

are two great
 the one side; on
 whether the spiritual
 we thought, both
 and we ask, it does
 are told, that man
 all the spiritual
 Cherubim and
 the wide range of
 side lay all the
 of sense. And
 until God made
 the material world,
 formed out of the
 life breathed into
 the red earth)
 of man, these
 united, he was
 so by man, the

creation, though
 with its Creator.
 tion will not be
 more closely con-
 ne? The Incar-
 Eternal Word,
 the Father, comes
 the Blessed Virgin
 natures, that is

other earth.

to say, the Godhead and Manhood, are joined together in one person never to be divided.

In the person of man, in the human nature, the spiritual and material were united, and then in the Person of the God-Man, the Creator and His Creation were united, and so the mystery of God's Will was made known, and "in the dispensation of the fulness of time, He gathered together in one *all things* in Christ, both which are in heaven and which are on earth, even in Him."—(*Eph. i. 9, 10.*) "For it pleased the Father, that in Him should all fulness dwell."—(*Col. i. 19.*) Therefore, by the Incarnation was effected the Redemption and Sanctification of the whole Creation, for remember that "the Creature was made subject to vanity," though it was subjected in hope.—(*Rom. viii. 20.*) Henceforth nothing is to be called common or unclean. S. Peter may "arise, slay and eat of all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air."—(*Acts x. 12, 13.*) Previous to the Incarnation, only a few animals, only some kinds of appointed materials could be offered to God or employed in His Service; after that great event, everything is sanctified. In all places the Father may be worshipped, and there is neither Jew nor Gentile, Barbarian, Scythian, bond nor free. This, then is the first principle which we deduce from the truth of the Incarnation. The whole creation, material as well as spiritual, has been brought into contact with the Divine nature—has been sanctified—is capable either of worshipping or of being employed in worship, and may claim this as its right. But there is a further principle of wide-spread application and directly bearing upon our subject, which springs immediately from the Incarnation, and which we must consider somewhat fully. It is this—that now the spiritual, nay more, the Divine acts outwardly and visibly in the region of sense. Let us illustrate, and indeed prove, this statement by