

God and man must be seen in company ; the union, secret and indestructible, must be exhibited at once in speech and in action.

For this reason, Christ lives as the incarnation or embodiment of God. The Son reveals the Father. The one is the measure and manifestation of the other. Through the Son, the Father communicates his life to the world. Thus God comes, as Christ comes. His reign is acted into the historic life of man — into the life of each Christian soul. So that now “the tabernacle of God is with men.” We dwell in him, he dwells in us. All are one, as God and Christ are one.

A religion, then, which stops short of God, and a true reign of heaven in the soul, has neither truth nor power. That only is real and divine which first brings God to man, and then brings man to God. Harmony, deep and eternal, is found only in the God-man, and the ineffable union thence secured between the soul of a believer and the Spirit of God — a result accomplished by a reconciling and regenerating power on the part of *Christ*, by a penitent and confiding faith on the part of the *Christian*. “God is in Christ, reconciling the world unto himself.”

How plain, then, the proposition, already hinted, that Christ presents himself to us as an infinite central power, from which flows a spiritual influence to redeem the lost and thus constitute a sacred organization, which may be the light and glory of the world !

All this is expressed by Christ in a few pregnant sentences, which he uttered in the form of supplication, just before his death. “That they all may be *one*, as *thou, Father, art in me, and I in thee*, that they also may be *one in us* ; that the world may believe that thou hast sent