

of a despot, but that of a Father. Though the father of the race, God is still Judge. He is still righteous and must judge in righteousness.

This doctrine of God's Fatherhood, which Dr. Watson so ably and clearly advocates, appeals to the heart of humanity far more powerfully than the opposite doctrine—the doctrine that God is Father of the elect only. The moral sense in man, the highest and best in man, will, in spite of cast-iron logic, revolt against the idea of a Father:—

“Who as it pleases best” himself,
 “Sends one to heaven and ten to hell.
 A’ for” His “glory,
 And no for onic guid or ill
 They’ve done afore” Him.

But, is there not a possibility of there being truth in both forms of the doctrine, and that the whole truth is reached only when both views are united? Scripture demands more than Dr. Watson allows in the passages quoted above. In one passage he recognizes this. “One may be,” he says, “and yet become a son of God, as the ethical likeness is acknowledged and cleansed.” Certain passages of Scripture declare a natural, common and universal Fatherhood of the race. “Have we not all one Father?” says the prophet Malachi. The parable of the Prodigal Son certainly teaches this. In this, the Father is father even in the son’s deepest misery and degradation. As the Father of all men, God is the Creator and sustainer of personal beings akin to Himself in intellectual and moral nature. On the other hand, there are many passages which teach a special Fatherhood of grace. “As many as received Him to them gave He power to become the sons of God.” “As many as are led by the Spirit of God, they are the sons of God.” The inference is that, as many as did not receive Him, had not power to become sons, and as many as are not led by the Spirit of God, are not the sons of God; and if not sons, then God is not Father. The implication is that there is a sense in which God is not the Father of all men. This special Fatherhood embraces only