

the Father has taught me I speak these things. And he that sent me is with me, he hath not left me alone; for I do always the things that are pleasing to him." (John viii., 28). And he expressed the same idea very closely on several other occasions.

When this thought is followed out, it would appear that the Divinity of Jesus is that measure of the Spirit of our Heavenly Father which he could receive in his soul, and in him the measure was very great, but the Divinity of Jesus was the same that is in every man who opens the window of his soul to Heavenly influence, to the "Light which lighteth every man coming into the world," (John i., 9); not Jesus alone, but *every man* in proportion to his nobility.

Out of this divine nature of Jesus, carrying out the thought and will of God, grew all that was lovely in his life. Hence came his humility while uttering the grandest thoughts; his loving kindness to all who came near him; hence his patience with those who cruelly treated him; hence, indeed, the Christian religion, with all its beauties and possibilities, with its positive enunciation of the golden rule, which is the death-knell of selfishness; with all its comfort to the broken-hearted, and its promise of a blissful immortality.

It is this way that Friends regard the Divinity of Jesus. As I understand it, Jesus was the founder of the Christian Church, and is now the head of the Church, militant and triumphant. We look to him as to a leader, a master. We regard him as one who lived a perfect life on earth, thereby furnishing an example to us, although he, himself, disclaimed the attribute of goodness, and pointed to a yet higher example. When one of the rulers addressed him as "Good Master," Jesus replied, "Why callest thou me good? none is good, save one, even God." (Luke xviii., 18). And also, "Ye therefore shall be perfect, even as your Heavenly Father is perfect" (Matt. v., 8).

It has been thought by some that to

those who believe as we do, the character of Jesus loses much of its charm and attractive personality, inasmuch as to us he is not an object of worship; a God who sacrificed himself for us and is ready now to take upon himself our sins and our burdens. The Divinity we Friends worship is the Heavenly Father, in which tender relation God was revealed to men through Jesus of Nazareth. Jesus is our Elder Brother and our Saviour in the sense that his teachings and the example of his beautiful and holy life may have such influence upon us that we may be saved from committing sin; Jesus is our Elder Brother, but God is our Father.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalms ciii., 30).

Could anything be more comforting than to believe that God looks upon us as his children; that as a father he provides for every need, watches over us with constant and tenderest care, wipes away every tear from the eyes of those who mourn; who is ever ready to answer our appeals for help when rightly offered, who is the Guide and Comforter of every worthy soul, through life, and when the final change approaches cheers and sustains the soul until it enters the glory on the other shore. Why need we seek other help when we may appeal directly to our Heavenly Father? This is the help that enabled Jesus to carry out his mission, and he taught us in the Lord's Prayer to appeal as he did, to "Our Father, which art in Heaven;" and no other help than this was known to Moses and the prophets. The love and inspiration of our Heavenly Father was all that Jesus needed to enable him to live his glorious life; surely then it is sufficient for us in our smaller measure.

Such in brief is our belief in the Divinity of Jesus—a belief which makes all men who aim to do right "Children of God, and if children, then heirs, heirs of God, and joint heirs with Christ." (Romans viii., 17).

OLIVER EDWARD JANNEY.

Baltimore, 2nd, 23, 1890.