

*First; It interferes with fixed laws.* In answer to this, we observe: (a) God is the author and agent of all laws. They are but the rules according to which He governs the world, whether physical, intellectual, or moral. Take this law of falling bodies: "*The spaces passed over are proportional to the squares of the times occupied in falling.*" Now, what does this law amount to, aside from an agent? How does a stone come to fall? Has it the power to move? Gravitation makes it fall. Well, what is *gravitation*? We must not allow ourselves to be carried away by a word. Then how has gravitation so nicely arranged the spaces passed over, that they should be proportional to the squares of the times occupied in falling? This gravitation must be wonderfully wise. Who cannot see from this simple case that laws are but rules of the divine procedure? (b) *Fixed laws* may be classed under two heads: (i.) Those which occur so regularly, that we may depend upon them. (ii.) Those which, from their very nature, are unalterable. *Moral laws* belong to the latter class. They are founded upon principles of right, and consequently God himself, from his nature as revealed to us, is governed by them. We say this with all reverence, and because we find it in the record He has given us. There we read: "God cannot lie." Moral laws, then, are, from their very nature, unalterable. *Providence never interferes with these.* All other laws are founded upon *convenience*, and are for the *benefit of God's creatures*. They occur so regularly, that we, for whose benefit they have been instituted, may depend upon them. We call them *fixed*, but, if we mean by that *unalterable*, we misapprehend their nature. These are the laws with which Providence interferes. God having instituted them on the principle of convenience, for the benefit of his creatures, His way of Providence remains perfect, even should He, while pursuing that way, suspend a given law for a special good.

The *second* objection urged against the doctrine of divine providence is: *It interferes with man's responsibility.* In