

An insult offered to a hot-headed monk, while on a pilgrimage to Jerusalem, roused him to preach up the crusades, which changed the whole aspect of Europe. The simple circumstance of cutting a few letters on the bark of a tree, and then impressing them on paper, suggested the art of printing. The discovery of a boy, who was amusing himself with two spectacle glasses led to the invention of the telescope. And to the simple falling of an apple are we indebted for the discovery of the law of gravitation. These are but a few of the numberless facts which might be adduced in illustration of the doctrine before us. Taken separately, no one of them would seem of sufficient weight to convince us of its truth; but viewed unitedly, do they not speak loudly of some superintending power, which is ever active in all the affairs of the world, bringing great events from little causes, and guiding all things according to the schemes of infinite wisdom. ;

There are multitudes of other and similar arguments abundantly confirming this doctrine. The formation and adjustment of our physical frame; the surprising and unexpected turn often given to the revolutions and changes of states and empires, which are frequently such as to astonish, and confound, and baffle the wisest statesmen; the strange and unexpected discoveries of long hidden crimes; the visible judgments of heaven sometimes overtaking the guilty, even in this world; the whole history of discoveries and inventions; the numberless and striking fulfillments of prophecy in every age; and the private experience of many an individual. These are but a few of the many sources of arguments for a particular providence. They all furnish in a greater or less degree evidence of the reality and the nature of the ceaseless and universal providence of God. That providence is concerned with all the affairs of the universe, and is ever conversant with all their changes. From the tremblings of the earthquake that engulphs kingdoms, to the tremblings of the leaf which is fanned by the breeze; from the falling of a world to the falling of a sparrow; from the flight of an angel to the creeping of an insect. In all these things its power is ever present, upholding all by its sustaining influence, and guiding all to the best and most glorious final results.

It has been objected to the doctrine of a particular providence, that it must be troublesome and perplexing to the Deity to superintend and direct all the immense variety of concerns which take place in the universe. This objection, however, is founded in low and inadequate views of the character of God; and is at once and completely overthrown by the consideration that he is a being of infinite perfections. To such a being (and such a being is God) the utmost conceivable is as completely easy of performance as the merest trifle; and to suppose that he can be