

strength and healing in its words. The Divine Eucharist is meant for our healing and our comfort, as well as for our food. It is often in Its divine presence that He who touches but to heal makes the iron enter the soul, and causes sorrow to draw near to many to whom it had long been a stranger. The young Mother of the first dolor teaches such the lessons of sorrow sanctified and made available unto eternity.

How many have prostrated themselves before the tabernacle with issues of life and death in their hands, pleading their own cause or that of those near and dear to them, and the answer from the silent Dweller in the tabernacle. from Him whose heart watches has been as keen-edged a sword as that which pierced the heart of Mary on Purification Day.

Happy they who turn not aside from the thrust, but go back to Nazareth, to their hearth and home, under the shadow, it is true, but oh! with peace even in their bitterness. Surely for such awaits even the privilege of the saintly Simeon. To wait long years, perhaps, for the fulfilment of the divine promise — but they can afford to wait even better than he, for they wait, not without the doors, nor in the courts of the temple, but within the very Holy of Holies. The Divine Eucharist is the stronghold before which they stand and wait as sentinels. The knight who spent the vigil of his great day watching and praying for the dawn which should see him honored by his prince, is the fitting emblem of those who wait and watch before the Eucharistic King. And if the vigil be not always one of peace and joy, the lesson of the Purification teaches sweetly and humbly, Expect the Lord, do manfully, and be of good courage.

“Sorrow endureth for a night; joy cometh in the morning.”

MATILDA MITCHELL CUMMINGS.

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