

and chosen for herself a resting-place on the cold, dark side of her very limited world. How can she then see any but our 'lesser lights,' and what wonder if they appear to her but 'wandering stars?' Or if they too frequently shoot across her path as meteors, whichever she follows, she imagines it must be to her destruction? But if she would only 'turn and repent,' and look with an eagle gaze once more towards her Day Star, how quickly would the mist which now clouds her vision be removed, and how clearly would she see the harmony of our magnificent arrangement! How immediately would every, even the most minute, body fall into its own place, and its necessity for the completion of the one grand whole be made manifest to her cleared judgment!

Oh, England, England, if thou couldst but learn, even thou, at least, in this thy day, the things which belong unto thy peace! Thou over whom thy Redeemer has wept these three hundred years, because thou hast hidden Him from thine eyes!

Thou who hast so many children who love their Saviour with enthusiastic love, why hide Him from them in the dearest invention of his love for them? Show him once again to them, dwelling night and day among them, as they used to possess him. Show Him once again daily descending upon the same altars, upon which He had for centuries descended for your former children; for England's sons and daughters—before they cast away their mercies. Show Him once again reposing on those altars, awaiting daily their answer to his gracious question—"What will ye that I should do unto you?" Show Him once again ascending from those altars, in sacrifice for the attaining of the request made in that answer. Affectionate England, warm-hearted England, how eagerly would your children embrace such a faith! And once embraced, how sweetly would ye find its exact suitability to your inmost feelings! How dearly would ye cherish reality in exchange for imaginings! How calmly and fervently would your loving hearts rest upon the great object of your search, now found and brought home to you for ever!

All the books that have been ever written, and all the sermons that have been ever preached, to set aside this great Article of Faith; to all and each, the Roman Catholic has an answer in one short text—"God is Love."

It is of necessity that love must have an object. Man was created to be this object—wonder of wonders—to be this object to God. Love must have a return from the object loved, and to provoke this return, every thing in creation of beautiful and good was given to man. But he was ungrateful, and fell. A greater scheme of love than creation, then met his disobedient heart—the scheme of Redemption. To this his attention was to be kept

alive by a system of daily duties, all reminding him of the one great plan formed for bringing him home to God. The most important of these was sacrifice. From the beginning we read of Cain's sacrifice. It was never lost sight of, that our redemption must be purchased by sacrifice. Man's memory must be constantly exercised thereon. Next in importance was the attention he must give to the special presence of God in the Holy of Holies, under the law of Moses, God's delight in dwelling with the sons of men being thus shown to them, and also prefiguring his dwelling among them in a more special manner under the law of grace. Frail, forgetful man would soon have forgotten the promised Saviour, had not every invention been used to keep Him in remembrance. And as he would have forgotten the Saviour who was yet to come, had He not been brought constantly before him in the daily sacrifice and ceaseless ceremonies of the old law; so would he now be forgotten, or but coldly loved, had he not arranged a plan to preserve Himself and His precious dying for us daily before us. Christ knew that his having lived three and thirty years on the same earth with us, and in the same human nature, and dying in that nature, would be but darkly and coldly thought of, as years passed on; He, therefore—matchless invention of love—contrived a means by which to live on to the end of time among his faithful ones, in the same divine and human nature, veiling both from the eye of sense, by the same almighty will, as he had veiled his Godhead, while living on earth as a poor carpenter's son. Read your Bible, and study the ancient ceremonies and sacrifices of the Jews, and then remember, that all that they were used for (viz., to prefigure the Messiah, yet to come), is comprehended to the Roman Catholic, in the sacred service of the Mass, in memorial and renewal of His having been. I will try to explain every thing as clearly as I can, but you will not comprehend its vastness and depth all at once; for it is difficult, very difficult, to any one to understand and feel its sacred meaning, who has not been trained, as Roman Catholics are trained, from their earliest infancy.

"Will God in very deed dwell with men?" Solomon exclaimed when he had prepared the Temple. And if the condescending of the Almighty to "come down" and be "contained" in that earthly house, overwhelmed the wisest of men, so as almost to raise a righteous doubt in his mind, whether he were correct in believing so stupendous a mystery, may we not forbear, before we condemn our Protestant countrymen, who have been educated to cast aside this grand article of faith, if they cannot see all at once the truth and grandeur of Jesus, dwelling body and soul in his Divinity and in his Humanity among us, veiled