

the Saints who during life have been His faithful servants, and who, after their death, are called to sit with Jesus in His throne ; *qui vicerit, dabo ei sedere mecum in throno meo* (Apoc. III. 21.). During their mortal career, says St. Paul, *they have received abundance of grace, and of the gift, and of justice ; they shall reign in life eternal through Jesus Christ ; abundantiam gratiæ et donationis et justitiæ accipientes, in vita regnabunt per unum Jesum Christum* (Rom. V. 17.). Upon earth they have been humbled and persecuted for justice, sake ; they have been forgotten and despised because of their virtues which the world could not understand ; but after their death *they are crowned with glory and honor ; gloria et honore coronasti eum, Domine* (Ps. VIII. 6).

Why, therefore, shall we not be permitted to honor those whom God thus crowns with His favors ? to acknowledge with marks of respect the excellence of their virtue and the glory of their reward ? We do not say that the Saints are gods : far from us such impiety ! The worship we render to the Saints is not only inferior to the worship we render to God, but it is of a different nature. We adore God alone ; " but, says St. Jerome, we honor His servants, that the honor we give them may redound to God ; *honoramus servos, ut honor servorum redundet ad Dominum.* "

(To be continued.)

— ooo —

CHRISTMAS.

Christmas eve has come. The snow is falling, the night is dark, the ground is frozen ; in fireless and joyless homes, little children badly sheltered and clad shiver in their swaddling-clothes. Alas ! they are too young to understand that their God, a child like them, is born in misery and suffering, in a poor manger, to save us from eternal death. They know it not ; or they would hush their plaintive wailings. They would