

with such a man must be an essentially absurd exercise, unless he should offer up a petition to the only agency which he recognises as controlling his destiny, and that is physical law, or moral law moving on physical principles. Is he about to take a journey? Why should he ask the Most High to protect him, and why should his friends commit him with all the eloquence of heavenly love, and all the ardour of unwavering faith, to God's providential care? Has not God in his judgment established laws, with which no power in heaven or on earth can interfere, and is not his whole duty fulfilled in simply attending with scrupulous care to the ordained movements of those laws? What need has he of prayer for protection? His safety is felt to be within himself, and those who journey with him. Is he sick of sin, or does he tremble in view of the retribution of eternity; why should he plead with God for mercy or for pardon. He is a creature of law, and the laws of mind are as unchangeable and binding as the laws of matter. God will no more interrupt the progress of moral law, than he will of natural; hence regeneration must be reduced from its condition of sublime spirituality to a mere intellectual exercise; a random effort of human volition, produced by obedience to that great renovator of soul and body, fixed law. Again, we ask what need is there of prayer if such sentiments are founded in truth.

We do not advocate the sentiment, that God extends his providential care to us, or that he pours upon the spirit of man the rich blessings of his free grace, without any reference to the laws which he himself has ordained. On the contrary, we recognize those laws as being simply God's established mode of action in the physical and moral universe, in the church and out of it, in time and in eternity, in heaven and in hell.

According to the Bible it is the Lord that reigneth. It is the Lord that setteth up one and bringeth down another; that openeth his hand, and supplieth the wants of every living creature; that clothes in their splendid livery the lilies of the field, far outdoing the golden grandeur of Solomon; that supplieth the raven with food; that controls alike the fate of an empire and the fall of a sparrow—it is the Lord that doeth this, and the operation of second causes points us to the instrumentality which he uses, and develops his mode of accomplishing his purposes. But were we to admit, as some contend that God in the beginning established law, and has never since interfered with its movements. Established what we would ask? a rule of action for himself? This we believe, but this is not the idea which is sought to be conveyed by such reasoning. It is, that, in some shape or another, which we call law has a native vital energy by which it controls the universe—it moves without God; produces all the changes which are wrought in mind or matter; in the bodies or the souls of men, and revels unchecked, uncontrolled like a thing of life, amid the solitary glories of its own omnipotence. Absurd as is this theory, carrying with it as it does the elements of its own destruction, still let us for a moment suppose it true, and what is gained to its advocate? His object is to get rid of the doctrine of a special providence, but does his

own reasoning lead to any such a conclusion? We think not. Our law theorist admits that God gave the law for an intelligent purpose. He must also admit God's omniscience, and his infinite foreknowledge. Now, were not all the events of our lives, and all the causes which went to produce all the results, great and small, which have ever taken place, as clearly before the infinite mind when he established that law as they ever can be? And if God in the beginning set in operation a chain of causes all going to produce results connected with one great, though to us incomprehensible plan, then those results take place in accordance with God's general arrangements and fulfil his purposes. Now what is gained by this view of the subject? of what importance is it to us, whether God set in motion the long and intricate train of events which resulted in the changes of yesterday. A thousand years ago and left them, to accomplish his will; or whether he exerted an unabating control over all antecedents, and consequents from that period to the present moment? No matter when God made the arrangements which resulted in the changes of to-day, it is admitted that he is the author of this intangible something which we call law, consequently the distance of the purpose from the event does not effect the existence of the purpose, but only presents the event as the hand of God, reaching down through the intricacies of six thousand years, instead of that same hand reaching immediately from heaven. We cannot see how any other than an Atheist can legitimately escape the conclusion that in the occurrences of life we have the over-ruling power of God.

THE CABINET.

It is currently reported in town that the Cabinet Ministers have all resigned. Those who have the best opportunities of knowing say positively that such is the fact. We may therefore expect to have the elections take place immediately. How big with important results is the coming contest! Canada is on the verge of proclaiming to the world, the opinions which she entertains on civil and religious liberty. She is about to put the stamp of her approval upon the swelling pretensions of State-churchmen, to endorse their title to sustain their priests at the public expense; or to brand the system and its minions with the mark of an emphatic reprobation. The Church Union is hotly engaged in various quarters endeavouring to gull and seduce the electors; and already are boasting that they will in several constituencies secure the return of "men who will respect vested rights;" i. e., men who will sustain those emanations of trickery and fraud, the Episcopal Rectories, and confirm the right of a Puseyitish priesthood to the property of the whole people. Desperate efforts are also being made by High Church journals to coax the Roman Catholics into a coalition with them. The bait is most artfully guided, and there are strong symptoms already existing that the tactic will, in part at least, succeed. The friends of civil and religious freedom must stand together. Truth and righteousness are with them. All that is necessary is a long pull, and a strong pull, and a pull altogether, and from the withering domination of Church and State aristocracies Canada is free.

Meeting at Hamilton.

Some time ago, a circular was sent to a large number of our churches, asking them if they were in favour of calling a general meeting of the denomination in Hamilton, to form some plan of co-operation, especially in the work of Domestic Missions. Many of the churches whose addresses are unknown in Toronto, were not notified; but a very extensive notification was given. The churches have very generally replied to the circular, and with one voice (there being only one exception), have declared their readiness to appoint delegates to such a Convention. It will be seen by the notice, that the meeting will take place on Wednesday, the 8th instant, when we hope to see a grand rally. From the tone of many of the letters received, it is obvious that the matter has taken a deep hold upon the hearts of pastors and people. And how can it be otherwise! What soul touched by the grace of God, and filled with the love of our Redeemer, can think of the destitution of our little churches, and the spiritual wants of our scattered brethren, with their interesting children springing up around them to man and womanhood, without strenuously endeavouring to supply their urgent necessities? Surely here, if any where, we can concentrate our strength!—Here we can wield the power of united effort; and, by so doing, can make many hearts to rejoice, and advance the interests of our Lord.

In common with some other denominations of Christians, we have, in this Province, much to contend against. Choosing to be left to our own resources—repudiating in every conceivable shape the subtle offer of State-support—trusting, for the spread of truth, only to the power of gospel love in the hearts of God's people—we are called upon, in every effort which we make to spread the truth as it is in Jesus, to meet, not merely the open assaults of the enemies of Christ, and the sad thoughtlessness of multitudes, but also the carnal security, the dead formalism, and the religious pride, which is superinduced, fostered, and perpetuated by State-endowed error. We do not offer this as the only reason why we should seek energetically to spread the truth of the gospel throughout the Province—we have a far higher stimulus to action than this, namely, the will of our ever present Lord, and our responsibility to him; but we mention it to show that we must do something more than believe in the efficacy of the voluntary system, if we would make a saving impression on our fellow-men; we must carry it out vigorously, for we are met in all our efforts by a well-organized band, the heart of whose system is the public purse. We ask no such aid; we seek no such aid. With the means which God, in his providence, has put into our hands, a small contribution from each of us, not even a sacrifice, would make many a solitary place glad; and, through God's blessing, bring many a soul to Christ.

We trust a domestic missionary organization will be formed at Hamilton, which will live and act, and bless the Province, long after we, who are now on the field of action, shall be numbered with the dead.