

der we hear that the prayer thus uttered has for its burden His interest in, and love for poor weak failing children of men whom He has rescued from destruction and made fit companions for His heavenly and eternal kingdom.

Although the divine speaker is God manifest in flesh, He retains the position He has taken as a dependant man upon earth, yet He has power over all flesh and the communicator of eternal life, the characteristics of which are knowledge of the true God and of the Son One, and furthermore He asks to be glorified with the glory in which He was before the foundation of the world. How could there be any understanding of such a request apart from the inspired word which tells us He was in His own person both God and man, and while the human side of this incomprehensible union is at times more evidently manifested, as at Gethsemane and Calvary, yet the coalescence was perfect and indivisible, and in that union was the eternal God whose glory was from eternity, veiled indeed in time in human flesh,