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But it is not your Saviour, "as the hidden Manna" (Apoc. ii. 17) of which you partake, that you have here to reverence and love; it is your Lord, your God, triumphant over death for you, yet shrouding from you His overpowering glory, to whom you have to pay your open and solemn homage;—not enshrined in His poor tabernacle, where, because unseen, He is often unhonored, but enthroned, as in Heaven, above His own altar, Lord of His own Sanctuary, centre of all surrounding splendor, challenging, with love, deep adoration. Around Him shall flame the hallowed tapers, by whose pure ray the Church symbolizes, however feebly, the bright spirits that shine around His heavenly throne. At His feet earth shall scatter its choicest flowers, as its grateful tribute to Him that bloomed so fair from Jesse's root. (Isai. xi. 1.) On all sides shall be arrayed whatever of richness and splendor our poverty can collect, to adorn the chosen abode of Him, who hath said: "the silver is mine and the gold is mine" (Aggeus, ii. 9), and does not disdain any manifestation of our reverence. Hasten then, dearly beloved, to bring whatever may be necessary to enrich the solemnity of that happy day, when your Lord, in His kingly progress, shall visit your own temple, saying, "I will fill *this* house with glory" (Ib. 8), and, whether it be splendid or lowly, shall there abide in special state. Give proof to all that come there to visit Him, that you prize, you cherish, you love this privilege which He bestows; and that, like Solomon and the people of Israel, you have "gladly offered all these things" (1 Paral. xxix. 17) which are requisite to its becoming, and even splendid, enjoy-