

had broken the Sabbath, but said also that God was His Father, making Himself equal with God. In the humanitarian theory, Jesus must have allowed a false impression to rest upon the minds of the Jews, thus exposing Himself unnecessarily to the danger of being stoned.

Jesus received worship when He was on earth. We read in the Gospels, "And behold there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean." "And when they saw Him, they worshipped Him: but some doubted." The Apostles repudiated with horror the idea of receiving worship. When the men of Lystra were about to do sacrifice to Paul and Barnabas, the two apostles rent their clothes and ran in among the people crying out and saying Sirs, why do ye these things? When Cornelius fell down to worship Peter, the apostle took him up saying, Stand up: I myself also am a man. The claims which Jesus put forth—the terms in which He constantly spoke of Himself—the worship which He received from men are quite inconsistent with the theory that He was merely a perfect man.

IV. *It has been asserted by others that Jesus was the Son of God.*

This is the teaching of the whole Catholic Church, and is expressed in the language of the creed, "I believe in one Lord Jesus, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father; by Whom all things were made, who for us men and for our salvation came down from Heaven and was incarnate of the Holy Ghost of the Virgin Mary and was made man."

It would be impossible, in the space which now remains, to bring forward a tithe of the mass of evidence which supports the doctrine of the creed, as to the person of Jesus Christ. Let me refer to one line of argument however, which is quite unanswerable, and which may be employed without insisting upon the inspiration of the records, or the miraculous element in the life of Christ. It is that which is made use of by Young in "The Christ of History" and by Bushnell in "Nature and The Supernatural." These writers base their arguments for the Divinity of Christ upon the picture, which the Evangelists give us of His life. In this picture, the Evangelists delineate Christ's character.

The character thus delineated is absolutely faultless. Jesus is brought before us under the most diverse circumstances; but the im-