

offspring towards himself. In this way did the Lord seek to save those who were lost, and restore them to the heavenly household and communion.

Man was impotent to save himself. Neither by natural law, nor by law revealed, could he accomplish his own salvation. Sin had sapped the true life from his soul, and impaired its powers. Understanding, will, affections—all were damaged. Nothing but a fresh infusion of divine life could repair the damage, and save the world. And this must come from God. It must come of God's grace, or fatherly favor, and not of human claim, for no such claim existed. It is the free gift of Infinite Mercy, and came through Jesus. He was the divine Word incarnate, and the fullest expression of the life of God that ever appeared in flesh. "In him was life," saith St. John, "and the life was the light of men." "By his life we shall be saved," writes St. Paul. By the power of this life he came to quicken a world dead in trespasses and sins. As by following in the track of the first Adam all had fallen and died, so by looking unto Christ, the last Adam, all may rise and live.

His work was one of reconciliation, and he was himself the visible symbol of his work. Jesus was the grand symbol of reconciliation. God and man, hitherto apart, and at variance, are seen united in him. In him we see the divine flowing into the human, and the human, standing clear of sin, coalescing with the divine. Jesus was the Divine Man. He declares that he and the Father are one. The veil of separation is broken, and the Man of Nazareth and the infinite God are in intimate spiritual union. He calls on his disciples to join him in a like union, and through him to become one with God, as he was. His prayer to this effect thrilled through their hearts at his last earthly meeting with them in Jerusalem, and it has vibrated through the hearts of true believers everywhere, and in all ages since. "Holy Father," he prays, "keep through thine own name those whom thou hast given me, that they may be one, as we are. ....Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us: that the world may believe that thou hast sent 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 divine life is in him, not as in a shut cistern, but as