

over the case as hopeless. Commodore Porter prepared a dispatch to the Sublime Porte, acquiescing on behalf of the missionaries, for whom he could not venture to interpose. Just then, on the first of July, 1839, *the Sultan himself died*, at the very hour when the missionaries were waiting in suspense for the execution of the order! And at the same time his entire fleet was betrayed into the hands of the Pasha of Egypt, and the Ottoman army of 80,000 men was almost annihilated. Well may Dr. Hamlin exclaim: "A startling series of events that struck every heart with dismay"! Man proposes, but God disposes. A higher plan swallows up the lower, as Aaron's rod swallowed all the rest. Dr. Goodell had, in the very midnight of that trial hour, and before there was the first hint of a dawn, said in his own peculiar way: "*The great Sultan of the universe can change all this,*" and lo! it was done. "God blew, and they were scattered." The work of the missions was resumed with new courage; the exiles came back, and the execution of Mahmûd's order of expulsion was never again referred to. The silence of the grave fell on the Sultan and his tyrannical decree alike. A higher hand was holding the invisible scepter.

And this is what we mean by the supernatural factor in missionary history. It may not manifest itself in any two cases in precisely the same way. Evil may at times be prevented, and at other times permitted and overruled. But the *overrule* is there.

"Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the world.
Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future; and, behind the dim unknown,
Standeth God, amid the shadow, keeping watch above His own."

It would be impracticable within the necessary limits of this article to illustrate fully this general supervision of missions by an Almighty Wisdom and Power; but it is to the mind of the writer a fact so vivid as to be well-nigh visible; and a few examples of this divine interposition will suffice for the present purpose of this paper.

1. The removal of obstacles and the opening doors of access to the nations.
2. The sudden and unaccountable subsidence of barriers at critical periods and points.
3. The raising up of men and women previously prepared for work, as obviously prepared for them.
4. The theology of inventions—a divine plan in the development of the race and of human discovery.
5. The direct transformation of individual character and of entire communities.
6. The indirect results in the modifications of existing evils and the elevation of the entire social level.
7. The obvious overruling of human mistakes and failures, and even of bitter hostility and persecution.