

Heaven. We gave to it not only the spirits of the just made perfect, in the glorious choir of saints who fill the seats of fallen angels, but, in anticipation of the resurrection, one precious instalment of humanity glorified, in Her the spotless, who rules in the very body, over the hosts of angels, as their queen. But even higher this our flesh has penetrated, yea into the very sanctuary of God's light inaccessible. For in the very midst and centre of that dazzling radiance, towards which blissful spirits bend gazing and adoring, is to be seen the gentle "likeness of the Son of Man" (Apoc. i. 13) in all things resembling us. And in return, heaven has bestowed on earth, not merely communion between us, and its happy citizens, but the permanent dwelling of God among us, who, under the name of the Emanuel, or, "God with us," lives ever in the midst of His Church, to be the direct object of our adoration and love.

And so it comes, dearly beloved, that Heaven worships now the nature of man indivisibly united with the Godhead, and Earth adores the Deity, joined inseparably to our humanity, in the Person of the incarnate Word. Hence is our worship and theirs but one; one in object, one in value, one in sentiment, one, if possible, in form. For so identical throughout this communion of saints, is the essence of divine worship, that the very mode of its performance necessarily becomes similar, not to say one. So that in reading the glorious visions of Heaven's sanctuary, thrown open to St. John, it becomes difficult to determine, whether he there beheld counterparts to what the Church had already instituted upon earth, or types which served