

renders the crown more glorious." In heaven the elect will eternally sing a hymn, the burden of which shall be : We are inebriated with joy, O Lord, at the remembrance of the days wherein we were humbled, at the remembrance of the years wherein we were afflicted."

Can we not now understand more clearly why Christians pray, not to be delivered from temptation, but principally not to be vanquished thereby. St Paul, tormented by the breath of Satan, begged to be delivered therefrom, but the only answer to his fervent prayer was : " My grace is sufficient for thee." Since, then, it is God's manifest will that we suffer temptation and that it is profitable for our eternal salvation, let us try to bear it as Jesus commands with thanksgiving and joy.

### III. — Reparation.

Let us examine seriously why we have profited so little by our temptations, and why they have vanquished us so often. Is it not because we have failed to use the means employed by the saints : vigilance, prayer, confidence ; the daily use of those ever victorious arms of faith, love and penance ; but especially that of humility, a single act of which is capable of routing hell itself ?

The most efficacious means, the great secret of victory, is Thy Body and Blood, my Jesus, Thy Eucharist — Thyself, the Eternal Conqueror of Satan. Among the many helps extended to enable us to resist the devil, the world, and the flesh, none equals in efficacy, in richness, Holy Communion. Apart from directly giving the most valuable aid, it develops and increases all the other means of victory. Pardon us, dear Lord, for having so little utilized those precious weapons in the spiritual combat.

### IV. — Prayer.

If we had more faith in prayer, we should never be overcome by temptation however violent it might be. At the base of every temptation is hell, but at the summit of every prayer is God. A soul never prays without God rendering Himself actively present therein, and every active presence of God tortures and exterminates Satan. In the relations contracted by this infernal spirit himself, with God it is obligatory that every divine action thwart him, crush and annihilate him. Such being the case may we not then pray with implicit confidence : " O Saving Host, which opens to us the gate of heaven, give us strength, bring us succour and we shall have nothing to fear from the world, the flesh, or the devil.