

me. And the *glory* which thou gavest me I have given them; that they may be *one, even as we are one; I in them, and thou in me*, that they may be made *perfect in one*."

The same great truth has been uttered in all ages by the church universal, in that prayer which Christ taught his disciples, the model and form of all true supplication: "Our Father who art in heaven — hallowed be thy name. *Thy kingdom come. Thy will be done on earth as it is done in heaven.*" This, then, is the key note of our Saviour's teaching.

True to this grand conception, which, as a conception, is original and perfect, like the sun shining by its own light, Jesus Christ went forth "to teach and to preach" amid the hills and the valleys, and in the cities and the villages of Judea. He addressed himself chiefly to the common people, in language of marvellous simplicity and force. He spoke to them respecting God and the soul, sin and holiness, life and death, duty and immortality, as man had never before spoken. And not only so, but he looked all he said, acted all he said; so that he himself was a living Word, an embodied, eternal Discourse.

So striking and authoritative was his teaching, and yet so simple and clear, that all were compelled to acknowledge its force. Attracting to himself a few childlike souls, mostly fishermen, who longed for the coming of the kingdom, of which they cherished only dim conceptions, he made known to them gradually the design of his mission, and the principles of his kingdom. The terms used are so familiar and translucent, and yet so perfect and full, that while, from our familiarity with them, they seem the merest commonplaces, they yet contain the grandest and