

law, and to esteem the lightest word spoken by Him as more precious than gold; to think of Him as ordaining nothing in which He was not forever present, never moving in the sphere of form and ceremony, but in that of intense solemn reality. In short, to exalt Christ is to lower the man who is sent, in the greatness of the God who sends him; to magnify the thing done, rather than the earthly doer thereof.

On a former occasion I set before you the gracious work of the Holy Spirit on the Church at large, invigorating it with new life; bestowing on it both miraculous powers and spiritual graces; endowing the Sacraments with the gift of His Presence; and so making the one to become, when rightly received, the ordinary channel of our new Birth, and the other the means whereby we receive the Lord's Body and Blood: inspiring fallible men with the power to reveal new and Divine Truth; commissioning his servants to declare that Truth, and validly to perform spiritual functions. But beside this general gift to the Church at large, the Holy Ghost carries on in the hearts of the faithful a work leading to their personal sanctification and salvation. On this work I now desire chiefly to speak. And I wish you all to observe distinctly, that when I magnify the Sacrament which Christ appointed, I neither attribute to it a superstitious charm, nor wish to exalt it above the dignity which the inspired writer ascribes to it, much less would I deny the necessity of that continual life-long work of grace in the soul, of which the Sacrament is both the sign and the seal. Our Lord's illustration in the text is taken from the natural world. This is His continual habit, to dwell on, and to spiritualize what we call nature; but which is not a power apart from God, but God's own handiwork: for not only is the God of Nature also the God of grace, but his work in the one sphere is analogous to his work in the other. A very simple elementary truth, one would suppose, yet how much forgotten, misunderstood, misrepresented. How many false principles would have been avoided in ancient and modern times, if men had only believed (as Scripture teaches) that God works in grace as he works in nature, making allowance for the different subjects on which he works, and the different purposes He has in view. When God works in Nature He works on Matter: it has no power to resist his will; it forms such combinations as he directs, and is subject to such laws as he imposes. But when He works in Grace, He works on Mind, to which He has vouchsafed a likeness in immortal being and attributes to Himself: to which He has given a power denied to Matter — the power to reflect, to compare, to will, to love, to hate, nay to work with or to resist, for its own good, or its own undoing, Omnipotence itself. The destiny of Matter is made for it. The destiny of mind, the mind makes for itself; though whenever it works for good it must be aided and moulded by the plastic power of a higher, wiser, nobler mind. And yet some