

heights of its heavens come echoes, as responses to that testimony! In this passage the idea of omnipotence is involved, but it is not the prominent idea. The prominent idea is sovereignty as distinguished from omnipotence. Sovereignty looks to the right God has to dispose of his creatures. It originates in his will. It is that attribute, if attribute we can properly call it, by which he determines the position and spheres of his creatures. He causes one man to be born in Africa, where the gospel has never been made known, and another in Britain or the United States, where it is preached in all its purity and with all freedom. By death he takes one human being out of the world when he is only six or twelve months old, and he spares another till he be threescore years and ten. So also in the conversion of souls. Now, this "doing according to his will and pleasure" is what we call his sovereignty. It is evidently different from omnipotence.

The sovereignty of God stands clearly out in the volume of inspiration. The tone of Scripture upholds it. Everywhere, and on all occasions, Jehovah is recognized as the All-wise Disposer. Men of all ranks and characters acknowledge him as such. Does not David sweetly and consolingly say:—"The steps of a good man are ordered by the Lord; and he delighteth in his way." And is not the earnest prayer which he offered up for himself, "Order my steps in thy word, and let not any iniquity have dominion over me?" Undoubtedly, in such passages as these the Psalmist looks upon Jehovah as the great All-wise Disposer. How plainly and unmistakably does Paul enunciate the same doctrine, "It is not of him that willeth, or of him that runneth, but of God that showeth mercy?" And if possible, still more explicitly does he declare, "God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Is it necessary to refer to the acknowledgments of such men as the proud and haughty Nebuchadnezzar; or the shuffling and politic Pharaoh—men who used all means and plied all efforts to have a will of their own, but after being baffled in their every device, and outwitted in their every measure, were compelled to confess that there was a will far superior to theirs, and which governed, and controlled, and overruled theirs. And these things are patent to every reader of the bible, and should be credited faithfully by every believer in inspiration. How comes it to pass, then, that men are anxious not only to question but to ignore this doctrine? How happens it that they turn aside from the study of this doctrine; and in a way, in which they turn aside from the study and honest investigation of no other doctrine? At the risk of being a little lengthy on this particular, we must advert to the cause.

The first sin which man committed, had in it the germ of rebellion against God. Jehovah made known his sovereignty to him, and as a proof of man's submission to this sovereignty, he was not to eat of the forbidden fruit. But he did eat; and by that act threw up his submission, and proclaimed that he would have a will of his own.—This rebellious spirit has not ceased. It is in every natural man.—It is as much now in the world as ever it was; and it will continue and increase, wherever the Spirit of God has not subdued it. From