

streams at the proper place to help on the exertions of the great and good ! What curious intersections of cords to catch the wicked as in a net, when they are prowling as wild beasts ! By strange but most opposite correspondences, human strength, when set against the will of God, is made to waste away under God's indignation burning against it, as in heathen story, Meleager wasted away as the stick burned which his mother held in the fire."—*Method of the Divine Government*, pp. 176, 203.

In many cases, the lateral streams of influence that flow in and bring unexpected relief to the pious man, and unexpected punishment to the wicked, or a marked answer to prayer, seem to the individuals little short of miraculous. Yet, after all, they can see no violation of the natural order of cause and effect. But the wonder is, how the modifying influence should come in just at the right moment. It may, indeed, have received a commission to do this very thing from the immediate impulse of Jehovah; yet, being unperceived by us, it is no miracle. Or the whole plan may have been so arranged at the beginning, that its development will meet every case of special providence exactly. Which of these views may be most accordant with truth, may admit of discussion. Yet we think that all the modes that have been pointed out, by which miraculous and special providences are brought about, may be referred to one general proposition, which we now proceed to state.

*In the fourth place, the plan of the universe in the divine mind, at the beginning, must have embraced every case of miracles and of special providence.*

From the nature of the divine attributes we infer with certainty, that every event occurring in the universe must have entered into the original plan of creation in the mind of God. Surely no one will deny that he must have foreseen the operation of every law which he established, and, consequently, every event which it would produce. But there must be some ground or foreknowledge to rest upon ; otherwise it is conjecture, not knowledge. And what could that basis be but the divine plan ?

Equally clear is it that, whatever plans existed in the mind of God, when he brought the universe into existence, must always have been there. For to suppose that there was a