

good? Either with or without human instrumentality, he can carry on his undisturbed affairs. Frequently it happens that the very events that we deem most disastrous, are by his all-controlling rule, made to work together for the ends that he deems most desirable. The sun has not set, although it disappear for a time behind a cloud; and so, although God's dealings may, for a brief period, seem dark and disastrous, yet in the end he "will bring forth his righteousness as the light, and his judgment as the noon-day." In the present state of the problem of providence is "too high," for us; "we cannot attain unto it;" but what we know not now, we shall know hereafter. Meanwhile, in this and every calamity, with humble recognition of God's hand, and holy resignation to his will, be it ours ever to say, "Just and true are all thy ways, thou King of saints!"

Still, the thought will recur to us, *Such a death, of such a man, and at such a critical crisis!* What a threefold mystery have we here! What can be its design? Has this great calamity been permitted because the nations of the earth once more need to learn the lesson, "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth; he returneth to the earth; in that very day his thoughts perish." Was there a danger that the general and enthusiastic joy at the downfall of Richmond, and the prospect of a speedy suppression of the rebellion, should degenerate into self-glorification and even riotous revelry; and did this form another reason why God allowed the ruthless assassin to fire the unerring shot, and lay the Chief Magistrate low in death that the joy of the nation might be turned into mourning? May not the just anger evoked by the inhuman deed, be one of the chief weapons which God will yet use, to punish the upholders of slavery for their determined defence and maintenance of that God-dishonouring system—that "sum of all villainies?" Or does the Judge of all the earth design yet more strikingly to teach that great nation—what he has been evidently teaching them "by terrible things in righteousness," during the four years he has had a controversy with them—that the glory of the emancipation of the slave belongs only to himself? If by the stern logic of events, the Cabinet at

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