

and above the "promise and potency" of matter. Much more is the life of grace beyond and above the natural capacity of powers of even the sublimest of God's creatures. To possess this life makes the possessor a created *image* of God, a sharer of His life, a partner in His nature. Therefore must its first origin be absolutely and entirely from God. It springs up in the soul of the baptised child, but is not educed from it. In the beginning the whole universe arose at God's command *de nihilo sui et subjecti*, out of nothing in every sense of the words. So is each human soul created in the body prepared for it; so too is the habit of grace created in the soul by the sacramental rite of baptism. And who can describe the effect of this exercise of omnipotence? •

It certainly is most real. It is a new birth, the beginning of a new life. It constitutes a new *status* in God's eyes, that is, in very truth. It introduces a higher end of life, a supernatural destiny, infinitely greater capacities of ultimate perfection and happiness. It involves the elevation of the powers and faculties of the soul, by the addition of supernatural habits of divine faith, hope and charity, of god-like prudence, justice, fortitude and temperance. And, as the efficient cause and seal of all these excellences, it includes the abiding presence of the Holy Ghost with His gifts. The subject in which these wonderful effects are accomplished is not only no contributor thereto, but, as the child of a race which, by the sin of its head and representative has become offensive to the divine Majesty, is positively unworthy of the favour. The merits of Christ outbalance this unworthiness; and the child of wrath, doomed to eternal exclusion from all share of the divine life, impotent to attain it or to merit its attainment, rises from the baptismal font a child of God, a coheir with Jesus Christ to the riches and happiness of God's own home. It is an incorporated member