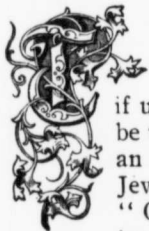


kept for the great occasion, and which had clothed her with a marriage garment, when the Bridegroom came. He saw the aged face, supernaturalized by the fervor of her adoration, and the quavering voice, raised in the hymn of praise, or murmuring ; " How beautiful is the festival of God."

EUGHARISTIC STUDIES.

THE HOST OF THE TABERNACLE.



HE Ancients even those who lived in the midst of Paganism considered it an honour to dispense hospitality. saying, who knows, if under a human form it may not sometimes be the Divinity Itself we entertain. What was an honour for the Pagans, was a duty for the Jews. In the book of Deuteronomy we read : " God loves the stranger, and gives him food to eat and clothes to wear ; let us then also do likewise ; moreover were we not strangers ourselves in Egypt and did we not experience and endure the manifold trials of that sad state." Isaiah holds the same language : " Share your bread with the hungry, harbour the poor and the wanderer ; when you see a man naked, cover him and dispise not your flesh."

With how much more reason must not this language have been that of the Divine Master who assures us that He will receive in His kingdom those who shall have exercised hospitality ; " I was hungry and you fed Me, I was thirsty and you gave Me to drink, I was without shelter and you took Me in."

Jesus must naturally have felt so much more pity and tenderness for strangers and travellers since, He Himself was a traveller on earth and asked for hospitality from door to door. Does not the Gospel tell us, that He sought admittance to the hotels of Bethlehem, that He was rudely refused and finally obliged to take shelter in a poor stable. When a certain Scribe enamoured of His doctrine,