

but Thee, and there is none on earth that I desire besides Thee."

Let our second inquiry be: "What think ye of Christ the Son of God?"

The Scriptures assert His Divinity, and He Himself therein affirms His oneness with the Father.

In Isaiah ix. 6, it is written; "For unto us a child is born, unto us a Son is given, and the Government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The Angel who announced the conception of our Saviour to Mary, His Mother said: "and behold thou shalt conceive in thy womb and bring forth a Son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest.

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."

A great multitude of the Heavenly Host appeared on earth, heralding His birth in words fraught with bliss and life to a perishing world; "Glory to God in the Highest, on earth peace and goodwill toward men."

At this baptism the Heavens were opened unto Him, and the Spirit of God descended like a dove, and lighted upon Him, and His Father testified saying: 'This is my beloved Son, in whom I am well pleased,' a declaration which was repeated upon the Mount of Transfiguration.

When the Lord Jesus was dying upon the cross, then too did the Father proclaim to the world, by mighty signs and wonders that it was this only begotten and well beloved Son, who was enduring the shameful and agonizing death. The sun withdrew his light, the stars veiled their brightness, the fall of mid-night darkness obscured the noon-day radiance—the earth shook, the rocks were riven,

the graves were opened and resigned their long kept charge—the veil of the temple was rent in twain—the centurion and those with Him were compelled to exclaim truly, this was the Son of God!

The Son was conscious of His oneness with the Father.

"Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake. I came forth from the Father and am come into the world; again I leave the world and go to the Father.

O Father glorify Thou me with thine own self with the glory which I had with Thee, before the world was. Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are.

Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

His latest words were, "Father into thy hands I commend my Spirit."

Is there any escape from the belief that Jesus was very and eternal God which does not present insurmountable difficulties?

To admit the existence of Christ, and to extol his unequalled morality; and yet deny His Divinity is to entertain a belief founded upon irreconcilable ideas.

If Jesus Christ is not essentially God, then the meekest, tenderest, most compassionate, earnest, self-denying, self-sacrificing, the purest and best life that the world ever witnessed was a terrible delusion.

If conscious that His claims to Divinity were mere pretension, how tremendous the contradiction between His inner and outer life.

Will those who entertain such an awful belief regarding the Lord of Glory, explain how the greatest deceiver the world ever witnessed exhibited a life and maintained a character of unsullied purity and surpassing excellence.