

on the supposition already made that he was sincere and ingenuous as a public teacher, is it at all likely—nay, is it not the most improbable of all improbabilities that he would have worshipped an impersonal God, under the name so dear to the human heart—to the created heart throughout the universe—of Father? And yet it is by this name he worshipped him now, and so it is by this name He always worships him. In the limits of this prayer He so speaks to God six times. Nor is this all. For in this act of worship He ascribes attributes virtually to God, that only belong to a person. O righteous Father, the world hath not known thee, but I have known thee. Holy Father keep through thine own name, those whom thou hast given me that they may be one as we are. And so is it elsewhere in the several Gospels. Even so Father for so it seemeth good in thy sight. Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. I have but to pray my Father and he would send me twelve legions of angels. Father forgive them for they know not what they do. The passages in which Jesus so speaks are not all cited, and the person who, after such a series of citations as this, can believe that Jesus worshipped an impersonal God, can believe any thing. No, Jesus was no pantheist: and how does this fact set aside and explode the belief—the faith—of the advanced thinkers of the days of Christ; for pantheism is older than christianity, and how ought it to stagger, if not silence altogether, the advanced thinkers, and teachers of our own days as well. Could not Christ study nature even as they? Could not He discover and admit the uniformity of nature even as they. Will they deny that Christ was every way as capable of ascertaining and unfolding the course of nature as they were, and yet when even He has occasion or takes occasion to speak of the nature of the world—of the system of things—of providence he uniformly makes the distinction, and insists on the distinction existing between nature and providence, and the God of nature and providence. It may be that the sun rises and

sets according to the laws of nature. It may be too that the former and the latter rain come in their season, according to the laws of nature. Aye, and it may be that the laws of light cradle the rainbow in vermillion, and bathe it in “dun”; and pencil with the most delicate colouring the tiniest flower which decks the earth. But Jesus did not ignore these laws. He admitted their existence and their power when he said God sends his rain on the just and unjust; God causes his sun to rise on the evil and on the good, and so down to the sparrow chirping by the wayside. God, Jesus tell us, feeds the sparrow. And down to the hair of the maiden, brilliant and wavy as the ocean ripple in the sunshine—or of the youth, bushy and black as a raven, or of the patriarch or matron whose grey hairs are their glory. Jesus tells us, and none but he ever did or ever could so tell, that even the hairs of our head are numbered.

JESUS NOT A BELIEVER IN FALSE GODS.

But these words tell us that Jesus Christ is not a pseudotheist. They tell us that he does not believe in false gods. He addresses God as the true God: This is life eternal, that they might know thee the only true God. In such a style of address it is assumed that there be false gods, or at any rate whether there be, in point of fact, false gods—and perhaps the accuracy of this statement may be questioned by a severely logical mind, for it will at once be answered that a false god is no god—it is assumed that there is a belief in the existence of false gods. Christ had no such belief. It was one of the objects which he set himself to accomplish to overthrow this belief in the mind of men, and to turn them from dumb idols to serve the living God; and to wait for His Son from heaven, even Jesus, who delivers from the wrath to come. He was aware of the prevalence of idolatry. He was aware of the origin of this prevalence. He knew that it was because men did not like to retain God in their knowledge that they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things, *a. i.* that they worshipped and served the creature