

he was led to renounce his former infidelity, and to believe on the name of the only begotten Son of God, is the point for our present consideration.

Various opinions have been formed as to the reality of La Harpe's conversion. By his former associates, as might have been expected, he was esteemed mad: the change in his views was regarded as a convincing token of a weakened intellect. But he shewed no proof of feebleness of mind—quite the reverse. His conversion was doubtless the work of God's free grace, who sheweth mercy when, and where, and as he will. Like every true penitent, La Harpe sought to repair the injury he had done; he denounced his former works; he expressed unfeigned contrition for the past, he clung to his Saviour as his only hope; and we cannot doubt that he was plucked as a brand from the burning.

WHY IS CHRIST CALLED 'THE SON OF GOD'?

There are two ways in which men may seek the proper answer to this most important inquiry. Most persons would be inclined to answer according to the tenor of a creed or a system of divinity. Such a method commends itself, on account of its facility, since it requires no independent and laborious research, but simply the echoing of another's sentiments. This is, in fact, the way in which most theological questions are disposed of by the disciples of the various systems, which at present obtain. Yet there are some who, with praiseworthy independence and patience, would seek the proper answer immediately from the Scriptures of truth. Bacon has taught us that the only sure way to study philosophy, is to ask questions of nature; so the only sure way to study theology, is to ask questions of the

Bible. The Bereans of old appear to have pursued this method, "for they searched the Scriptures daily, whether those things were so." One that has attempted to follow their 'noble' example, by consulting the 'lively oracles' with reference to the above question, offers the following as the result of that consultation.

Our Lord Jesus Christ appears to be styled 'the Son of God' for the following different reasons:—

I. In consequence of his eternal filial relation to Deity. This seems to be the view which is stated at length, in the first chapter of the Epistle to the Hebrews. And the Apostle John teaches the same thing in his writings, especially in the first chapter of his Gospel, where he speaks of the word, that was in the beginning with God, under the name of 'the only begotten Son which is in the bosom of the Father.'

II. Because the Virgin Mary was impregnated by the power of the Highest. This accounts for the origin of the title, according to Luke i. 35, where the angel says to Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: *therefore* also that holy thing which shall be born of thee shall be called the Son of God. Here it is plain that the miraculous conception of our Lord is regarded as *constituting him the Son of God*. So also Adam is called (Luke iii. 38.) the son of God, on account of his miraculous origin, as having been fashioned by the divine hands and stamped with the divine image. See Gen. ii. 7.

III. In consequence of the resurrection from the dead. This is what the Apostle Paul teaches in Rom. i. 4, where he states that Christ was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. The term '*declared*' does not correctly convey the sense of the