

evident that Christ is no created being, but is equal to the Father, God Almighty.

Another very strong proof of the deity of Christ is to be found in the beginning of the Epistle to the Hebrews. Christ is there shown to be above angels, inasmuch that he is the object of their adoration. He is described as "the brightness of his Father's glory, and the express image of his person," "upholding all things by the word of his power." When the Father "bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Unto the Son he saith, "Thy throne, O God, is for ever and ever." And again, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." So the Father speaks to the Son.

But the time would fail to go through all the passages of Holy Scripture in which this important truth of our blessed Lord's Divinity is stated. We shall but glance at a few, in addition to those already referred to, and which need not be recited at length. We find, then, that all the *names*, the *operations*, and the *attributes* of God, are, in full and plain language, and in express terms, given to Christ. Thus he is called God, and his blood is the blood of God (Acts xx. 28); God is said to have laid down his life for us (1 John iii. 16); Christ is called "the true God" (1 John v. 20); "the great God" (Titus ii. 13); "the Lord of glory" (James ii. 1); the "King of kings, and Lord of Lords" (Rev. xix. 16). In a word, he is "over all, God blessed for ever" (Rom. ix. 5). Again, the *creating*, *preserving*, and *governing* of all things are ascribed to Christ in a variety of places of Scripture, and most remarkably in Colossians i. 16, &c. He is said to have known "what was in man," and he showed on various occasions that he knew men's thoughts before they gave them utterance. He is declared to have known "all men" (John ii. 24); that as the Father was known of none but of the Son, so none knew the Son but by the Father (Luke x. 22); he who had seen him had seen the Father (John xiv. 9) He and the Father are one (John x. 30); and it is the will of the Father who had sent him, "that all men should honour the Son, even as they honour

the Father" (John v. 23). He *pardons sin*, the prerogative of God (Luke v. 20, 21). He *sends the Spirit*—the gift of God (John xvi. 7); he gives *grace and eternal life*, of which God alone is the author and giver (John x. 28); and he will *raise the dead*, which God alone can do (John v. 21, 25). A curse is pronounced against all those who put their trust in man (Jer. xvii. 5), and yet we are called upon to put all our hope of salvation in Christ alone, assured that "there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). The Lord Jesus Christ is proposed to us as the object of our faith (Acts xvi. 31), and hope (1 Tim. i. 1), and love (1 Peter i. 8); as the Person whom we are to obey, to pray to, and to praise. So that every act of worship, both external and internal, is directed to him as the proper object. All the hosts of heaven are represented in the Book of Revelation (v. 13, &c.) as worshipping and praising him, even as they worship the Father, ascribing glory, honour, and praise "to God and to the Lamb for ever and ever." Our Lord's disciples "worshipped" him as he ascended into heaven (Luke xxiv. 52). But the most remarkable of all the instances of Divine worship being directed to Christ is in the last prayer of the first martyr, St. Stephen, related in Acts vii. In his dying moments, it is recorded in the 56th verse, that he saw Jesus "standing on the right hand of God;" and with his last breath he worshipped Christ, in two short prayers, which are in substance the same with those in which our Saviour himself worshipped his Father when dying on the cross, saying, "Lord Jesus, receive my spirit;" and "Lord, lay not this sin to their charge."

Thus we have seen how strong is the "reason" which we can give for "the hope that is in us," when we put our trust in Jesus as our "God and Saviour," our Rock and Shield, our Castle and Deliverer, as our "all and in all." Well may we adopt the language of the prophet, and exclaim—"As for our Redeemer, the Lord of Hosts is his name, the Holy One of Israel." This is the rock upon which Christ has so firmly built his Church that "the gates of hell shall not prevail against it." The Divinity of Christ is the ground of the Christian's joy, and hope, and security;