

the impression which some of its emphatic texts make upon them, find in it Orthodoxy. Only that kind of ingenious, special, discriminative, and—in candor, I must add—forced treatment which it receives from us Liberals, can make the Book teach anything but Orthodoxy.”<sup>1</sup>

One of the doctrines of Orthodoxy is that of the Divinity of Jesus Christ. Orthodoxy explains or accounts for the superhuman wisdom and power of Jesus, by acknowledging him to be God-incarnate. It expresses itself in the Apostles’ Creed: “He was conceived by the Holy Ghost, born of the Virgin Mary.” It regards it as impossible that He, in comparison with whom the wisest and best sages the centuries have ever produced, are nothing more than the planets in comparison with the sun; whose influence upon the world’s welfare has been increasing for eighteen hundred years, and is to-day more powerful than ever; whose teachings, regarded as a moral system, are the highest and best the world has ever seen; should so far depart from the standard He has Himself set up, as to advance claims which, if untrue, must convict Him of the boldest and basest hypocrisy and blasphemy.

It therefore accepts the explanation of Himself which He Himself gives, and which harmonizes with the testimony of prophets and apostles.

Jesus, with the full consciousness of pre-existence with God, “before the world was,”<sup>2</sup> says, “I came down from heaven;”<sup>3</sup> “I came out from the Father, and am come into the world;”<sup>4</sup> and when many of His disciples hesitated to believe His word, He said, “Doth this cause you to stumble? What then if ye should behold the Son of man ascending where He was before?”<sup>5</sup>

Here, then, in our endeavor to account for the Lord Jesus, we are at once met with the miracle of the incarnation. Jesus is a supernatural being, the God-man. “The Word was God. The same was in the beginning with God. . . . And the Word became flesh and dwelt among us (and we beheld His

<sup>1</sup> Address, delivered November 8, 1882.

<sup>2</sup> John xvii. 5.

<sup>3</sup> John vi. 38.

<sup>4</sup> John xvi. 28.

<sup>5</sup> John vi. 62.