

forces of nature." A miracle of special providence is thus not in conflict with natural law. Effects depend upon causes. Unusual effects indicate unusual combinations or forces. Bountiful harvests are according to natural law, and are usually thought of as special marks of divine providence. Moral ends may require famine and failure of crops. He who giveth the rain at one time withholds it at another. That is divine providence. Dry weather causes poor crops. That is natural law. Natural law is not an independent force; it is the expression of the way God works.—*Rev. William F. McDowell, D.D., Denver, Col.*

Natural law is always providential when it touches human experience. General providence is made up of special providence. The Holy Ghost administers all law, natural and spiritual, with reference to the glory of Jesus. In the old dispensation more especial use seems to have been made of natural law for spiritual ends; God calling attention to the lesson through a prophet. Now the same ends are reached, as a rule, through revealed truth. It is presented and emphasized by preacher or teacher. It is sent home by the Holy Ghost, who works in harmony with law, whether it be physical, social, or mental.—*W. A. Robinson, D.D., Covington, Ky.*

Natural law, in its operations, is frequently made to subserve the purposes of divine providence in chastising and correcting rebellious men. Famine, failure of crops, and pestilence are often the only means by which sin-hardened subjects can be reached and subdued and made to know God (Ezek. 6, 11-14). In all God's dealings toward us we should be submissive and trustful, knowing that he is too wise to err, and too good to be unkind to us (Heb. 12, 11; Rom. 8, 28).—*Rev. D. F. Waddell, D.D., Nanticoke, Md.*

Natural law is the expression of God's will in abstract terms; divine providence in concrete facts. One is philosophy trying to satisfy reason; the other, Scripture seeking to affect conduct. They are different ways of viewing the same things. Difficulty between the two usually lies in one's science being mechanical, philosophy transcendental, theology deistical (Acts 17, 30). To-day science is biological; nature is the unfolding of life (Gen. 1; Psa. 38, 6; Acts 17, 28). Philosophy is immanent; physical energy is the presence of infinite will (Psa. 104; Col. 1, 17). Theology is theistic; God is self-conscious, personal, ethical spirit reigning in nature (Amos 4, 13; Rom. 1, 19, 20). The references show present thought and Scripture in harmony. Divine providence is God working through natural law. God wears nature as a garment. Natural laws are the expression of his life and love. Mildew and famine, pestilence and war, are divine providences in natural law, and God's speech to us.—*Rev. Samuel L. Beller, Brooklyn, N. Y.*

Any human answer must be largely speculative. The hypothesis which at present finds most favor among theistic scientists and philosophers is that God is immanent in natural law, working thereby his providential designs. Natural laws are but the habits of God in nature. While God is immanent in natural law, he nevertheless transcends nature. He has also created man in his own likeness—free. Thus the theory is saved from pantheism. The difficulties which attach to this hypothesis are the same that arise in any theistic scheme of the world whatever. Who can find out God to perfection?—*Rev. J. C. Jackson, Ph.D., Paterson, N. J.*

Analytical and Biblical Outline.

God's Dealings with His People.

I. THEIR TRANSGRESSION.

1. "Offer a sacrifice." v. 5.
"No other gods before me." Exod. 20, 8.
"Keep yourselves from idols." 1 John 5, 21.

II. THEIR DISCIPLINE.

1. **Famine.** "Cleanness of teeth." v. 6.
"Eat, and not be satisfied." Lev. 26, 26.
"Why should ye be stricken?" Isa. 1, 5.
2. **Drought.** "Withholden the rain." v. 7.
"Will make your heaven as iron." Lev. 26, 19.
"The land . . . nor ruined upon." Ezek. 23, 24.
3. **Blasting.** "Palmer-worm devoured." v. 9.
"Land shall not yield." Lev. 26, 20.
"Palmer-worm left . . . locust eaten." Joel 1, 4.
4. **Pestilence.** "After . . . Egypt." v. 10.
"Will send the pestilence." Lev. 26, 25.
"Gave their life . . . to the pestilence." Psa. 78, 50.
5. **Defeat.** "Overthrown . . . you." v. 11.
"Shall be slain before your enemies." Lev. 26, 17.
"We should have been as Sodom." Isa. 1, 9.

III. THEIR WARNING.

- "Prepare to meet thy God." v. 12.
"I will make your cities waste." Lev. 26, 31, 32.
"He cometh to judge the world." Psa. 98, 9.

Thoughts for Young People.

The Justice and Love of God.

1. *God is just, and therefore makes definite commands for our good.* His commands are not whimsical. Every thing he tells us to do is for our own advantage. Purity brings health; honesty brings prosperity; truthfulness brings confidence; kindness brings happiness. If God's commands were all obeyed, this poverty-stricken, jarring world would be turned into a paradise of harmony and plenty.

2. *God is loving, and allows none to stumble on in darkness, not knowing the way.* He forewarns. If drought and famine, commercial collapse or