

a race, we may with still stronger confidence presume that he will see to it that the exigencies of individuals of that superior race will be taken care of. Henceforth, then, when we witness the exhumation, from the quarries, of the strange beings that once occupied the earth, let us not regard them as mere objects of an idle curiosity, but as so many arguments to show us that God will take care of our individual interests; and when we wander through the deep-seated coal mine, or any other excavation where human industry is extracting mineral treasures to advance civilization and happiness, let our faith gather thence an argument for implicit trust in that providence which, in the depths of past ages, buried up these deposits for the special use of civilized man. How delightful for the Christian thus to find food to nourish his faith, where most men see only rugged rocks, and think only of accumulating wealth!

So, too, this subject takes away all presumption against the doctrine of special divine influence on the human mind; for if God would work miracles to accomplish his purposes in the natural world, much more ought we to expect that he would exert those influences upon the human mind which are not inconsistent with free agency, and are essential to prepare it for a higher state of existence. This he can do without a miracle; and it is an exigency which the whole history of his providence leads us to expect will be met in this manner.

See, too, what a new and interesting argument may be derived from this subject for the divine existence. † The usual argument, that from design, requires us to prove, or assume, a beginning to the matter of the universe; and here the atheist, hiding himself in the fogs of the doctrine of chance, and an eternal series of things, can make a quite formidable show of argument. But admitting miracles in the modifications of