

with his treason, be safely trusted with the redemption of any and all traitors? Is it too much to believe that the influence which transformed Augustine from the vicious rake into the noble, virtuous man, is equal to the same work in all men of like sins? Is that influence which changed Mary Magdalene into the pure, saintly woman, too weak to reach and save any and all of her fallen sisters? Certainly it would be hard to find a worse perversion of the true uses and ends of life, a viler degradation and slavery than that which these persons represent, and from which they were rescued; and it is hard to conceive how we could have stronger evidence of the *conquering* power of God's love than is given us in their redemption. Nor is this all. Do we not constantly see Christianity reclaiming the most abject slaves of vice and sin, and awakening in them the life of righteousness and love? It seems to be His method of rebuking our faintheartedness and lack of faith in Him, and the high destiny of our race, to take those whom we give over to sensualism and depravity, and make them worthy temples of Charity, Holiness, and Truth.

Can we forget the redemption of John B. Gough, and can we doubt the power of that arm which lifted him out of his drunken degradation and made him the blessing he is to his age? Nay more; have we not known whole tribes of the rudest savages transformed into men under the influence of these agencies through which God is ever accomplishing the salvation of his children? And are we not justified in "hoping all things" from the power of that Love whose achievements are so gigantic and measureless?

But there are some who prefer to think of God's justice rather than his fatherly affection. Our friend the other night named, as a fundamental error of the Universalist idea, that it represents Him as all love, and to use his own words, "concentrates thought upon his Fatherhood." A strange criticism this to come from a Christian source! Why not concentrate thought on God's Fatherhood? "Show us the Father and it sufficeth us," was the cry of the early disciple; it has been the cry of the world ever since man has lived. And who will say that Jesus did not aim to concentrate men's thought upon the Fatherhood of God? Of whom did he speak? To whom did he teach men to pray? What was his estimate of God's care? "Your Father knoweth what things ye have need of before ye ask him." And men say it is "absurd" to compare God's relation to us to human fatherhood!

Well, if this is true, it is most unfortunate, not only for Universalists, but for the founder of Christianity as well, for he was most emphatic in teaching his disciples to make the comparison. Shall he be convicted of absurdity because he said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your father, who is in heaven, give good things to them that