

sible, but which has been realized, — namely, the giving of the Perpetual Presence of Jesus in the Eucharist, and the procuring of the unfailing attendance of adorers all day long and all night as well."

It would be impossible to estimate by any human standard the work, so clearly providential and Heaven-inspired, that has been already accomplished by this herald of the Most High, or indeed the other works which he initiated. Few things in ecclesiastical history are more remarkable than the wonderful outburst of Eucharistic devotion that, during the closing years of the last century and the opening decade of the new, has swept as a wave from continent to continent. Not of course, that devotion to the Blessed Sacrament had ever waned and died. It was ever, and must be ever, the central point, the cardinal principle of the religion of Christ. It is the sacred vestal fire that has been kept alive through the ages, in the fire of persecution, in the chill of indifference, or in the obscurity of ignorance. It has given to the Church its martyrs, virgins, its confessors. It alone has made possible the realization of that one immortal promise linking God with man, "Behold, I am with you all days even to the consummation of the world"; and it has shone round the Church of God as a glorious aureola, marking her out from all spurious imitations, all heretical claimants, to wear the garment of the Bride.

But with Father Eymard sprang into being a concentration of energy in the direction of the Holy Eucharist, — one of those providential movements that are adapted to each particular epoch of ecclesiastical history, and are so clearly Heaven-directed as to afford in themselves a proof of the truths of revelation. The "good day-laborer of Jesus Christ" was prepared and strengthened for his sublime vocation by an apparition of Mary Immaculate, who approved of his purpose, saying that all other mysteries of her Son's life were commemorated by a religious Order, but that the Blessed Sacrament alone had none. The future apostle was, moreover, presented by that Mother to the Lord of the Tabernacle Himself, who accepted Pierre Julien's consecration. Thenceforth the young levite, all on fire with the sacred flame of his ideal, gave himself up entirely to the service of the Eucharist.