

The Holy Sacrifice Of The Mass Part IV

How Christ Said The First Mass

Fr. James L. Meagher, D.D. 1906

The Arc Hidden On Mount Nebo

"The ark, with the cup of manna(Exod. xvi. 33), the flask of oil for anointing priests and kings, Aaron's rod, with its almonds and buds, and the box the Philistines sent as a gift to the God of Israel with the gold vessels were not in the Holy of Holies."(Deut. xxviii.; II Par. 35)

Under Solomon Israel broke the covenant their fathers made with God agreeing to adore him alone, and worshiped the idols of King Solomon's wives on the Mount of Offense, where he built temples to them. In the time of the prophets they worshiped idols in the very Temple of Jehovah(Ezechiel vi). God directed the prophet Jeremy, and he took the ark of the covenant with its great winged cherubim, the mercy-seat of God, and hid them in a cave on Mount Nebo, where Moses died and was buried. They could not find the place and there they still rest, and will remain till Israel returns to the Messiah their fathers killed(II Machabees ii) when they shouted, "Crucify Him." The magnificent Temple Herod spent forty-six years building, was not entirely finished when Christ adored His Eternal Father within its holy Courts. Its Holy of Holies was empty. The Shekina dwelled not in it. The nation had fallen from the supernatural state of grace of the days of Moses and the prophets. Scribes, Pharisees, Rabbis and infidel Sadducee priesthood had deceived them. But they lived in hope of the Messiah foretold to visit this Temple.(Malach. iii 1)

"When the ark was taken away there was a stone from the time of the first prophets, Shethia "Foundation", three fingers high above the ground. Thereupon he placed the censer. Going out, he took the blood from the one who stirred it, went back and stopped, where he had stopped in the Holy of Holies, and sprinkled from his position once upward and seven times downward(Levit. xvi. 14), holding the palm open, counting one, and one, downwards, one and two, one and three, one and four, one and five, one and six, one and seven.

The Blood Of Sprinkling

"Bowling deeply he departed backward, and placed the basin on the gold stand in the Temple. They brought him the he-goat. When he was killed, he received its blood in a basin, he went to the former place, stopping where he stopped, and sprinkled once upwards and seven times downwards, holding his palm open counting one, one and two, etc. He came out, and placed the basin on the second stand in the Temple. He took up the bull's blood, and put down the he-goat's blood. He sprinkled the blood thereof at the veil, which was opposite to the ark outside, once upwards and seven times down, thus counting he lifted the blood-filled basin of the he-goat, and put down that of the bull's blood, he sprinkled it on the veil opposite the ark outside, once upward and seven times downward. He emptied the bull's blood into the he-goat's blood, mixing them and transferred the contents into the empty basin."(Yomah, ix. 76, 77, 79, 81)

In mystic meaning the one sprinkling downward foretold the Son of God in His one Personality, coming down from heaven and made man, the seven sprinklings showed Him filled with the seven gifts of the Holy Spirit(Isaias ii. 1, 2, 3) pouring out His blood on the earth and showing it to His Eternal Father in the supernal sanctuary of heaven. Mixing the blood of bull and goat typified His double nature in the one Person of the divine Son, God and man united. The ark mentioned was the ark called "the Aaron," wherein the Scrolls of the Law were kept in the Temple as in the synagogue. The blood was sprinkled toward the ark, foretelling that the synagogue would later kill Christ.

"When he sprinkled toward the veil, he sprinkled not upon it, but opposite to it, so the blood fell on the ground. R. Eliezer ben Jose said. "I have seen the veil in Rome with the marks of the blood of the bull and goat of the Day of Atonement. Then he went into the Holies through which he had passed each time he entered the Holy of Holies.

"He then went out to the altar, which is before the Lord, which is the golden altar, and began to clean it downward. Whence does he begin? From the north-eastern corner or horn to the northwestern, southwestern, southeastern, where he begins to clean the outer altar, at that spot, he finishes cleaning the inner.

Everywhere he sprinkled from below upward, except at the spot where he stood, thereat he sprinkled from above downward.

"He sprinkled on the clean place of the altar, where the gold was to be seen, seven times; what remained of the blood he poured out at the western base of the outer altar, and what remained of the blood of the outer altar, he poured at the southern base. Both kinds of blood mingled in the trench, and flowed out into the brook Cedron.

"It holds true of all the rites of the Day of Atonement, whose order is prescribed by the Bible, and stated in the above Mishnas, that if they are performed in the wrong order, one has done nothing, but of the ceremonies performed in white garments outside, that is the lots, emptying the remaining blood, or confessions, it is true, if he has done them out of order they are valid. ' And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once a year.'(Levit. xvi. 34; Yomah, iv. 82-84)

The Rites Of The Scapegoat

"Both he-goats for the Day of Atonement shall be equal in color, size and price, and both bought at the same time. If one die before the lots are drawn another is bought to make up the pair, if after the lots one die, another pair is bought, and the lots drawn again, the one belonging to the first pair is allowed to graze till it gets a blemish, when it is sold, and the money becomes a gift offering, for an animal designed to atone for the congregation is not put to death."(Yomah, vi. 87)

The two goats now stand before the altar in the sight of that vast congregation of Hebrews from all the nations. The high priest comes to the scapegoat, spreads out his hands over his head between the horns, and confesses his sins and the sins of all the people, using the words we have given over the bullock, closing with : "For on that day shall he make an atonement for you so that ye may be clean from all your sins before Jehovah."(Yomah, vi. 9)

"And the priests and people who stood in the forecourts hearing the name of God, that is, Jehovah, issuing from the mouth of the high priest, used to kneel,

prostrate themselves, fall on their faces and say: "Blessed be the name of His Kingdom's glory forever."

"They delivered the scapegoat to the pagan man who was to be his conductor. All were fit to perform this function. But the Israelites were not permitted to do it. An elevated walk had been constructed for the he-goat, for the Babylonian and Alexandrian Jews used to pull him by the hair saying: "Take the sins. Take and go."(Yomah xii. 94)

The Scapegoat The Type Of Christ

There stood the scapegoat on the high platform with the sins of Israel on him foretelling Christ delivered up to pagan Pilate when Jesus stood on the high platform of the Pretorium, the real Scape-Goat delivered up to death by the Temple priests with the sins of mankind on him when they cried: "Crucify him."

"Even if the conductor becomes unclean he may enter the Temple and take the goat," to foretell that Pilate was not as guilty of the death of Christ as the members of the supreme court who sentenced the Saviour to the cross.

"With shouts and imprecations, the vast crowds followed the goat led by his pagan conductor through the Shushan Gate, across the arched bridge built over the Cedron by the high priest." That was the very bridge they led Christ across the night of his arrest. Later the multitude followed Him down the Via Dolorosa, out the gate, and up the little hill of Calvary that fatal Friday of the crucifixion.

"Some of the prominent men of Jerusalem used to accompany the goat as far as the first booth of the ten supplied with refreshments for the conductor. There were ten booths between Jerusalem and Tsuk, "the rock," of its destination, a distance of ninety Ris (twelve miles). At each booth they said to the conductor: "Here is food and here is water." And the persons of the booth accompanied him from booth to booth, excepting the last of them, for the rock was not reached by them, but they stood at a distance looking on what he, the conductor, did with the goat."

The Jews did not nail Christ to the cross, but stood by looking on while the Romans crucified Him. The conductor foretold Pilate and the Roman soldiers, while the multitudes looking on from a distance at the goat prophesied the leading Jews, high priest and Levites, around Calvary, not allowed to enter Roman ranks while the Son of God was sacrificed.

"The conductor divided the crimson wool tied between his horns" for they divided the purple garments worn by the Lord among them. "The half he tied to the rock, and the second half between the goat's horns," as David foretold of Christ: "They parted my garments amongst them."(Psalm xxi. 19)

Death Of The Scapegoat

"He pushed him down backward. He went rolling and falling down, he did not reach halfway down the mountain, before he became separated limb from limb."(Yomah, vi. 92)

Bloody, torn, mangled, smashed on the rocks far below, lay the sinless victim with the sins of Israel on him, a striking image of the bloody body of the dead Christ with the sins of all mankind on Him.

"The conductor returned to the last booth, under which he sat till dark," image of Pilate in his palace, after his death sentence on the Christ had been put in execution. Before the death of Christ, each year the scarlet cloth on the rock and in the Temple after the death of the goat became white, and swift runners ran back to the city to tell the joyful news to the people. But after the crucifixion it changed no more. Jewish writers try many ways to explain the reason.

Formerly the tongue of crimson wool used to be tied to the door of the porch of the Temple outside, so all could see it. When it became white, all rejoiced.

When it did not become white, all became out of spirits and ashamed. Then it was changed so that it was tied to the door of the porch inside. They used to look at it even then. It was then re-formed that half should be tied to the rock, another half to the horns. They had another sign. A tongue of wool used to be tied to the gate of the Temple, and as the goat reached the desert, the wool by a miracle became white, as it is said: "If your sins be as scarlet they shall be

made white as snow, and if they be red as crimson they shall be white as wool.”(Isaias i. 18; Yomah, vi. 95-97)

When runners brought the news to the Temple that the goat was killed, they began the morning services, the image of a pontifical High Mass. The high priest vests in his magnificent vestments. His Sagan, as assistant priest stands at his right, the twelve priests, images of the twelve sons of Jacob, fathers of the twelve Hebrew tribes, range, six on either side of the pontiff, as during the ceremonies morning and afternoon each day. This was the number of assistant priests in all Temple ceremonies, and this was the reason Christ chose apostles to the number of twelve.

Five hundred vested priests and as many Levites took part in the services. First the priest chosen by "lot," assisted by two priests, like the deacon and subdeacon of the High Mass, entered the Holies and incensed the gold altar, as now we incense the altar at the beginning of Mass. Then the lamb is sacrificed, his blood thrown on the horns of the altar in the form of a cross, and his flesh placed to burn on the everlasting fire burning on the great sacrificial altar.

Similarity Of The Service And The High Mass

Before the porch of the Holies was an ornamental ark called the "Aaron," in which reposed the five first books of the Old Testament. With the ceremonial we will give when we describe the synagogue, the holy Scrolls are taken out mid prayer, chant and anthem.

"The high priest came to read. If he desired to read dressed in linen or white byssus vestments, he did so, otherwise he read in a white stole of his own. The Hazzan, "servant" or attendant, of the congregation takes the Scrolls of the Law from the ark and presents them to the president of the congregation, he gives them to the Sagan, and the latter presents them to the high priest."(Yomah, ch. xii. 98)

This ceremony, modified but little, is seen when the Gospel is sung at a High Mass. But when the bishop pontificates it is carefully followed. The altar boy or one of the clergy hands the Missal to the subdeacon, who reads from it the

Epistle, after which he gives it to the deacon, who lays it on the altar, as the scrolls were in the ark, and kneels in prayer. He takes it, and kneeling presents it to the celebrant, who blesses him. The book is carried by the deacon, the clergy going before him till they come to the place where the Gospel is sung.

The Jews in their synagogues of our day carry the Scrolls of the Law with the same ceremonies.

"The high priest rises and receives the Scrolls standing. He reads the section. (The celebrant at a high Mass, standing at the altar, touches the Mass-book in the hands of the kneeling deacon.) "After the death of the two sons of Aaron, when they were slain for offering strange fire, etc.(Levit. xvi), and the section: 'Upon the tenth day of this seventh month shall be the Day of Atonement,' etc.(Levit. xvi. 29-32) Then he rolls the Scrolls together, and keeps them on his knees and says: 'More than what I have read to you is written here.'

The Eight Blessings

"The section "Upon the tenth," etc., he reads by heart, and pronounces over it the eight blessings, namely over the Law, over the service, over the thanksgivings, the atonement of iniquity, the Temple by itself, Israel by themselves, Jerusalem by itself, the priests by themselves and the rest of the prayers. He who sees the high priest reading does not witness the burning of the bullock and the he-goat, not because it was not allowed, but because a great distance intervened, and both were done at the same time."

The Temple with its great cloisters, its courts open to the sky, its halls, chambers and rooms covered an area of about 1,000 feet square. It was the largest religious edifice perhaps ever built, and was so thronged with people that they could not all see every service.

"If he read in linen garments, he washed his hands and feet, stripped himself and went down to bathe, came out and dried himself with a sponge. Vestments of cloth of gold were brought him, he put them on, washed his hands and feet; he went out and performed the rites over his ram, the ram of the people, and the seven unblemished lambs of one year. They were offered with the daily sacrifice of the morning, and the bullock for the burnt-offering, and the he-

goat used outside, were offered with the daily sacrifice of the evening."(Yomah, xii. 102)

"He washed his hands and feet, undressed, went down to bathe, came up and dried himself. White vestments were brought him, he put them on, washed his hands and feet, he went in to fetch the spoon and censer. He washed his hands and feet again, stripped himself, went down to bathe, came out and dried himself. Vestments of cloth of gold were brought to him, he put them on, washed his hands and feet, and went in to offer the incense of the evening and to trim the lamps. He then washed his hands and feet, took off his vestments, put on his own clothes, which had been brought to him, and was accompanied to his own house. He used to keep the day as a holiday with his friends, when he came away from the Holy of Holies unhurt.

What The Ceremonial Signified

"It is known to us by tradition that the high priest bathed five times and ten times washed his hands and feet. When the conductor of the scapegoat returned, if he met the high priest in the street, he said to him 'My lord the high priest, we have done the commission of Him, who giveth life to all living. May he who giveth life to all the living give thee a long, good and orderly life.'"

What did this elaborate ceremonial of the destroyed Temple of Jehovah signify? It pointed to the future, the atonement of the Cross, the entry into the heaven of heavens, of the Scape-Goat Christ with the world's sins on him, first after his sacrifice of the Last Supper and of the cross, and his entry again after each Mass.

This world and all in it images the unseen spirits, and the abode of bliss beyond the skies where the Eternal dwells in glory. When the priest says Mass or when the bishop pontificates, as high priest of the newer and more perfect Church, surrounded by his ministers, clothed in purple, gold and fine linen, offering, not bloody victims, but the "Lamb of God slain from the foundations of the world," we look beyond the veil of this magnificent ceremonial and image that supernal sanctuary shown us thus in visible forms. St. Paul beautifully refers to the Day of Atonement, telling that the ceremonies foretold Christ to the Jew, and now recalls him to the Christians.

"For the first tabernacle was made, wherein was the candlestick, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle, which is called the Holy of Holies. Having the golden censer, and the ark of the covenant covered about on every part with gold, in which was the golden urn that had the manna, and the rod of Aaron that had blossomed, and the tables of the Testament. And over it were the Cherubims ('Those grasped' 'Held fast') of glory overshadowing the propitiatory, of which it is not needful to speak now particularly.

St. Paul's Testimony

"Now these things being thus ordered, into the first tabernacle, the priest indeed always entered, accomplishing the offices of the sacrifices. But into the second, the high priest alone entered once a year, not without blood, which he offered for his own and the people's ignorance, the Holy Ghost signifying that the way into the sanctuary was not yet made manifest, while the former tabernacle was yet standing, which is a parable of the time then present, according to which gifts and sacrifices are offered, which cannot as to the conscience make him perfect, that serveth only in meats, and in drinks, and diverse washings, and justifications of the flesh laid on them until the time of correction.

"But Christ being present, a high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats and of calves, but by his own blood entered once into the sanctuary, having obtained eternal redemption.

"For if the blood of goats, and of bulls, and the ashes of a heifer, being sprinkled, sanctify such as are defiled to the cleansing of the flesh, how much more shall the blood of Christ, who through the Holy Ghost offered himself without spot to God, cleanse our conscience from dead works to serve the living God?

"And therefore he is the Mediator of the New Testament, that by means of his death for the redemption of those transgressions, which were under the Old Testament, they who are called may receive the promise of eternal inheritance. For where there is a testament (that is a will dividing property after death), the

death of the testator must of necessity intervene. For a testament is of force after men are dead, otherwise it is not yet of force whilst the testator lives. Whereupon neither was the first indeed dedicated without blood.

"For when every command of the Law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying ' This is the blood of the Testament, which God hath enjoined unto you.'The tabernacle also, and all the vessels of the ministry, in like manner he sprinkled with blood. And almost all things according to the Law are cleansed with blood, and without the shedding of blood there is no remission.

"It is necessary therefore that the patterns of heavenly things should be cleansed with these, but the heavenly things themselves with a better sacrifice than these. For Jesus hath not entered into the Holy Places made with hands, the patterns of the true, but into heaven itself, that he may appear now in the presence of God for us."(Hebrews ix)

What The Priest Of The Church Symbolizes

Let us look beyond the ceremonial of Temple and Mass to that heavenly sanctuary, where God reigns in glory mid millions of saints bought by His blood. Church chancel, copied from Temple Holy of Holies, has now no veil. The great veil closing the Holy of Holies was rent from top to bottom the moment Christ died, to tell how He opened heaven by His death. The Jewish high priest, that day in the Holy of Holies, holding out his hands dripping with blood, arms and body forming a cross, foretold our High Priest Jesus in the heavenly Holy of Holies, holding out his bloody pierced hands before the throne of his Eternal Father, offering there the Masses said by all his ministers on earth.

For the agent binds the one who sends him to act for him. The ministers bind the governments who send them as representatives. In ordination the priest receives the power to act for Christ in the business of saving souls and offering sacrifice. Standing at the altar, sitting in the confessional, administering the sacraments, Christ acts through and by the priest. The priest may be learned or not, good or bad, cultured or crude, homely or handsome, but the Mass and

sacraments are the same, for the Pontiff of mankind does all these through him, the same as though He in visible form performed the function.(See S. Augustine, Tract vi. In John).

Now let us see our High Priest in heaven and the Liturgy of that celestial Church, of which that of the Temple, was, and ours is the image. John, born of Aaron's family, priest of the Temple, most beloved of the twelve, so dear as to lay his head on Jesus' breast, John was saved from martyrdom by a miracle, and banished to Patmos by the cruel emperor Domitian. As the steamer passes you see that rocky isle, bleak, barren, desert, rising from the Grecian Sea. He tells us that he saw the heavenly Sanctuary from which Temple and Church buildings were copied.

In sensible forms and images the last of the apostles saw the vision, but far below the reality of the spirit world " Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love him(I.Cor. ii. 9)." No one while living here can see the three Persons of God, angels or disembodied souls of men. For as with the light we see material things, so the light of glory streaming down from God the Son in beatific vision, shows us the world of spirits only after death. Under visible forms acting on his senses the beloved Apostle saw the opened heavens.

The Mass In Heaven And On Earth

On the high heavenly throne was the Eternal Father, before Him rose the altar with the souls of martyrs under it. There were the four writers of the Gospels in forms of animals Ezechielsaw(Ezechiel i). The twenty-four ancients, the great men of both Testaments sat on seats of glory. Because of her higher powers over the other dioceses, from apostolic times the Roman diocese formed her presbytery of twenty-four priests, now the College of Cardinals, while the other diocese had only twelve members of the senate. There was the woman clothed with the sun, crowned with twelve stars-the apostles-while the heavenly hosts sang the celestial Liturgy. There was spread the table of the Lord, the great Eucharistic Banquet to which were invited all the nations. The Son of man and Son of God, as High Priest of mankind, the Lamb of God,

'The Angel,' stood at the heavenly altar offering to his Eternal Father the Masses his ministers said on earth.

For these reasons, at every Mass the priest with closed hands resting on the edge of the altar prays, that Christ may offer the Oblation on the heavenly altar, before the throne of his Eternal Father, amid the vast unnumbered angels and saints of that heavenly Jerusalem, saying: "We humbly beseech Thee, O Almighty God, that thou wouldst command these gifts to be carried by the hands of thy holy Angel to thy altar on high, before the sight of thy Divine Majesty, that all of us, who by partaking of this altar, shall receive the most holy Body + and Blood + of thy Son, may be enriched by every heavenly blessing and grace. Through the same Christ our Lord. Amen."

The Vision Of St. John

"I was in Spirit on the Lord's Day, and heard behind me a great voice. And I turned to see the voice that spoke with me, and being turned, I saw seven golden candlesticks, and in the midst of the seven golden candlesticks, one like unto the Son of man, clothed with a garment down to his feet, and girded about the breasts with a golden girdle.(Apoc. i. 10-14)

"After these things I saw, and behold a door opened in heaven. And behold there was a throne set in heaven, and one sitting on the throne. And he that sat was like to the jasper and the sardine-stone; there was a rainbow round about the throne, in sight like unto an emerald.(Apoc. iv)

"And round about the throne were four and twenty seats, and upon the seats four and twenty ancients, clothed in white garments, and golden crowns on their heads. And from the throne proceeded lightnings, and voices, and thunderings. And there were seven lamps burning before the throne, which are the seven Spirits of God. And before the throne there was, as it were, a sea of glass, like crystal, and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind. And the first living creature like a lion, and the second living creature like to a calf, and the third living creature, having the face, as it were of a man, and the fourth living creature was like to an eagle flying.

"And the four living creatures had each of them six wings, and round about and within, they are full of eyes. And they rested not day and night, saying, "Holy, Holy, Lord God Almighty, who was and who is and who is to come. And when these living creatures gave glory, and honoUr, and benediction to Him that sitteth on the throne, who liveth forever and ever, the four and twenty ancients fell down before Him that sitteth on the throne, and adored Him that liveth for ever, and cast their crowns before the throne, saying : 'Thou art worthy, O Lord, our God, to receive glory, and honour, and power, because thou hast created all things, and for thy will they were and have been created.'"

In the right hand of the Eternal Father was a book written within and without, sealed with seven seals the whole revelation the Holy Ghost gave man contained in the Bible of which Christ is the key. He shines forth from every page of both Testaments. Take him out, and no one can understand the Bible.

The Canticle Of The Lamb

"I saw, and behold in the midst of the throne and of the four living creatures, a Lamb standing, as it were, slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of Him that sat on the throne. And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sang a new canticle, saying: 'Thou art worthy, O Lord, to take the book and to open the seals thereof because thou wast slain and hast redeemed us to God in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God, a kingdom and priests, and we shall reign on earth.'

“And I saw and heard the voice of many angels round about the throne, and the living creatures, and the ancients, and the number of them was thousands and thousands, saying with a loud voice: 'Worthy is the Lamb that was slain to receive power, and divinity, and wisdom, and strength, and honour, and benediction.' And every creature, which is in heaven and on earth, and under the earth, and such as are in the sea, and the things that are therein, I heard all saying: 'To him that sitteth on the throne, and to the Lamb, benediction, and

honour, and glory, and power, for ever and ever.' And the four living creatures said, Amen. And the four and twenty ancients fell down on their faces, and adored Him that liveth for ever and ever.

"After this I saw a great multitude which no man can number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in the sight of the Lamb, clothed in white robes, and palms in their hands. And they cried with a loud voice saying: 'Salvation to our God and to the Lamb.' And all the angels stood round about the throne, and about the ancients, and about the four living creatures, and they fell before the throne upon their faces, and adored God, saying Amen. Benediction, and glory, and wisdom, and thanksgiving, and honour, and power, and strength to our God for ever and ever. Amen.'

These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his Temple, and he that sitteth on the throne shall dwell over them. They shall not hunger, nor thirst any more, neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

The Opening Of The Fifth Seal

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice saying: 'How long, O Lord, holy and true, dost thou not judge and revenge our blood on them that dwell on earth?' And white stoles were given to each of them one, and it was said to them, that they should rest yet for a little time, till their fellow servants their brethren, who were to be slain even as they, should be filled up. (Apoc. vi. 9, 11)

"And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet and on her head a crown of twelve stars. And I saw and behold a Lamb stood on mount Sion and with him a hundred and forty-four thousand having his name, and the name of his Father written on

their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder, and the voice which I heard was as of harpers harping on their harps. And they sang as it were a new canticle before the throne, and before the four living creatures, and the ancients. And I saw as it were a sea of glass, mingled with fire, and them that had overcome the beast and his image and the number of his name, standing on the sea of glass, having the harps of God, and singing the canticle of Moses and the canticle of the Lamb, saying: ' Great and wonderful are thy works, O Lord God Almighty, true and just are thy works, O King of ages. Who shall not hear Thee, O Lord, and magnify thy name. For thou only art holy, for all nations shall come and shall adore in thy sight because thy judgments are manifest.'

"I heard as it were the voice of many multitudes in heaven saying, 'Alleluia. Salvation, and glory, and power is to our God. For true and just are his judgments, who bath judged the great harlot, which corrupted the earth with her fornications, and bath revenged the blood of his servants at her hands.' And again they said, 'Alleluia.'

The Marriage Of The Lamb

"And the four and twenty ancients and the four living creatures fell down and adored God that sitteth upon the throne, saying, 'Amen, Alleluia,' And a voice came out from the throne saying. ' Praise ye our God, all His servants and you that fear Him little and great.' And I heard as it were the voice of many waters, and as the voice of great thunders saying; ' Alleluia. For the Lord our God, the omnipotent bath reigned. Let us be glad and rejoice and give glory to Him, for the marriage of the Lamb has come, and his wife has prepared herself. And to her it bath been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen is the justifications of saints.'"(Apoc. xix. 4)

To Be Cont'd.