

Trinity, who was "in the beginning with God, and was Himself God," took to Himself this our mortal flesh, assuming the nature of man, so as to unite the twofold nature of God and man in one person; that He was born into the world of the Blessed Virgin Mary; and growing up to man's estate, conversed among men, till by His death He wrought the salvation of mankind.

There are plants, my brethren, which live for many years without producing a single blossom,—their lot seems to be one of barren growth; generations of leaves bud forth, flourish and wither; new stalks and branches sprout from year to year;—still no indication is seen of those fairer ornaments which form the crown and glory of the vegetable world,—no flower no promise of fruit. At length the slow preparation of many years is brought to light; its flower appears: a few hours of transient beauty and honor repay past and tedious cultivation: and with the production of its long-matured growth, the destinies of the plant are closed, it withers to rise no more. Is it wonderful, then, that so many years of preparation should have been deemed necessary, before the earth opened and budded salvation, and "the flower rose from the root of Jesse" (Is. xi. 1); and that, not to close mankind's existence, but to open to it a brighter and endless era of happiness? It seemed necessary that the earth should earn the blessing that was to be bestowed. And how? Even as one that is poor, gains more compassionate relief by the helplessness of his destitution; even as the sick or wounded wins for himself more tender attention by the grievousness of his distemper, by the hideousness of his sores. And so it seemed