

And if God has wrought stupendous miracles of creation in order to people the world, who does not see that it is still more probable he would perform other miracles when they were needed to substantiate a revelation of his will to those moral and accountable beings, who needed its special teachings to make them acquainted with their God, their duty, and their destiny.

*Finally. The subject removes all presumption against the exercise of a special and miraculous providence in the divine government of the world.*

In all ages of the world, philosophers, and even many theologians, have been strenuous opposers of special and miraculous providence. If they have admitted, as most of the latter class have done, that some miracles were performed in ancient times, they have strenuously maintained that the doctrine of special providence in these days is absurd, and that God cannot, without a miracle, bestow any special favours upon the virtuous in answer to their prayers, or inflict any special punishments upon the wicked; and that it is fanaticism to expect any other retributions than such as the ordinary and unmodified course of nature brings along with it.

The unvarying constancy of nature, in consequence of being governed by fixed laws, is the grand argument which they adduce in opposition to any supposed special providence. *Since the fathers fell asleep, say they, all things continue as they were from the beginning.* God has subjected the world to the government of laws, and he will not interfere with, counteract, set aside, or give a supernatural force to those laws, to meet particular exigencies. For the adjustment of all apparent inequalities of good and evil, suffering and enjoyment here, we must wait for the disclosure of eternity, when strict retributive justice will hold her even scales. When natural evils come upon us, therefore, it is idle to expect their removal, except so far as they may be mitigated or overcome by natural means; and hence it is useless to pray for their removal, or to expect God will deliver us from them in any other way. When the heavens over us become brass, and the earth under our feet iron, and the rain of our land is powder and dust, and want, and famine, as the consequence, stalk forth among the inhabitants, of what use to pray to God for rain, since to give it would require a miracle, and the age of