

have life in him." Could earthly being strive after a higher good and greater blessing than this heavenly bread which worketh within us the life that perisheth not? We see men every day all aglow with enthusiasm in the cause of temperance when their eyes are opened to the advantages it offers and the evils it wards off from heart and home. They form associations, hold meetings, and walk in parade with band and banner, in order to promote it. We see them, when smarting from the sting of their country's wrongs and sufferings, give money, time and pains to liberation committees and relief associations. To provide for wife and children they become members, at great cost and trouble, of benefit societies. But when did ever association or society bestow greater advantages and blessings, preserve from greater evils, than a Communion Association? Does it not secure to a man the bread of Incarnate Wisdom of which the prophet sang "All good things came to me together with it." It holds out "the promise of the life that now is, and of that which is to come."

Whichever way we turn there is no getting over the fact that a virtuous life is the only happy life. This the pagan philosophers and poets laid down as the first of moral maxims, and there is nobody whose daily experience will not confirm it. The happiness which is sought aside from duty and virtue like dead sea fruits, turns to bitterness in the very tasting. Now, for the Catholic enlightened by faith, no virtuous life is possible except by the help of supernatural grace. It supposes prayer and the regular reception of the sacraments, which are the appointed channels of grace. David's virtuous man he compared to the tree planted near the running waters whose leaf shall not fall off, and all whatsoever he shall do shall prosper. The sacraments of the church are the running waters flowing from the Saviour's fountains, that