

therefore, we are partakers of the divine nature. As our body and our soul are ours, so is the Holy Ghost ours. This infinite condescension on the part of God, demands recognition from us : we are bound in return to direct towards Him our heart's best love and devotion. This obligation will be fulfilled easily and sweetly, if we but give heed to the secret whisperings of the Holy Spirit in our soul. Is He not our perpetual Guest, and, too, the Person of Love? Nothing is, therefore, so lovable as He ; and all the while He is upholding us for the fulfilment of the divine commandment : "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength."—*Deut. VI., 5.* Since He is God, this commandment applies to Him, and He supplies the grace for its observance.

After offering to our divine Benefactor the sweet homage of our warmest love, we have no other way to give Him greater pleasure than by His frequent invocation. While He desires to pour out His favours upon us, He has attached to them the condition of our asking for them. Here again, we have but to attend to Him, give heed to His secret movements, pray in union with Him ; for, "The Spirit Himself asketh for us with unspeakable groanings."—*Rom. VIII., 26.* Our merit, our salvation, our crown, are inviolably attached to prayer : the Holy Ghost directs us, joins us in the petition, "Give the merit of virtue the acquirement of salvation, give joy everlasting." Thus does the Spirit pray in the Church for and with us, entreating God to wash us from all stain, to warm us with divine love, to heal our every wound. No more effectual means of sanctification can be thought of than this habit of frequent ejaculatory prayer, and especially as addressed to the divine Spirit, the "Father of the poor," the "Giver of gifts," the "Light of hearts." Through Him we may follow joyfully the way of the Cross, upheld by the assurance of attaining the Crown, for He is "the pledge of our inheritance."—*Eph. I., 14.*