

who have been restored by the easter communion, to take part in the joys of Heaven and in the perpetual wedding of the divine Lamb ; it refers to the paschal Lamb, to his protecting Blood and to the liberation of the Hebrews from the bondage of Egypt.

The hymn begins in this strain :

At the royal banquet of the Lamb, clothed with white robes, after crossing the Red Sea, let us sing to Christ our Prince.

His divine charity gives us his blood to drink, his love makes him our victim.

Be, Jesus, for ever our paschal joy, keep from the cruel death of sin those whom thou hast redeemed unto life.

Behold the Lamb of God !

### III.

Behold the Lamb of God !

He is yet at Bethlehem the Lamb of the Immaculate Sheep, the Divine Lamb placed upon the straw in the stable, eighteen hundred years ago.

Catholic churches are, each one, a Bethlehem—*House of Bread*—where the Son of the Eternal hides himself under the most humble appearances. It is always Christmas wherever there is an Eucharistic Tabernacle, a consecrated Host. It is true that the Divine Lamb is more hidden from our eyes under the humble species of bread than He was in the crib under the vestments of humanity . . . But, as long ago in Judea, the angels and the star still manifest His august Presence to the rich and to the poor : “Glory to God ! . . . Peace to men of good will !” for : “Behold the Lamb of God !” sings the priest, each morning, at the holy altar, whilst the lamp—sweet star of the Eucharist—says in its own mystic language :

*Venite adoremus !*

O “Lamb of God, who takest away the sins of the world, have mercy on us.”

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