

in sense that they cannot realise that there is a higher order of divine facts and of supernatural operations more permanent, more immutable, more unerring, of which Jesus in the Blessed Sacrament is the creating and sustaining centre.'

To see the effect of this operation of our Lord's continued presence upon earth, we have only to look back and look around us. In all the changes of the world, we shall find this to be the sustaining power of one side and its irresistible force. Nor is this a mere fanciful agent to be appreciated by metaphysicians only or by pietists. 'It underlies everything, and is as distinct as Christianity itself. "By Him all things can exist." For there are faculties of appreciation rising in degree — viz., sense, reason, and faith — each having its sphere. Sense, unless misdirected is infallible in its reports. Reason elevates and corrects sense. But faith is above both, and is expressive and infallible. Thus the few who saw our Lord by sense believed Him to be "the carpenter whose mother and sisters we know." Sense carried them no further. Nicodemus, by reason, knew him to be "a teacher sent from God, for no man could do the miracles he did, except God were with him." This was a dictate of reason. But Peter knew him by faith.

'The working of this wonderful force is to be traced back to the beginning of Christianity. There is "a perfect chain of these divine truths. His omnipotence has called into existence two creations — the old and the new, and He is always *in contact* with His works." From this contact arise five divine facts: the Creation, Incarnation, Holy Eucharist, Mystical Body, and Resurrection. This chain of divine truths the Blessed Sacrament unites as by a clasp.'

This public Presence and power of our Lord is recognised to work in the most striking way; though agnostics, atheists, *e tutti quanti*, struggle hard to ignore it, it seems to be the whole Christian life, and this can be forcibly realised by striving for a moment to imagine it withdrawn, or as having never been given. But here imagination fails us; for it is of the essence of the whole scheme of life. We might as well strive to conceive of man with four senses only, or without the notions of time