

a thousand times more worth preservation than the natural life, is not sustained without nutrition, and the substantial source of spiritual nutrition is Jesus in the Eucharist. The life that is given again by penance is completed as it were, in the Eucharist, which purifies us from affection to sin, effaces our daily faults, gives strength to our good resolutions and removes from us the occasions of new falls.

The Lord said : "He that eateth Me hath life." What life? The personal life of Jesus. "As the living Father hath sent Me and I live by the Father, even so, he that eateth Me shall live by Me." The aliment we receive, in giving us strength, communicates to us its own proper substance and Jesus, therefore, in communicating Himself to us is not changed into us, He changes us into other Christs.

The body also, in Communion receives a pledge of the resurrection, and becomes even in this life more temperate, more submissive to the soul. Its sojourn in the tomb is only a sleep, in which, it garners the eucharistic germ, the source of a glory far greater in the day of recompense.

## II.

But we do not eat only to live. We eat to acquire strength for our daily toil. To eat only that we may not die is scarcely prudent, it may preserve our life but does not support and strengthen it. The body should labor, and in this labor should consume not its own necessary substance, which would soon exhaust its life, but the superfluous elements of nourishment. It is a law that we cannot give what we do not possess, and a man condemned to hard labor who only eats an insufficient meal at night, would soon faint of exhaustion and become weak and feeble. The nearer we come to God the more we practice virtue, the greater the struggle we may expect to undergo ; we need therefore to strengthen ourselves for the combat if we would be conquerors. The Eucharist alone can give us the strength we need for all these encounters with the enemy that await us at every turn in