

Master of all things. The stable is not His. It is lent to Him as an alms. He lives with His Mother on the offerings of the shepherds and the Magi. Later, in the Eucharist, He will ask of Man a shelter, the matter of His Sacrament, a vestment for His priest, furniture for His altar. See how Bethlehem proclaims to us the Eucharist.

There, too, we find the inauguration of Eucharistic worship in its principal exercise, that of adoration.

Mary is the first adoratrix of the Incarnate Word, and Joseph, His first adorer. They believe firmly ; their faith is their strength, their virtue. "*Beata es, Maria, quæ credidisti* — Blessed art thou, O Mary, who hast believed !" It is the adoration of virtue.

The shepherds and the Magi adore in union with Mary and Joseph.

Mary gives herself up entirely to the service of her Son. She is all attention in His service, foreseeing His least desires in order to satisfy them. The shepherds offer their simple and rustic gifts ; the Magi, their magnificent ones. Theirs is the adoration of homage.

The Eucharist, also, will be the rendez-vous of all conditions, the centre of the Catholic world. They, too, will render to It the double worship of adoration : interior adoration of faith and love, and exterior adoration by the magnificence of the gifts, the churches, the thrones on which will appear the Eucharistic God.

The birth of Our Lord suggests to me another thought. The angels announce the Saviour to the shepherds by these words : "*Hodie natus es vobis Salvator*" — To-day is born to you a Saviour" What does that mean ? A new world begins. The work of Adam is about to be overturned and supplanted by one of divine restoration. There are two Adams, each the father of a great people. The first Adam, terrestrial, the father of the degenerate world, *de terra terrenus* ; and the second Adam, the Father of the regenerated world, *de cælo celestis*. Now, the second came to restore all that the first had destroyed. Ah, well ! remark that this restoration is strictly accomplished here below only by the Eucharist.

The capital point of Adam's fault, like the main feature in the diabolical temptation, is comprised in these