

self, as well as of the unutterable malice of sin. This no mortal mind could presume to undertake ; the sublimity of God's essence, and the depth of His wisdom are inaccessible to our finite intelligences. Let it suffice to know that the Incarnation was necessary in view of the indispensable atonement ; that Christ left the bosom of His eternal Father and humbly became man, in the womb of a virgin, to be a victim of expiation.

How He must have loved us to have come down into the midst of our misery, to have taken to Himself all our sorrows ! As a Child, but conscious, nevertheless, because He was God, He suffered and wept for us ; as a Youth, He experienced the sorrows of exile for us, the pinching of hunger, privation and toil ; as a Man, He felt the anguish of abandonment, the horrors of the cross, and, above all, the thanklessness of those whom He came to redeem. But he came as a victim of reparation, and as such He lived and died. When the great sacrifice was consummated on Calvary, the redemption was complete. But sin has not ceased to ravage human souls ; it still flaunts itself brazenly in the face of God ; and we are asked to continue with Christ the work of reparation, by doing what we can to apply the merits of the redemption to the souls of men.

One of the sad aspects of our relations with our God, is the little trouble we, who are His friends, take to enter into the motives of His passion and death. For this reason any reparation we make is only half-hearted and meaningless. It never comes home to us, as it should, that we were present in the Redeemer's mind during the Agony in the Garden, nor that we have also something to do in the way of atoning for sin. Alas, for the ingratitude of men ! Insults and injuries are hurled at our Best Friend, not merely by those who have renounced allegiance to Him, or who profess to hate Him, but by those very souls on whom He has showered down the treasures of His grace. It is this treatment that He receives from His friends that causes