

it was done." And of this creation, there are two great divisions, the spiritual and immaterial on the one side; on the other the sensible and material. Whether the spiritual was first created, or whether, as some have thought, both were contemporary is not revealed, nor need we ask, it does not concern our argument. One thing we are told, that man was last created. On the one side, lay all the spiritual creation, the Angels and Archangels, the Cherubim and Seraphim, Powers and Thrones, and all the wide range of intelligent spiritual beings. On the other side lay all the world of matter, all that is within the region of sense. And at first these two were, so to speak separate, until God made man, touching with one side of his nature the material world, and with the other the spiritual. His body formed out of the dust of the earth, and then the breath of life breathed into his nostrils, so that man, (whose name signified red earth) became a living soul. And so in the person of man, these two natures, the material and spiritual, were united, he was the keystone which held all together; and so by man, the last created being, all creation was united.*

But something more is still needed. The creation, though itself united, is still apart from, unconnected with its Creator. And God's ineffable love towards His creation will not be satisfied, until by some means it shall be more closely connected with Himself. How shall that be done? The Incarnation is the answer to the question. The Eternal Word, dwelling from all eternity in the bosom of the Father, comes forth from that home, and in the womb of the Blessed Virgin is made man, so that two whole and perfect natures, that is

* So George Herbert says—

To this life things of sense
 Make their pretence;
 In th' other Angels have a right by birth:
 Man ties them both alone,
 And makes them one,
 With th' one hand touching Heaven, with th' other earth.