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PARTICULAR PROVIDENCE OF GOD.

The world in which we live is one of deep and solemn interest, every thing in it is fitted to remind us of some invisible agent, who has produced the effects that we witness, and to impress us with the presence of some mighty but unseen power, which is ever acting around us. Above us the hosts of heaven walking in majesty and splendour, or fixed as radiant points of the glory of HIM who made them, kindling up the day, adorning the night, and ever rolling onward summer and winter, seed-time and harvest, supplying us with our daily food, and otherwise administering to our comfort and happiness. On every hand what a diversity of form and life, air, earth, and sea, full of creatures sporting in conscious enjoyment, or providing for their various wants. On every side events are constantly developing, which set at nought our calculations, and defy our control. And what is the power which is thus at work around us? whose hand that rolls onward these changes, and guides them all to the best final results? The atheist may talk of chance, and the fatalist of the necessity of things, but their language is unmeaning. Infidel science may tell us of physical causes, but the last possible causes which the analysis of science can reach, are themselves effects of some antecedent cause—a cause which cannot be physical. Tradition and philosophy often allude to an over-ruling providence, which affords a strong presumptive evidence of its truth. But it is only from revelation that we know that God is present in all his works, administering with perfect wisdom and goodness all the affairs of his wide dominion, from the movements of worlds through space, to the falling of a sparrow on earth; and from the glorious plan of redeeming grace, to the numbering of the hairs of our heads.

That a general providence is exercised by God over all his works in all his dominions is not denied by any; but that a particular providence would be absurd and degrading, therefore inconsistent with the character