

If, on the other hand, it is said, that He was the victim of unconscious deception, that although a deceiver He was Himself more deceived than all others, how fickle, arbitrary and unreliable the certainty of human goodness? What sure basis of rectitude does man possess? Was that life which not only equalled the highest standard of goodness that was thought possible, but also revealed virtues greater than any of those hitherto witnessed by the world, the expression of a heart awfully deluded? If so, may not all other brave, honest, pure and good lives be mistaken as to their aim and destiny? But is there any earnest-minded one prepared to accept so fearful a conclusion. Can those who believe that there is a God of infinite power, wisdom and goodness, entertain the thought, that He should have created beings with aspirations, hopes and longings that impel them to seek communion with the One Eternal Spirit; and yet, that there is no sure way of appeasing the Divine thirst of the soul; no certainty of communion with Him for whom it craves?

Above all, can we believe, that He whom the Apostle designates the brightness of the Father's glory and the express image of His person, whom follower and foe have united in considering the most god-like of our race, went farthest astray—that His life was an unparalleled failure?

Nay rather, do not the truths of the Gospel seem more reasonable than such monstrous belief?

And doubtless they possess a power to satisfy the Heaven-born aspirations of the heart—to relieve the soul oppressed with sin and guilt which no other doctrine affords. They disclose to a perishing world the only revelation of God's love, that can inspire the fallen with hope and confidence—that can lighten and remove the burden of the sin-laden—lead back the wandering—bring near the sep-

arated—calm the wounded and troubled breast and fill the penitent's heart with heavenly joy.

Let our concluding inquiry be; what think ye of Christ, the God-Man

Take away from the world the Saviour which the Gospel reveals, the God-Man, the only mediator between the Divine and the Human; and you remove the light of the Soul.

Let the celestial radiance of the Sun of Righteousness be withdrawn, and how awful and impenetrable the gloom, how terrible and overwhelming the darkness, that envelope the destiny of our race? how painfully mysterious, and so many how cruel and dire this life; and Oh! how appalling and terrific the darkness that shrouds the future?

Take away the Lord Jesus, and we know not but death and the grave and hell are forever victorious.

Deny His Divinity, and an awful and impassable gulf separates fallen, sinful man from the God of infinite holiness and justice. For, if Divine love and mercy have not bridged the fearful chasm, the sinner may shed rivers of tears; but he cannot thereby atone for evil done and guilt incurred; nor draw nigh to God believing that God will draw nigh to him. Nay more, genuine sorrow and true repentance are only possible, when there is the assurance that grief for wrong committed will avail—that satisfaction can be or has been rendered—and that the injured one offers forgiveness and desires reconciliation. And where, O where apart from the Lord Jesus can apostate man find any proof or pledge that there is still mercy, forgiveness and love for him in the Divine breast? Where, save in the blood of Eternal purity shed for the remission of sins, is there any cleansing, any healing power? What, but the arms of boundless might and unfailing compassion stretched out upon the cross, beseeching as it were our rebel race to return to God, can assure the wanderer that his cry for restoration