

government. On the one hand He can use wind and tide to direct the course of the ship, and on the other hand He can instruct the captain whom He has put in charge. Of course God will set Himself to bring His fleet of moral beings into the port He has chosen for them by all available means. He will press our wills, and He will press all the rest of us toward the point He wishes us to gain. That the author of a vast system of moral beings has a purpose in making them, and suitable means for promoting that purpose, and that moral and providential governments are the only possible means, goes without saying with the man who has looked with wide eyes on the boundless intelligence and power and purposefulness displayed in the heavens. In particular, what astronomer will say that the Being who framed the orderly and law-abiding heavens is not intelligent enough to know and care how men behave, and not powerful and intelligent enough to bring them to account for their conduct, and not purposeful enough to do what He can do and needs to do to best promote His object?

To the instructed eye the sky is too full of intelligent purpose, seeking its ends in the use of adapted means and working these means with endless power and skill, to allow us to think that the same thoroughness and efficiency will not be carried into the spiritual realm. Doubtless the same characteristics which God displays in the one field will appear in the other still more important one. Men do sometimes, on account of their limitations, loosen their girdles and go into vacation as to some of their traits in minor matters, but not even then unless pushed by their limitations. Except under stress of weather no ship takes in its sails. God is never under stress. He has no limitations so far as an astronomer can see.

As to the ends which God has in view in framing and maintaining a moral universe, we are not without some hints of information from astronomical sources. In the heavens God appears to us not only as a great King, loving law and order, and bound to have them at all costs, but as the universal *Father* and *Inventor*. Now, the instinct and general habit of fatherhood is to seek the welfare of the children. Is not God seeking the welfare of His children? Is He a deplorable exception among fathers? The instinct of the inventor everywhere, so far as we can observe, is to value and cherish his invention. Does not God care for and cherish the great system of intelligent and moral beings which He has invented and impaled in the astronomical universe?

His dealing with moral beings, however, is not that of inventor and father only. It is also that of a king presiding over vast realms and interests. No telescope is so feeble as not to disclose this. The one character must be expected to modify to a considerable extent the expression of the other, especially in the case of disloyal subjects. In their case we should be sure of having a government of mingled kindness and severity—sometimes one in which only severity appears; as often happens under human governments, both parental and civil. There never yet has been a monarch who, however much he loved his people, did not