

for there are yet many things to say. The first is a great reverence for the Divine Spirit who guards us, as also for His representatives in the teaching office of the Church. Our confidence in the Faith should know no bounds, since it is thus divinely safeguarded. Our appreciation of it and our gratitude to its Divine Author should incite us to love Him with our whole heart, and to give expression to that love by the exercises of a Christian life.

This brings us to the consideration of our Divine Guest in more personal relationship with ourselves, viz., His operation in individual souls. While it would seem that this should be more simple because more particular, it is, notwithstanding, more difficult because entirely invisible, and, therefore, more secret in its method of proceeding. The first effect of such divine operation is produced in the soul by the Sacrament of Baptism. It is known that we were "born children of wrath," and it is only by the generous favour and power of God that we could be raised from our state of bondage. Hence the Fathers, following the Sacred Writers, signalized our elevation and our new condition after Baptism as a new birth, a regeneration, a participation of the divine nature; attributing, all the time, these wonderful effects to the action of the Holy Ghost: "the Spirit of adoption of sons, whereby we cry: Abba, Father."—*Rom. VIII., 15.*

This, our happy regenerated state, is developed and greatly extended through the more abundant outpouring of the Divine Spirit in the Sacrament of Confirmation. Already possessed of the Holy Ghost through Baptism and grace, a just man is endowed through Confirmation with the *gifts* which, enlightening and strengthening him, render him attentive and obedient to the interior movements and inspirations with which the Holy Spirit favours him. All internal and secret as they are, these divine words and movements