

life and official station. So far as the human mind can divine their secret, they are always felt to be intrinsically reasonable. They carry in them a sense of the Divine authority, and, as gravitation extends its control over the motes that float in the sunbeam as well as the planets that roll in their orbits, so God's ordinances apply to man in all the minutest details of his life and conduct. How grand now is the transfer of thought, as we turn to hear the prophet speak of "the ordinances of the moon and of the stars"! He says that they are "before him" or, at his service, prompt to do his bidding. As his mandates they reach unto, and keep in everlasting control all the orbs that hang like drops of splendor in the sky, and from age to age. Under their dominion the glittering host move and shine now as they shone and moved when God called Abraham out beneath them on the plain of Mamre; or, remoter still, when the morning stars sang together, and all the sons of God shouted for joy. All on earth has changed, but "the powers that be" in authority among the stars have kept them unchanged, and the worlds above and around us have marched on unvaryingly in their orbits through the aeons of unmeasured time.

But the point of significance is that this stability of the heavens is made by the prophet to reappear with equal certainty in the believing household in a godly lineage. "I will cast away David, My servant." When? "When ye can break My covenant of the day and My covenant of the night." "I will fail to fulfil My covenant with Abraham, that he should have a son and be the father of many generations." When? "When the ordinances of the moon and of the stars depart from before me." Certain astronomers repair to Japan with their instruments to witness a transit of Venus on a given day at a given hour and minute and second; will they be disappointed? Are God's ordinances of the heavens trustworthy? On the instant, the splendid

phenomenon bursts upon the eye of the scientific seer. "Grandmother Lois" has entered into covenant with God for herself and her household. Will that covenant stand? In the apostolic sky will a certain orb arise in its season? Sure as the transit of Venus, Timothy appears, swung into the heavens by "the unfeigned faith which dwelt first in his grandmother Lois and in his mother Eunice." If the heavens declare the glory of God and the firmament showeth His handiwork because of the mandates that sustain and impel them in their tranquil movements, shall not family circles in which God is enthroned, and where the reins of government and direction are given over into His hands? Shall God be "in the generations of the heavens and the earth," and not "be in the generation of the righteous"? Shall He guide Arcturus with his sons, and leave Jacob and his sons out of the account? Shall He depute a star to lead the wise men of the East to the cradle of the manger, and never hold forth the pastors of the seven churches of Asia as stars in His right hand? He who sitteth upon the circle of the heavens, shall He not preside in the circle of the cotter's family?

But if planetary law rules in the home of the believer, how about King David's home—about Adonijah and Absalom? How about Eli's Hophni—and Phinehas? How about the sons and daughters of other parents in the church who, departing from the faith, have brought down their gray hairs with sorrow to the grave? My reply is quick: Let God be true to His covenant, though every parent should prove false. How about the parents of these sons—David and Eli and others? Had they stood true and firm in their oath of the covenant, God would have fulfilled His promise to them to the uttermost; and are there any exceptions? May we not affirm, standing in the presence of circles like David's and Eli's, that the failure of children to abide in the ancestral faith is not to be traced to God's unfaithfulness? We are firm in