

mony of the whole New Testament. Jesus represents God's love as infinitely more compassionate and lasting than that of the most faithful human parent. Paul declares, in the most emphatic language, that nothing can separate us from that love; while John holds it so certain that this is a complete description of Deity, that he writes: "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." Again: "He that dwelleth in love, dwelleth in God, and God in him." Now we say, if this be the true estimate of God, he will always desire and seek the good of *all* his children. The love of a human mother would not be content with doing less than this; and because God's love is greater than mother-love, we are sure he will never cease to do all he can to win back the most wayward and vicious of his children to obedience and peace. Is not the relation of fatherhood a continual pledge of this? Is the love of our Heavenly Father of that feeble and uncertain type which disowns and curses the disobedient son—as our brother declared the other night? Is it not rather the love that endureth for ever; which never leaves nor forsakes us; which outlasts all unfaithfulness, and all ingratitude, and *never* fails? Surely this in the estimate of Jesus Christ. According to him, God is the Father, whose longing eye always watches the road the prodigal son has taken, and who goes forth to meet him a long way off as he comes back. We cannot doubt that love like this will always employ itself in redemptive work, as long as there are any to redeem. And believing that God is thus seeking the redemption of all his children from sin, we believe also that he will not fail in his work, because his power is infinite. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." Will you consider, friends, how much is involved in the fact that God's moral sovereignty in the universe is as truly absolute and supreme as his physical dominion? Would you have Scripture proof that this is a fact? Take these sentences: "The king's heart is in the hand of the Lord as the rivers of water: he turneth it whithersoever he will."—"It is God who worketh in you both to will and to do of his good pleasure."—"There are diversities of gifts, but the same spirit: and there are diversities of operations, but it is the same God who worketh all in all."—"No man can come unto me except it were given him of my Father."—"I will put my Spirit within you, and *cause* you to walk in my statutes." "We are bound to give thanks to God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation." Now, if such language as this means anything, it must be that "God has as complete control of the souls he has quickened as of the planets he has made." Not that he governs men and planets

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