

convey the impression that he is a mere man like yourself, and nothing more? Do they not, as plainly as language can express it, declare him to be God as well as man? Surely a mere man cannot, truthfully, or without being guilty of the most extravagant boasting and folly, speak of his own death as designed to attract to him the whole world. He cannot affirm that faith in him secures eternal life, and that he possesses all power in heaven and in earth. Can any creature, without being guilty of blasphemy, associate his own name in the formula of baptism with that of Jehovah upon terms of perfect equality, and promise to manifest his presence with his disciples every where and throughout all time? Then, think of a person like one of yourselves gravely proposing to enter eternity, and to prepare its mansions for countless multitudes who, by his power, are to be drawn from the east and the west, and the north and the south, and after he has done so to return at the end of the ages to gather them all home to himself in those mansions, there to gaze with adoring wonder upon his glory! All these prerogatives and honors, we hold, belong to God and not to man; and accordingly they are claimed by the God-man, Emmanuel; and they fully harmonize with the works which He wrought while upon earth. He healed the sick, cleansed the leper, cast out devils, ruled the tempest, raised the dead; and he said to the sceptical Jews, referring to the evidence of his own Divinity thus furnished: "Though