

tears, and complete abandonment of self, the trial is over.

"Three Bishops were judges of the question: the Bishop of Tripoli, and the Bishop of Carcassone, Mgr de la Bouillerie, were to examine it from a religious and personal point of view; and Mgr., the Archbishop of Paris, gave the final decision." Père Eymard exposed his reasons humbly and sincerely. . . . Everything appeared to be opposed to this desire of his heart, and he had already made the sacrifice of it. . . . when, to his intense surprise, he heard from the lips of the three venerable prelates these thrice-blessed words:

"The will of God for the foundation of the Society of the Blessed Sacrament of the Altar has been most clearly revealed. Our Lord has Himself solved the difficulty. Henceforth, unhesitatingly give yourself to this work alone." Mgr de Sibour, of happy memory, cordially blessed the first two members, and said to them: "From this day you shall be my children."

This was the hour chosen by God. Père Eymard and his companion left the archiepiscopal palace filled with joy and gratitude, and hurried to Saint Sulpice. There, by the hands of the Blessed Virgin, Queen of the Cenacle they consecrated themselves wholly to the service of Jesus in His Sacrament of Love.

Duc in altum! Launch out into the deep! Our Lord Himself had pronounced these words by the lips of authority. And so, Père Eymard went on in the strength of God, deterred by no obstacle. And sacrifices? He felt himself powerfully attracted to them. "Were I a saint, I would ask God to annihilate me entirely, that His glory alone should shine forth, His grace alone be magnified."

Self-annihilation—henceforth this will be the end of his prayers and uninterrupted efforts.

If we would follow him up to understand his life and teaching, this is the cue that will guide us. It was under the influence of his own nothingness that he acted while establishing the mighty kingdom of Jesus Christ, for he