

ness is the very word which theology sets apart to express the effect of that mystery on the soul; and we look for it so naturally in communion that we are disappointed when our own unworthiness has hindered its delightful plenitude. If we picture to ourselves our Lord abiding week after week in the dishonourable tabernacle of some lonely unfrequented Church, or in the rude hands of an insolent heretical multitude, we shall see that the patience of the garden, the prætorium and the way of the Cross, has so charmed the Heart of Jesus Glorified, that He has continued to make it a part of this new artifice of love, His sacramental life. As to His humility, He has united in the Blessed Sacrament all His preceding humiliations, with circumstances of abasement peculiar to itself, and in themselves so tremendous that they have sometimes been a stumbling-block to the proud intellect of man. Yet, notwithstanding all His silence and hiddenness, He is so attractive in the Blessed Sacrament, that it is difficult to account for it upon any natural principles. Nothing draws the faithful to churches, feasts, functions, and services, so surely as this most venerable Sacrament. He said while He was on earth, referring to His Crucifixion, when I am lifted up, I will draw all men unto Me. This is especially true of Him now in the Blessed Sacrament when He is raised on His throne for Exposition or Benediction. And think of Him in His life of glory, worshipped in celestial amazement by the hierarchies of spirits and souls, and then think of Him in the little pyx, why He is there, and how, and under what laws of mysterious abjection, and what must the Blessed Sacrament seem but the very crown of all His inexhaustible unselfishness. In a word the character of the Blessed Sacrament, as the Blessed Sacrament, is precisely the same with the character of the Teacher of Judea and Sufferer of Jerusalem,—silent, hidden, sweet, patient, humble, attractive, and unselfish.

FABER.