized between cases of this sort, which seem to have been the special object of divine wisdom and intention, and those incidental events which result from the adjustments necessary to bring about the special events.

But the records of science furnish us with another class of examples in nature, still more indicative of a special providence. They are cases in which complicated causes have operated through vast periods of duration anterior to man's existence, or even anterior to that of scarcely any of the more perfect animals, in order to provide for the wants and happiness of those animals, especially of man. Laws, appar-