

upon to take a particular direction so as to produce particular events.

By what is here said, I by no means assert the doctrine of inevitable fate, for then there would be no use in the employment of means of prevention. Sir H. Davy's safety-lamp would not preserve the life of the miner, nor Dr. Franklin's conductor disarm the thunder-cloud; and all the other means that, *non sine Deo*, have been invented to render harmless the action of the physical powers under certain circumstances; but I would merely assert that constant superintendence of the Deity over the world that he has created, and *who upholdeth all things by the word of his power*, which we call Providence, by which, in general as well as individually, his will has full accomplishment; and every substance or being, whether animate or inanimate, takes the station which he has assigned to it. This is no miraculous interference out of the general course of nature, but the adaptation of that course to answer the wise purposes of Providence, which selects individuals, and distinguishes them from other individuals by events, as to this world, seemingly prosperous or adverse, but which have their ultimate reference to the spiritual world, and to their final destiny. As God willeth not that any should perish, so he withholdeth not from any the means, that, if duly used and improved, will be sufficient for his salvation; and in all his dealings with mankind he hath this great and merciful object in view.