

"The Book of Providence is the third volume, by which those who fear the Lord are instructed. This likewise is inextricable and unintelligible to the wisest men who are not governed by the word of God. But when the principles of Scripture are admitted and understood, they throw a pleasing light upon the study of Divine Providence, and at the same time are confirmed and illustrated by it. What we read in the Bible, of sovereignty, wisdom, power, omniscience, and omnipresence of God, of his over-ruling all events to the accomplishment of his glory, of the care he maintains of his church and people, and of his attention to their prayers, is exemplified by the history of nations and families, and the daily occurrences of private life. The believer receives hourly and indubitable proofs that the Lord reigns; that verily there is a God that judges the earth. Hence arises a solid confidence: he sees that his concerns are in safe hands; and he needs not be afraid of evil tidings; his heart is fixed trusting in the Lord: while others live at uncertainty, exposed to the impression of every new appearance, and, like a ship in a storm, without rudder or pilot, abandoned to the power of the winds and waves. In the history of Joseph and in the Book of Esther, and indeed throughout the Bible, we have specimens of the wise unerring providence of God; what important consequences are dependent, under his management, upon the smallest events; and with what certainty seeming contingencies are directed to the issue which he has appointed. By those authentic specimens we learn to judge of the whole; and with still greater advantage by the light of the New Testament, which shows us, that the administration of all power in heaven and earth is in the hand of Jesus. The government is upon his shoulders; the King of Saints is King of nations, King of kings, and Lord of lords; not a sparrow falls to the ground, nor a hair from our heads, without his cognizance; and though his ways are higher than our ways, and his thoughts than our thoughts; though his agency is veiled from the eye of sense by the intervention of second causes; yet faith perceives, acknowledges, admires, and trusts his management. This study, like the former, does not require superior natural abilities, but is obvious to the weakest and meanest of his people, so far as their own duty and peace are concerned."

John Newton, from his letter, "On A Christian Library."

From THE WORKS OF JOHN NEWTON in Six Volumes, Volume 1, Williams and Whiting, 1810.
New York. Page 216, 217