

the means of others to assist them, and bear patiently, for the sake of Christ, and the poor, the insults they receive on many occasions. "Be, therefore, merciful according to thy ability," said Tobias to his son: "If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little," (Tob. iv: 8, 9.) but with the generous will to give more if you were able; thus the liberality of your heart will prevail upon the liberality of God to give you more; because the Lord will not suffer Himself to be outdone in liberality. "If any one," said our Lord to St. Gertrude, "desires, for the love of me, to perform a good work, but, for the want of means, cannot accomplish it, I will so esteem the purity of his intention as to consider it as if it had really been carried into effect; and even if he never commences what he wishes to undertake, he will not fail to obtain the same reward from me as if he had accomplished the work, and had never committed the least negligence in the matter." (Life and Revelat.)

O the great goodness of God, who receives the good will for the deed! Who can, then, have a lawful excuse if he be deprived of the abundant blessings which the Lord has in store for the charitable, both in this world and in the next?

What a happiness to be able to give! "It is a more blessed thing to give, than to receive!" (Acts xx., 35.) What a happiness to have opportunities to imitate the charity, mercy and liberality of your Heavenly Father. Every little charitable contribution will add to the beauty of your soul; it will render your prayers more powerful; it will multiply your temporal goods a hundred-fold; it will cancel your sins and temporal punishments due to them; every little alms will avert from you God's anger; the sacrifice of propitiation and praise of your charitable donations will cause great joy in heaven; it will be for you a subject of consolation in the hour of death; it will inspire you with great confidence in Jesus Christ your Eternal Judge, and gloriously prevail upon Him to pronounce sentence in your favor; every little contribution will give you one more claim on heaven; it will be one more precious stone wherewith to adorn your palace in paradise; it will bring you nearer

to the delightful company of the great Saints, the noble children of God in heaven; there, in reward for your charity, you will shine like the sun, exclaiming with all the saints in joyful accents: "Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever." (Apocal. vii., 12.)

END OF CHAPTER VI.

OUR LADY OF CARMEL.

BY VERY REV. FICUS R. MAYER, O.C.C.

Carmel, "The Woods of God, or the Garden of God."



HOW many reminiscences does not the very name awaken! Like a spur of the famous Lebanon the promontory projects into the Mediterranean sea. Olives and laurel skirt its base, oak and pine crown its summit. Abundant waters diffuse themselves over its pasture grounds and fields, rendering it at once one of the most fertile spots and one of the most enchanting views. Hundreds of caves big and small pierce its limestone, affording shelter to the husbandman and his cattle, refuge to the fugitives, and homes to the recluse. Can we therefore wonder that Carmel in the Sacred Scriptures stands for the type of beauty and bountiful blessing, or its devastation as the figure of the divine chastisements? In Isaiah xxxv., 2, the reign of the Messiah is compared to the beauty of Carmel, and in the Canticle of canticles (vii., 5) the bride herself, on account of the beauty of her head, is likened to Carmel.

The shape, environment, and fertility of the mountain are in themselves reason sufficient to arrest the gaze and rivet the attention of the beholder, but there are besides historical reasons to render the mountain sacred, surrounded by the halo of sanctity, and pointing it out as a fountain of grace. Even before the division of Solomon's kingdom, the God-inspired seers of old were wont to retire to Carmel for the