

her under apostolic guidance, for the framing of her ritual. But rather would we say that the same divine instinct guided both: and taught angels in Heaven, and saints on earth, to adore and to love with the same outward expression. And so the whole forms but one Church, and one worship. There is one altar in both, beneath which the slain for Christ rest, and on which the same Victim-Lamb reposes; one censer from which prayer rises fragrant, from minister's to angel's hand; one bench of venerable elders, that sit or fall prostrate in rich array around; one choir, one song, one voice, one heart, one life.

In one only respect would these services appear to differ: that theirs is perpetual, uninterrupted, unceasing; that the thrice-repeated "Holy" echoes ever through those golden vaults, while we, only at brief and distant periods, can unite in formal worship. But even here the Spouse of Christ on earth would not be outdone; and wishful to rival the very deathless and sleepless watchfulness of those eyes, that sparkle all over the Cherubim round the Throne of God (Apoc. iv. 6), she has instituted at different periods modes of imitating the unfailing worship of Heaven. In early ages she taught her religious in desert and in monastery, to divide themselves into choirs, that day and night kept up the praises of God in uninterrupted psalmody; and in our days (O happy and heavenly thought!) she has instituted this perpetual adoration of the Blessed Eucharist, of Him whom in Heaven they so worship, with us present as truly as with them. This it is, dearly beloved, that we are going to introduce among you.