

that this has been a favorite point of attack both in ancient and especially in modern times. The grand argument has been, that miracles, being contrary to all experience and all analogy, cannot be proved by human testimony. We remember the metaphysical network woven by Hume on this subject, which he fancied too strong for any Christian champion to break through; and we know, too, how many professed Christians at this day assume in their theology that miracles are only ingenious myths. Little did these men imagine what a record on this subject lay concealed within the stony leaves of the earth's crust, or that the hammer of the miner and the geologist would bring facts to light that would sweep away at once all their ingenious quibbles. So long as Christians could meet them only with abstract reasoning they felt strong. But now we lay open the solid rocks, and show them there miracles of creation as wonderful as the miracles of revelation, and of them, the creation of man, perhaps the most remarkable of all, is the same in both records. We show them that interference with nature's usual course has been a rule of God's government from the remotest times; and the conclusion is irresistible, that what God has done during the earlier economies of our world he will be likely to repeat during the human era, should his purposes require it.

Not less effectually does this subject remove all improbability from the doctrine of special providence in the case of individuals and communities. Nay, the facts which we have presented form an *a fortiori* argument for the exercise of such a providence. For if we find proof registered on the rocks, that God has taken care to adapt the state of the world wisely and benevolently to the nature and wants of the lower animals that have peopled its changing surface, and prospectively and specially for the comfort and happiness of man as