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## Religions.

### Providence.

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I N our last, we first showed what we understood by the providence of God. We then examined two objections commonly raised against the doctrine, viz. : it interferes with fixed laws, and with the responsibility of man. With respect to the first objection, we noticed that fixed laws were (*a*) those which occur so regularly that we may depend upon them, and (*b*) those which, from their nature, are unalterable. Moral laws belong to the latter, and with them Providence never interferes. All other laws belong to the former. They are founded upon convenience, and are for the benefit of God's creatures, and are consequently subject to be counteracted by the Law-giver.

Moreover, since Providence never interferes with moral laws, it cannot interfere with man's responsibility. The 13th verse of the 1st chap. of James' letter settles this : "Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man." Now, whether we succeed in throwing any light on this subject or not, we wish the reader to fix this passage upon his mind, because it is worth more than all we can communicate, were we