The sine are forgiven these, or to say arise and said; But that you may know that the CTR and the said is not the man side of the space. Another seems that the said feet, and f walk? But that you may know that the Son of Man hath power on earth to forgive sins. (Then said he to the man sick of the palsy.) 'Arise, take up thy bed, and go into thy house.' And he arose and went into his house. And the multitude seeing it feared and glorified God that gave such power to men." Words taken from St. Matthew ux., 1, 8. On this day, dearly beloved brethren, I have to appeal to your charity on behalf of these fifty orphan children—for one of the oldest and longest estab lished orphanages in this city of charity, and I ask you to consider the fact related, and the circumstances surrounding it in this day's Gospel in so far as it bears on the great cause which it is my privilege to plead to you to-day. Our Divine Lord is described plead to you to-day. Our Divine Lord is described in the Gospel as coming into his own city, and when not the light clearly, for the film of palsy was upon them. His hands and feet were motionless. He was unable to move or to walk—he was unable to to raise a hand, even in the supplication of prayer. His heart beat faintly, scarcely evidencing the life which it so inadequately and faintly maintained. His blood flowed but languidly through his half-dried His blood flowed but languidly through his half-dried up and shrivelled veins. Any one of us who has looked at a man upon whom the fatal paralysis has laid its hand will understand what it is. He was living, but it was a living death. His tongue was silent, he could not even speak his wants nor interpret by a single word the agonising desires of his faintly beating heart. But he lay, and had lain for years, in that condition, and of what is he the type and symbol t he is the type symbol, first of all, of our nature. bol ? He is the type symbol, first of all, of our nature, of our universal nature, touched by the fatal palsy there, tries scarcely see the light. Man had intelleg-ence, but the light of God was hidden from him, and for four thousand years he had less in a for four thousand years he had lain in the darkness. Hands and feet had he, as he lay on that wretched bed rotting under him, but they on that wretched bed rotting under inin, but they are motionless, he cannot move them, and for four thousand years man lived upon his bed of sin and never moved one step towards Heaven, for which he was created, or towards God, who made him. A heart indeed is there in that palsied body, but, ah, me, how painfully laboriously it throbs—the great heart of human nature for four thousand them. years throbbed with a thousand loves but amid them all the love of the Almighty and Eternal God found no place until He came who came in the fullness of His mercy, until He came who was light to the blind, His mercy, until He came who was ign to the blind, light to the darkened, life to the dying, strength to the weak; and in His presence, under His voice, and under His hand, our humanity was quickened to a higher and a better life—the eyes in the soul were The hands and feet that were motio opened. The hands and feet that were notionless start into the cestacy of life, of motion, and joy, when His sacred hand touched our nature. The heart that had ceased to beat, and had altogether died in the superpatural life, was quickened again in the motion of highest and holiest life when the glory and beauty of God displayed itself before the gory and beauty of God displayed itself before the wondering and enraptured eyes of man in Jesus Christ our Lord. Even so did He act upon our poor humanity as He acted upon the pagalytic. He sees before Him a man stricken with the palsy—a man diseased, in whom, from the crown of his head to the sale of his foot no vital function, acted naturally diseased, in whom, from the crown of his head to the sole of his foot no vital function acted naturally or strongly, in whom life itself was detained and re-tained by the most attenuated film that could keep soul and body together. He saw before Him the wasted and shrivelled remains of what at one time was a man, but looking upon that poor washed, wretched, emaciated form with eyes of infinite wisdom, Almighty God made Man, saw within that velled frame, a soul that was dead in sin, a soul conception of higher or holier love to stir the dead heart that was in that soul, and He, because He was the Lord infinitely wise, and at the same time inclining towards infinite mercy towards this sick in hints and these precious souls lying there because it will not be moved, or move themselves into the presence of Jesus Christ. He who can say to the soul "Arise, take up thy bed; arise, take it in your hands, and go into that house, which is no other

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FATHER BURKE.

On Sunday, October 13, the Rev. Thomas Burke, O.P., preached in St. Saviour's Church, Lower Dominick street, in aid of the Denmark Street Orphanage. There was an extremely large congregation, which included the Right Hon, the Lord Mayor, and the Lady Mayoress. After the last Gospel of 12 o'clock Mass the eloquent Dominican ascended the pulpit, and preached the following sermon:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Dearly beloved brethren—"At that time: Jesus entering into a boat he passed over the water, and came to his own city. And behold they brought to him one sick of the palsy! 'Be of good heart, son, thy sins are forgiven thee.' And behold some of the Scribes said within themselves: 'He blasphemeth.' And Jesus seeing their thoughts, said: 'Why do you think evil in your hearts! Whether is it easier to say: 'Thy sins are forgiven thee, or to say arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins. (Then said he to the man sick of the palsy.) 'Arise, take selves; so entirely entrusting to parental care and affection, that of all creatures born into this world. affection, that of all creatures born into this world, the child of man depends most on the hand that rears it, is least of all other little creatures born into the world provided with any natural aptitude—it dies by sheer neglect, unable to make any sign of its wants—nothing but the faint wail of its death agony. Thus did God leave the child in the hands agony. Thus did God leave the child in the hands of its parent, and how terrible is the responsibility, and grave the duty incumbent on them. Now, dearly beloved brethren, I have only to invite your attention to the love of the child who loves father and mother. The father—the earner of the daily bread—succumbs to some fell disease, he is cut off and mother. The father—the earner of the damy bread—succumbs to some fell disease, he is cut off by some accident, or is a victim of a pestilence that goes creeping through the land, and then the mother and her little brood are left together to face the difficulties of the world. The weaker vessel soon breaks—the poor mother dies of a broken heart. Overworked with unseemly, unwomanly toil, she yields to the destroying hand of death, and the child is left all alone in this world. All dependent as it is on those who are in their graves, it cannot help itself, lying there the most helpless of God's creatures upon whom the sun of heaven shines. And yet there is only one who can educate that child, there is only one that can develop its young powers unto Heaven and God—there is only one that can say to that infant "Arise and be a man," and that one is Jesus Christ; but where is the hand to take the helpless one and bear hin to the light?—where is the kind heart that will enter into the designs of God?—that God of whom it is written, "He is the judge of widows and the father of condeasy." Where is the faith in Jesus enter into the designs of God?—that God of whom it is written, "He is the judge of widows and the father of oaphans." Where is the faith in Jesus Christ that will stir up men's hearts and make them take the little child and bring it to the feet of Jesus? If the heart is not present, if the band is not strong, if the faith and love are not there, then that existif the faith and love are not there, then that existence is changed from a blessing it may be to a curse. What remains but to leave that child on the bed—the bed prefigured by the bed of palsy. That bed represents the body in which the soul lies imprisoned, the body with its gross and carnal inclinations, with the evil germ of sensuality, of selfishness, and even in the very blood that flows in its veins, that body cannot be purified unless by the action of the soul enlightened and animated by the knowledge and grace of God. Oh, dearly beloved, what does the history of the world tell us, but of noble souls, souls with splendid faculties lying helpless on the bed of the flesh, wallowing in its corruption deformed and de-filed by its sin, unable to shake off the trammels of

than the heaven I have built for thee." They alone who hear these words from the lips of Christ, they alone whose souls are strengthened by Divine grace, srtengthened by Divine knowledge, built up by holy Catholic education, they alone are able not only to conquer all that is in the flesh contrary to their salvation, but to prepare the body for its ultimate destination to deserve the reward promised by our Lord to good and faithful servants. And now the orphan child lies there speechless. The gift of speech is not yet given it, and it is unable to bewail and speak of its own great necessity. Helpless he is, for even age has not given power to those young limbs; he is houseless, for those who kept a house for him are gone, alas 'into the house of their eternity; he is starving, for the hand that would feed him lies motionless in the grave; he is naked, for those who would clothe him have gone from him for ever, and he must receive all that is necessary for his young body and for his soul from Jesus Christ, and Him alone. From him alone. Physicians might touch the man sick of the palsy; they might perhaps by their human agencies brighten the sight of those dim eyes, and give a little artificial and temporary motion to that faint heart. They might perhaps by strong human appliances move him somewhat, and give him some faint sense of life and motion; but where is the man who could say, "Arise in thy strength, take up thy pallet, and go and motion; but where is the man who could say "Arise in thy strength, take up thy pallet, and g be but for the faithful hearts, the kind hands, that lifted him up and brought him to the feet of his Saviour. Oh, those men were blessed. Oh, it is a high and glorious privilege that which they exercised—namely, they put it in the power of God to show His mercy—the highest honour that can be conferred on man is to be made the helper of Jesus Collection and the property work of mercy to be associated Christ in some great work of mercy to be associated with the Eternal God made Man, to be made, as it when the Eternal God made Man, to be made, as it were, the right hand of that Omnipotence which shows itself most in that great work of mercy. And so I would tell to these children that the Lord their God with beginning the control of the control God with loving heart is waiting in that orphanage for them. I would, through you, tell to the poor, forsaken orphan child here or there in this great city, that the Lord his God is waiting for him in tha orphanage, and unless you, my brethren do your part; unless you rise to the magnificence to the dig-nity and the glory of that which the Son of God part; unless you rise to the magnificence, to the dignity and the glory of that which the Son of God suffers you to do; he says, "Bring them in, you men of faith, bring them in if there be a scintilla of charity in your hearts—suffer them to come unto me, who alone can make them worthy to inhabit the Kingdom of Heaven. Will you, then, fold your arms, and stand aside. Will you be apathetic in your action? Will you with unfaithful minds—distrusting the power or the mercy of Jesus Christ—will you with hearts cold and hard, fold your arms and say—let the orphan perish, and will you hesitate to bring that little one into the presence of his Saviour? Oh, no, my brethren, rich or poor, gentle or simple, you will not, I know, leave this church to-day without leaving something in order that these orphans may be brought in and laid at the feet of Jesus Christ. I warn you, stand not aside with orphans may be brought in and had at the feet of Jesus Christ. I warn you, stand not aside with folded arms and elenched hands. I warn you that on the great day of judgment, when we must all render an account of the works we have done, the render an account of the works we have done, the virtue He will look for in every soul predestined for His glory, is the attribute of mercy—the attribute of mercy, which is all the more Godlike—the more comprehensive—it is the attribute which indeed includes all the other attributes. To the man who feeds the hungry He will say, taking the act as one to himself:—"I was hungry, and you gave me to eat." To him who clothes the naked He will say:—"I was naked, and you clothed me." And to him who gives a shelter to the helpless one He will say:—"I was a stranger, and you took me in." him who gives a shelter to the helpless one He will say:—"I was a stranger, and you took me in." Oh, my brethren, the mercy which crowns all this is the mercy which gives to the soul—the spiritual and eternal soul—the sent of Almighty God—the clothing of Catholic education—the housing of Divine grace—if God finds this attribute upon yon, it will indeed cover a multitude of sins; and you who give, as best you can, to aid this noble orphanage, you will find that your offs will go before you its passions and evil inclinations. Everything that is evil, everything that is detestable, everything unholy and impure gathering and accumulating around him, and these precious souls lying there because it age, you will find that your gifts will go before you in the glory of the Lord, and you will receive an eternal reward for the charity you have extended to those little ones, such as those for whom I this day

[CONTINUED FROM LAST WEEK.] THE POSITION OF THE BLESSED VIRGIN MARY IN CATHOLIC THEOLOGY.

WHY WE HONOR HER.

From the Cathelie Quarterly Review.
Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body. She alone was from the original taint. This immunity is the state of the control of t moment of its infusion into the body. She alone was exempt from the original taint. This immunity of Mary from original sin is exclusively due to the merits of Christ, as the Church expressly declares. She needed a Redeemer as well as the rest of the human race, and therefore was , redeemed, but in a more sublime manner." [Gen. xiii. 8.] Mary is as much indebted to the precious blood of Jesus / x having been preserved as we are for having been cleansed from original sin.

Although the Immaculate Conception was not formulated into a dogma of faith till 1854, it is at

Although the Immaculate Conception was not formulated into a dogma of faith till 1854, it is at least implied in Holy Scripture, is in strict harmony with the place which Mary holds in the economy of redemption, and has virtually received the pious assent of the faithful from the earliest days of the Church.

In Genesis we read: "I will put enmittee between thee and the woman, and thy seed and her seed; she shall crush thy head." All Catholic commentators, ancient and modern, recognize in the seed the ser-

shall crush thy head." All Catholic commentators, ancient and modern, recognize in the seed the serpent, and the woman, types of our Savior, of Mary, and the Devil. God here declares that the enmity of the Seed and that of the woman towards the Tempter were to be identical. Now the enmity of Christ or the Seed towards the evil One was absolute and perpetual. Therefore the enmity of Mary, or the woman, towards the Devil, never admitted of the woman, towards the Devil, never admitted

the woman, towards the Devil, never admitted of any momentary reconciliation, which would have existed if she were ever subject to original sin.

It is worthy of note that as three characters appear on the scene of our fall, Adam, Eve, and the rebel lious Angel, so three corresponding personages figure in our redemption, Jesus Christ, who is the second Adam, [1 Cor. xv. 45.] Mary, who is the second Eve, and the Archangel Gabriel. The second Adam was immeasurably superior to the first. Gabriel was superior to the fallen angel, and hence we are warranted by analogy to conclude that Mary was superior to Eve. But if she had been created in original sin, instead of being superior, she would be inferior to Eve, who was created immaculate. We cannot conceive that the mother of Cain was created cannot conceive that the mother of Cain was created superior to the mother of Jesse. It would have been unworthy of a God of infinite purity to have been been of a woman that was even for an instant under the dominion of Satan.

The liturgies of the Church being the established formulaties of her multis vegetic are averaged.

formularies of her public worship, are among the most authoritative documents that can be adduced

most authoritative documents that can be addited in favor of any religious practice.

In the liturgy ascribed to St. James, Mary is commemorated as "our most holy, immaculate and most glorious lady, mother of God and ever Virgin Mary." [Bibliotheca Max, Patrum, t, 2, p, 3.

In the Maronite Ritual she is invoked as "our holy, praiseworthy and immaculate lady." [De sac.

., p. 313.] ne Alexandrian liturgy of St. Basil she is ad-

In the Alexandrian liturgy of St. Basil she is addressed as "most holy, most glorious, immaculate." [Renaudot. Lit. Orient.

The Feast of Mary's Conception commenced to be celebrated in the East in the fifth, and in the West in the seventh century. It was not introduced into Rome till probably towards the end of the fourteenth century. Though Rome is always the first that is called on to sanction a new festival, she is often the last to take part in it. She is the first that is expected to give the keynote, but frequently the last to join in the festive song. While she is silent, the notes are faint and uncertain; when her voice joins in the chant, the song of praise becomes constant and universal.

when her voice joins in the chant, the song of praise becomes constant and universal.

It is scarcely necessary for me to add that the introduction of the Festival of the Conception after the lapse of so many centuries from the foundation of Christianity, no more implies a novelty of doctrine than the erection of a monument in 1875 to Arminius, the German hero who flourished in the first century, would be an oxidence of his recent ox Arminus, the German hero who hourished in the first century, would be an evidence of his recent exploits. The Feast of the Blessed Trinity was not introduced till the fifth century, though it commemorates a fundamental mystery of the Christian

It is interesting to us to know that the Immaculate Conception of Mary has been interwoven in the earliest history of our own country. The ship the earliest history of our own country. The ship that first bore Columbus to America was named Mary of the Conception. This celebrated navi-gator gave the same name to the second island which he discovered. The first chapel erected in Quebec,

gator gave the same name to the second island which he discovered. The first chapel erected in Quebec, when that city was founded in the early part of the seventeenth century, was dedicated to God under the invocation of Mary Immaculate.

In view of these three great prerogatives of Mary, her divine maternity, her perpetual virginity, and her Immaculate Conception, we are prepared to find her blessedness often and expressly declared in Holy Scripture. The Archangel Gabriel is sent to her from heaven to announce to her the happy tidings that she was destined to be the mother of the world's Redeemer. No greater favor was ever before or since conferred on woman, whether we consider the dignity of the messenger, or the momentous character of the message, or the terms of respect in which it is conveyed. "And the Angel Gabriel was sent from God into a city of Galilee called Nazareth to a virgin. and the virgin's name was was sent from God into a city of Galilee called Nazareth to a virgin. . . and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call His name Jesus. . The Holy

in thy womb, and shalt bring forth a son, and thou shalt call His name Jesus. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore, also, the Holy which shall be born of thee shall be called the Son of God." Luke i. 26-35.

"Hail, full of grace!" St. Stephen and the apostles were also said to be full of the spirit of God. By this, however, we are not to understand that the same measure of grace was imparted to them which was given to Mary. On each it is bestowed according to each one's merits and needs; stowed according to each one's merits and needs for "one is the glory of the sun, another the glory of the moon, and another the glory of the stars, for dar differeth from star in glory;" [Cor. xv. 41.] and as Mary's office of mother of God immeasurably arpassed in dignity that of the protomartyr and of Apostles, so did her grace superabound over

theirs. "The Lord is with thee." "He exists in His crea tures in different ways; in those that are endowed with reason in one way, in irrational creatures in with reason in one way, in Irrational creations of another. His irrational creatures have no means of apprehending or possessing Him. All rational creatures may indeed apprehend Him by knowledge, the state of the creation but only the good by love. Only in the good does He so exist as to be with them as well as in them; with them by a certain harmony and agreement of will, and in this way God is with all His saints. But He is with Mary in a yet more special manner, for in her there was so great an agreement and union with God, that not her will only, but her very flesh

with God, that not her will only, but her very flesh was to be united to Him." [St. Bernard.]
"Blessed art thou among women." The same expression is applied to two other women in the Holy Scripture, viz., to Jahel and Judeth. The former was called blessed after she had slain Sisara, [Judges

v.] and the latter after she had slain Holofernes

y.] and the latter after she had slain Holofernes, Jndith xiii.] both of whom had been enemies of God's people, and in this respect these two women are true types of Mary, who was chosen by God to crush the head of the scrpent, the infernal enemy of mankind. And if they deserved the title of blessed for being the instrument of God in rescuing Israel from temporal calamities, how much more does Mary merit that appellation, who co-operated so actively in the salvation of the human race?

The Evangelist proceeds: "And Mary, rising up in those days, went . . into a city of Juda; and she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leapt in her womb. And Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: Blessed are thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold at soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."
[Luke i. 39-45.]

[Luke i. 39-45.]
Ehe usual order of salutation is here reversed.
Age pays reverence to youth. A lady who is revered by a whole community honors a lowly maiden. An inspired matron expresses her astonishment at her young kinswoman should deign to visit er. She extols Mary's faith and calls her blessed. ner. She extols Mary's faith and ealls her blessed. She blends the praise of Mary with the praise of Mary's Son, and even the infant John testifies his reverential joy by leaping in his mother's womb. And we are informed that during this interview Elizabeth was filled with the Holy Ghost, to remind us that the veneration she paid to her cousin was not prompted by her own feelings, but was dictated by the Spirit of God.

Then Mary broke out into that sublime canticle,

the Magnificat: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, because he hath regarded the humility of His handmaid, for behold from henceforth all nations shall call me blessed." [Luke i, 46-48. On these words I

will stop to make one reflection.

The Holy Ghost, through the organ of Mary's chaste lips, prophesies that all generations shall call her blessed, with evident approval of the praise she

should receive.

Now the Catholic is the only Church whose children, generation after generation, from the first to the present century, have pronounced her blessed; and of all Christians in this land, they alone contri-

and of an Christians in this land, they alone contribute to the fulfilment of the prophecy.

Therefore it is only Catholics that earn the approval of heaven by fulfilling the prediction of the

Holy Ghost.

Protestants not only concede that we bless the

Protestants not only concede that we diese the name of Mary, but they even reproach us for being too lavish in our praises of her.

On the other hand, they are careful to exclude themselves from the "generations" that were destined to call her blessed, for, in speaking of her, they almost invariably withhold from her the title of blessed preferring to call her the Virgin, or Mary

they almost invariably withhold from her the title of blessed, preferring to call her the Virgin, or Mary the Virgin, or the Mother of Jesus. And while Protestant churches will resound with the praises of Sarah and Rebecca and Rachel, of Miriam and Ruth, of Esther and Judith of the Old Testament, and of Elizabeth and Anna, of Magdalen and Martha of the New, the name of Mary the mother of Jesus is uttered with bated breath, lest the sound of her name should make the preacher liable to the

of her name should make the preacher habie to the charge of superstition.

The piety of a mother usually sheds additional lustre on the son, and the halo that encircles her brow is reflected upon his. The more the mother is extolled, the greater honor redounds to the son. And if this is true of all men who do not choose their the content of the son that the strength may it has filtered. And if this is true of all men who do not choose their mothers, how much more strictly may it be affirmed of Him who chose His own Mother, and made her Himself such as He would have her, so that all the glories of His Mother are essentially His own. And yet we daily see ministers of the Gospel ignoring Mary's exalted virtues unexampled privileges, and parading her alleged imperfections, nay, sinfulness, as if her Son were honored by the piety, and took delight in the defamation of His Mother.

Such defamers might learn a lesson from one who

Such defamers might learn a lesson from one who made little profession of Christianity.

"Is thy name Mary, maiden fair?
Such should, meibinks, its music be.
The sweetest name that mortals bear,
Were best befitting thee.
And she to whom it once was given.
Was half of earth and half of heaven

Once more the title of blessed is given to Mary. Once more the title of blessed is given to Mary.
On one occasion a certain woman lifting up her voice, said to Jesus, "Elessed is the womb that bore thee, and the paps that gave thee suck." [Luke xi. 27.] It is true that our Lord replied: "Yea, rather (or yea, likewise), blessed are they who hear the word of God and keep it." It would be an unwarrantable perversion of the sacred text to infer from this reply that Jesus intended to detract from the praise bestowed on His mother. His words may be thus correctly paraphrased: She is blessed indeed in being the chosen instrument of My incarnation, but more blessed in keeping My word. Let others be comforted in knowing that though they cannot share with My mother in the privilege of her materanty, they can participate with her in the blessed reward of those who hear My word and keep it.

In the preceding passages we have seen Mary declared blessed on four different occasions, and hence in proclaiming her blessedness, far from paying her

in proclaiming her blessedness, far from paying her unmerited honor, we are but re-echoing the Gospel verdict of saint and angel, and of the Spirit of God

Himself. Wordsworth, though not nurtured within the bosom of the Catholic Church, conceives a true appreciation of Mary's incomparable holiness in the ollowing beautiful lines:

"Mother! whose virgin bosom was uncrossed With the least shade of thought to sin allied; Woman! above all women glorified, Our taluted nature's solitary boast; Purer than foam on central ocean tost, Brighther than eastern skies at daybreak strewn With fancled roses, than the unblemished moon Before her wane begins on heaven's blue coast, Thy image falls to earth. Yet some, I ween, Not unforgiven, the suppliant knee might bend As to a visible power, in which did blend All that was mixed and reconciled in she Of mother's love with maiden purity. Of high with low, celestial with serene."

To bong one who has been the subject of divine

To honor one who has been the subject of divine, angelic, and saintly panegyric, is to us a privilege, and the privilege is heightened into a sacred duty when we remember that the spirit of prophecy fore-told that she would ever be the unceasing theme of Christian eulogy as long as Christianity itself would

'Honor he is worthy of, whom the king hath a "Honor he is worthy of, whom the king hath a mind to honor." [Esther vi. 11.] The King of kings hath honored Mary; His div,ne Son did not disdain to be subject to her, therefore should we honor her, especially as the honor we pay to her redounds to God, the source of all glory. The Royal Prophet, than whom no man paid higher praise to God, esteemed the friends of God worthy of all honor: "To me, thy friends, O God, are made exceedingly honorable." [Ps. exxxviii.] (In Protestant version Psalm exxix.) Now the dearest friends of God are they who most faithfully keep his precepts: "You are my friends if you do dearest friends of God are they who most faithfully keep his precepts: "You are my friends if you do the things that I command you." John xv. 14.] Who fulfilled the divine precepts better than Mary, who kept all the words of her Son, pondering them in her heart? "If any man minister to me," says our Savior, "him will My father honor." [Ps. xii. 26.] Who ministered more constantly to Jrsus than Mary, who fulfilled towards Him all the offices of a tonder morter? of a tender mother?

To be Continued.