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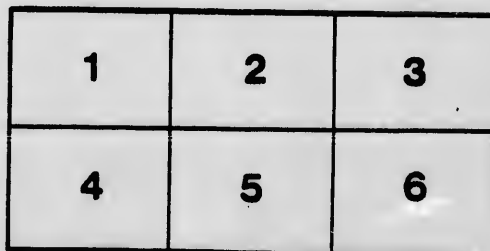
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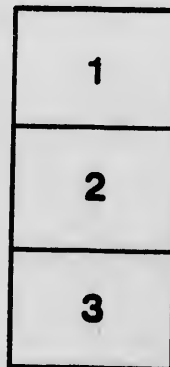
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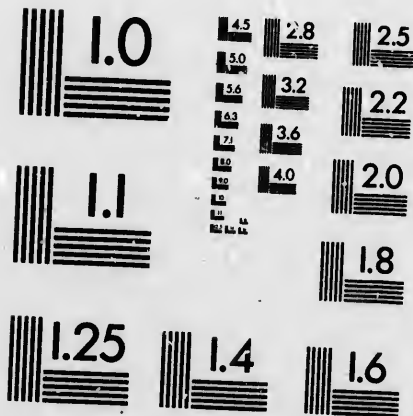
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A SERMON

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--ON--

EDUCATION.

--BY THE--

REV. JAMES QUINN



--IN THE--

CATHOLIC CHURCH,

MILLTOWN, N. B.

DECEMBER 31st, 1875.

ST. STEPHEN, N. B.:  
PRINTED AT THE JOURNAL OFFICE.  
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## SERMON ON EDUCATION.

### The Duty of Catholic Parents.

The following sermon was preached by the Rev James Quinn, in the Catholic Church, at Milltown, N. B., on Sunday, December 5th, 1875, from the text: "And you fathers provoke not your children to anger; but bring them up in the discipline and correction of the Lord."—Eph. VI, 4.

"Such," he said "is the wholesome advice given by the great Apostle of the Gentiles to parents. They are to take the utmost care and use the greatest prudence to educate their children in the discipline of the Lord. This means, according to St. Jerome and Ephraim, to teach them to observe the Law of God, and follow the life of Christ. Long before the time of St. Paul, God himself, as mentioned in Deut., XII, 25, encouraged parents to observe his Law, and instruct their children to do likewise, 'That it may be well with thee and thy children after thee when thou shalt do that which is pleasing in the sight of God.'

"In all the passages which are to be found in the Sacred Scriptures, concerning the education of children, the whole obligation of performing the most important of all duties is upon the parents. To them are promised all the honors, blessings, and merits for discharging well that duty; but on the other hand the most severe punishments, both temporal and eternal, await them for the neglect of that awful duty. 'He that teacheth his son when he die, he was not sorrowful neither was he confounded.'—Eccles. XXX, 35. And he shall save his own soul by the virtuous education he shall have given his children. 'She shall be saved

though child bearing.'—Tim. II, 25. On the other hand those parents who neglect the education of their children are threatened with grievous calamities. The Apostle says such persons are worse than infidels. 'If any man have not care of his own and especially of those of his house, he hath denied the faith and is worse than an infidel.'—1 Tim. V, 8. Now an infidel is one who does not know the true God, can have no faith, and cannot be saved, for 'Without faith it is impossible to please God; and he that believeth not shall be condemned,' The great Origen says: 'On the day of judgment parents will be accountable for the sins of their children.' No less miserable will be the condition of those children whose christian education is neglected by their parents. For a young man who has contracted a habit of sin, through the want of a proper education, will not abandon it even in his old age. 'A young man according to his way even when he is old he will not depart from it.'—Prov. XXII, 6. 'His bones shall be filled with the sins of his youth, and they shall sleep with him in the dust.'—Job XX, 11. By the bad education which parents give their children, St. Chrysostom says they rush into many vices, and thus they deliver them up into the hands of the executioners. Thus we find from the Sacred Scriptures that parents, as the principals, are chiefly, if not alone, responsible for the education of their children, and that all others, whether Government or Teachers, such as Boards of Education, Trustees or Teachers, even those who are regarded as sacred, must be their auxiliaries.

'My design on this occasion is to stimulate you to the strict performance of this important duty, by showing you the awful dignity and privileges bestowed by God on children, the obligation and necessity to preserve those dignities and privileges in order that they may fulfil the end for which they were created, that is to serve God and enjoy eternal happiness; and in the second place to prove to you that this education cannot be given to them in those Common Schools, from which religion is excluded, and that you cannot send your children to them without great peril to their and your own eternal salvation.

•What then are the dignities and privileges bestowed by Almighty God on children? In the first place children by Baptism become the adopted children of God, heirs of heaven, co-heirs with Jesus Christ, the temples of the Holy Ghost, and destined to be denizens of heaven, where being a Royal Priesthood, as St. Peter says, thrones, sceptres, and crowns await them. They are to dwell there in eternal bliss, among angels, archangels, principalities, dominations, cherubims and seraphims ascending in grand array and terminating in the Jasper throne of the ever Blessed Virgin, the glorious mother of God, whilst to add infinite splendors to the gorgeous scene, and to perpetuate it, the lamp of the triune divinity shines forth in all its native splendor. It is quite manifest that nothing less than the simplicity of the hale and christian perfection can qualify anyone to be admitted to enjoy such glory and such indescribable and eternal happiness

•In the second place it is evident that as God has conferred such wonderful and exalted privileges on the child, making him the image of God, etc., etc., obliging him to acquire the highest perfection, and live in the highest state of sanctity, he must and will of his infinite goodness give him means to acquire such perfection and live up to this great sanctity. He does so, He endows man with reason for the 'Light of God's countenance hath shone upon him,' and purifies, strengthens, and guides that light by grace and faith, for, as the Apostle says, you are saved by 'grace through faith.' It is by means of these gifts and assistance that the child is enabled 'to grow up in Christ,' 'that he may walk worthy of God in all things pleasing, being faithful in every good work,' (Col. I, 10.), that 'he may be sincere and without offence unto the day of Christ,' (Phil. I, 10.). 'that he may be found undefiled and unspotted to him in peace, (2 Peter. III, 4). It is by means of these, and continually co-operating with them, that he may become 'God's workmanship created in Christ Jesus in good works, which God has prepared he should walk in them,' until the final day and hour, 'he shall receive his own reward according to his labor, for he is God's coadjutor.'

--1 Cor. VIII, 9. And that he might succeed successfully in all this co-operation with grace and in the performance of good works, until the final hour of departure and judgment, there is given to him the most powerful as well as the most awful of all aids in God's gifts, the personal and substantial presence of the Holy Ghost, the third person of the Blessed Trinity. This too is evident from the Scriptures and fathers of the Church: 'The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us.'—Rom. V, 5. 'The *renovation* of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour.'—Titus V, 6.

"St. Basil in allusion to the words of the Psalmist 71, 6, quoted by our Lord, (John X, 34), 'I have said you are gods, and all of you the sons of the most high,' writes as follows: 'The Holy Ghost has given himself to the multitude of the just, and every substance of the just, both great and small, both angels and arch-angels has been sanctified, and through him each one of the saints is a god. 'I have said you are gods,' And again the Saint says: 'As the power of seeing is in a sound eye, so is the operation of the spirit in a clean soul—whilst the spirit dwells in those who are worthy, and *effects these, his own works.*' It is truly said, 'he is said to be in them who are capable of having the spirit.' (De. Spir, XXVI, 61, 63.)

"St. Cyril speaks of the Holy Ghost being *personally present* in the soul. 'We are called gods, in as much as we are made participators of the divine and ineffable nature through conjunction with the Holy Ghost.' (Dial. 7).

"St. Athanasius thus writes: 'Since the Holy Spirit is within us, &c (Ad. Serap. Ep. 1, n. 30.)

"It may be laid down, therefore, as the doctrine of Scripture and the general teaching of the ancient fathers, that the Holy Ghost has been given to us by Christ, not only in the supernatural effects of His divine activity, but really, substantially, and personally, so that in the words of St. Augustine: 'He does not dwell in us merely by the grace of visitation and operation, but by the very presence of Majesty.' (Serm. 1, in Fer. Pent). This

It was that made the great St. Thomas Aquinas say, 'the gift of grace surpasses all the faculties of created nature, since it is nothing else than a participation of the divine nature, which exceeds any other nature.' (Summa 1. 2, 112, ar. 11.)

'I ask then most seriously and most solemnly are children, thus gifted and privileged, the images and children of God, bound to work to attain the highest degree of holiness and perfection, under the personal influence of the Holy Ghost, to fit their souls for heaven; are they to be sent by their parents and guardians to those Government Common Schools, properly called godless, from which all religious instructions are designedly excluded? Let us examine the character and working of those schools, and every parent must be satisfied, as well as everybody else who has any true religious notions, that no christian child should be sent to those schools, that they cannot be sent there without danger to their faith and morals, to their temporal welfare and eternal happiness. What then is the condition and working of those schools in the New and Old World, in the States, Canada, France, Italy, and New Brunswick? But, before I say anything about those schools, I must relate to you what are the expressed and well known intentions of those who are everywhere their most zealous advocates and originators. Monseigneur Duponlop, the celebrated Bishop of Orleans, has clearly shown these in his late pamphlet on the principles, designs, and working of a certain secret society. He gives us the sentiments of the leading members of this society, uttered at their public meetings, where they do not conceal that all religious teaching should be banished from schools, and that all christian schools and religious institutions should be effaced from society. 'Morality independent of all religious hypothesis.' Such is the motto of the advocates of godless schools, and the conclusion they draw from it is, 'that all religious belief is useless for the young;' and, still more 'that Faith in God takes away the dignity of man, troubles his reason, and may lead him to the abandonment of all morality.' One of the most celebrated of those advocates stated publicly at their meeting: 'Do not let us hear any more of that bastard, false edu-

cation based on supernatural dogmas; the method of bringing up children has lasted too long; *it is high time that it should come to an end.* The basis on which should rest the education of our children is this, let us teach them to admire and study the great phenomena of nature.' Another of these advocates declared: 'I have myself brought up children; but I have never lied to them. Each time they have asked me what was meant by God, I have answered, *I know nothing about it. It is thus I have acted with men.*'

"On another occasion they unanimously declared, and made it their formula for acting: *'The teaching of the Catechism is the greatest obstacle to the development of a child's faculties.* The intervention of a Priest in education deprives the children of all moral, logical, and rational teaching.'

"Not long ago the children of one of the National Schools, even in Catholic Belgium, at one of their celebrations, sung the following verses:

*The Choir*—'Open, open all the doors, the monument is enlarged to let in the troops of free education.'

*1st Group*—'This temple of knowledge marks a new era. What is temple?'

*2d Group*—'Science.'

*1st Group*—'What is its God?'

*2d Group*—'Liberty. No more dogmas, blind bondage! No more yokes, tyrants, or Messiahs!'

*General Choir*—'Masters and scholars, together let us endow many generations of future democrats!'

"These doctrines," concludes the learned Prelate, "alas! every day make more and more way, and at Paris, during the Commune, did they not compel a child twelve years old, to go up into the pulpit at St. Sulpice, and proclaim amidst the fearful applause of a mad populace, that *there was no God.*'

"Let us now see what the working of those schools in the United States, Canada, our own Province, and in other countries, has brought about, and then Parents will be enabled to conclude whether, with safety to themselves and their children, they can send them to such schools."

The Rev. Mr. Quinn then read extracts from pamphlets and papers to show the workings of those Common Schools. The first was from a lecture delivered by the Rt. Rev. Dr. McQuade, Bishop of Rochester, in which he quoted Professor Agassiz, on the Boston Schools. The substance of the Professor's paper is found embodied in an editorial article of the *Boston Herald*, of October 20th, 1871, and is as follows :

"Within a few months, a gentleman, Prof. Agassiz, whose scientific attainments have made his name a household word in all lands, has personally investigated the subject, and the result has filled him with dismay. When he sees the depth of degradation into which men and women have fallen he has almost lost faith in the boasted civilization of the nineteenth century. In the course of his enquiries he has visited both the well known houses of pleasure and the private establishments scattered all over the city. He states that he has a list of both, with the street and number, the number of inmates, and many other facts that would perfectly astonish the people if made public. He freely conversed with the inmates, and the life histories that were revealed were sad indeed. To his utter surprise a large proportion of the soiled doves traced their fall to influences that met them in the public schools; and although Boston is justly proud of its schools, it would seem from his story that they need a thorough purification. In too many of them obscene and soul-polluting books and pictures circulate among both sexes. The very secrecy with which it is done throws an almost irresistible charm about it, and to such an extent has the evil gone that we fear a large proportion of both boys and girls possess some of the articles which they kindly lend each other, the natural results follow, and frequently the most debasing and revolting practices are indulged in. And the evil is not confined alone to Boston. Other cities suffer in the same way. It is but a few years since the second city in the Commonwealth was stirred almost to its foundations by the discovery of an association of boys and girls who were wont to indulge their passions in one of the school-houses of the city; and not long ago another somewhat similar affair was discovered by the authorities, but was hushed up for fear of depopulating the schools. These facts demonstrate that parents and guardians do not do their whole duty by those committed to their care."

After reading the above he quoted the following from the Rt. Rev. Dr. McQuade :—



"Only the other day it came out that in one of the public schools of Williamsburgh over one hundred vile and immoral publications were taken from the children frequenting that school. Yet when parents and guardians wish to do their whole duty by their children, and withdraw them from these barracks and the danger of such contamination, placing them in schools possessing their confidence, they are met by the pulpit and the press and denounced in unmeasured terms, as sectarian, narrow-minded and bigoted, un-American, etc."

The Rev. Mr. Quinn next read extracts from American and Canadian papers, as follows:—

"The most perfect system of education which human wisdom can devise, if severed from the authority of God, or not based on it, will not save us from, but create and multiply fraud, rape, murder, and all those domestic, social, and civil disorders, which are the terror of men and the scourge of nations. It is a wanton insult to the common sense and experience of mankind, to assume that the mere cultivation of the intellect and diffusion of knowledge will of themselves purify the hearts, reform the morals, or be any other than a cobweb barrier before the flood-gates of passion and crime. Practically, the thing is a huge machine, rather for the multiplication than the extirpation of vice in dexterous hands, an instrument not for good but for evil, or in other words an ally as treacherous to God and the moral and eternal interests of man as it is true and loyal to the perfidious foe whom all christians at least profess to abhor. This is the age of Common Schools, but it is a startling if not an alarming fact that they also the age of infidelity. Without stopping to inquire which may or may not be the parent of the other, it is certain that they are both of the same family, and that infidelity was never so defiant of God and his revelation, nor so contemptibly insulting to the sacred traditions of mankind, nor so widely diffused over the globe as it has become since the rise of the Common Schools, upward from the most unlettered to those who assume to be the dictators and scholarship of the world. We are the friends of education, and glory in all the real enlightenment and civilization of our age; but we are opposed to the Common School system, because it has divorced itself from God, has no positive christian faith or doctrine, nothing but a weakly sentimentality which any respectable pagan might teach as well, as some of them have taught better."

"The next point to be noticed is the necessity of religion in education. Americans can speak of this necessity even better than we. They speak from an experience which tells them that 'ed-

one of the public vile and immoral frequenting that to do their whole in these barracks them in schools the pulpit and the clericalian, narrow-

neation without religion teaches men to be adroit rogues and swindlers.' If we can at all believe the papers, an honest man in office is with them a prodigy. And the cause, want of religion, of common morality. Public schools do not, cannot teach one or the other, in fact hardly attempt it, or profess to do so. How often have the dangers of these institutions been laid before the Catholics of Canada. Protestants themselves in many cases do not attempt to deny that the public school system is one of their most active proselytizing agents. A Methodist minister lately boasted that in the States alone the last 12 years the Catholics had lost 1,990,000 souls especially by *this means*, and a Dr. Clarke of Albany declares that the principle agency is *this*, 'our admirable school system.' Of course here in Canada we are not so far advanced as that, things are not done so shamelessly; but in proportion to our numbers the danger is quite immediate. The Protestant or infidel teachers, the evil associations and example the atmosphere of indifference, and too often a positive immorality have a terrible effect upon the young uninformed mind. Some say hinder such effects by sending your children to Sunday-school. That is, teach one day in the week the principles of religion and virtue, and send them the other six where these principles are scouted or sneered at. And we, knowing the force of example on the imitative mind of a child, do not hesitate to place him in such a position. Here is where our exclusion takes place. They say to us: 'These are fine schools, open to all yours as well as ours, what more?' What liberality, to be sure! The fact is, the public schools are not free to all. The Catholic minority happens to have a conscience which the advocates of those schools have not, and they cannot send their children to these schools without violating their Catholic conscience, &c. This fact excludes us effectually, as if we were shut out effectually by law.

"It is really alarming to notice the terrible increase of crime within a few years. There was a time when judges met with counties in which there were very few, if any cases brought of a criminal character. Such unfortunately cannot be said to be the case to-day. Here in Toronto the disposing of criminal cases alone, occupied upwards of a month; whilst the civil ones, many of which pay a very poor tribute to the moral standing of the persons implicated, will likely not be over before Christmas. In proportion to their population, the several counties of Ontario present a spectacle as much to be deplored as that of Toronto. Every kind of crime seems to prevail all over the country, one day we hear of highway robberies, another of death resulting from drunken brawls; one telegram informs us that a gentleman's house has been entered and robbed to the extent of thousands;

another that respectable ladies walking the streets, have been brutally assaulted by drunken roughs, and so on. 'The daily papers are filled with these accounts of crime. The supply never seems to run short.'

'The paper from which I take the whole of the last extract, gives as the cause of all these crimes and wretched state of society: 'The neglect of imparting true education. Many of the criminals,' it says, 'placed in the dock are young in years. We believe the majority of them were brought up ignorant of their duty to God or society. What can be expected but continued violation when there has been total neglect of religious training. It is only, when the youth are properly educated as to their various duties that we can expect to have a moral and contented people. and a prosperous country.' As an instance of this, I will relate a little circumstance that occurred in a school on a Wednesday.

'The janitor of the building had complained to the Principal that some of the closets in the boy's department were in a very filthy condition, and that at recess some of the boys were in the habit of congregating in them and smoking. Mr. — called a meeting of some of the boys in the school, in the hall up-stairs, to enquire into the matter; Mr. — was also present. As soon as Mr. — spoke about the matter, the boys began to stamp and shout. He did all in his power to bring them to order, but was unable to do so, and was obliged to dismiss them. The Superintendent, who should have seen that good order prevailed at the meeting, made no attempt to quiet the boys, but stood and smiled gravely at the Principal's vain attempts.'—*St. John Paper.*

'It is now no secret matter, that the Socialists, Internationalists, and Communists, in France have used all their efforts, and almost exhausted all their force, and especially through their infidel Public Schools, to unchristianize society, to abolish thrones and churches, to deprive the nobility of their titles, and the well-to-do of their substance and to divide it in equal shares among the rabble of their crazy followers.

'It has been forcibly remarked by M. Remont: 'From the seventeenth century the doctrinaires have worked with furious energy (*avec acharnement*) for the destruction of religious ideas

and sentiments. They have banished God from the laws and machinery of government; they have banished Him from the conscience of the people, who, as is their wont, have adhered to the tradition thus established. For forty years the aim of official persons has been to withdraw the people from the influence of religion: it was a consequence of the revolutionary principle—nay, almost a necessity of its system of government. At the present moment the working-class in France is in the hands of a few fanatical leaders, who proclaim aloud their hatred of religion, and take no pains to conceal their hatred against society.'

'The press of Italy are continually reminding us how they are succeeding in that unfortunate country. In one of them I had lately read: 'The religious teaching associations have been banished from the schools, and religion from the chairs of the universities. Even in Rome university professors do not believe in christianity, and the instruction they give their pupils is in harmony with their own belief. In the secondary or middle-class schools no provision is made for the teaching of religion. The Bolletina Officiale of the Minister of Public Instruction, in every secondary contains the time-table, but in this time-table no time is marked for religious instruction. It may not be amiss to contrast with this evidence of neglect the statistics of suicide for the year 1874. In that year the number of suicides in Italy reached the enormous figure of 1,015, being an increase of 40 on the previous year, 1873.' It is greatly to be feared that the irreligious character of the education prevalent in Italy at present, will have a tendency to increase the number of suicides. When a man is devoid of religion he is more likely to seek death when trouble comes, than to bear it patiently, trusting in God.

'From all the statements and facts which I have produced, it is notorious and undeniable that the public irreligious schools in all countries where they exist, are the hot beds where immorality and crime have their origin. Young persons of both sexes grow up there without any religious impressions, and the more learned they are, the more fit to perpetrate the most wicked and horrible crimes. Hence we find society everywhere pestered

with such criminals, as bank forgers and swindlers, plundering bankrupts, leaving thousands deceived by them often in distress and want; polygamists and divorce procurers, leaving thousands of wives and daughters in poverty, and having no alternative often but to lead profligate lives, to earn a miserable livelihood; murderers, from stabbing and shooting, often from most trifling causes. All those perpetrations, crimes, abominations, and injustices, and then so universal, that a moral and honest man is tired of his life and his locality, and knows no where to retire to live with any peace and comfort. And all this corruption and immorality, disgusting as it is unjust and villanous, arise from the Public Schools sanction the evil. Can parents then send their children to such schools? Can they do so without their children being in danger of losing their most cherished privileges of being the children of God, heirs of heaven, their heavenly companion, the blessed Spirit, and their eternal happiness? Can they do so without danger to the faith and morality of those children? They cannot. For if morals are tainted our faith is weakened. Faith may ultimately be lost, and then follows tirades, arguments, and ridicule against the true religion, for no one speaks more harshly against its rites, sacraments, and sacrifice than apostates. They then become guilty most frequently of blasphemy against the Holy Ghost, a sin which is not forgiven either in this world or the next. 'Every sin and blasphemy of the spirit shall not be forgiven, and whoever shall speak a word against the Son of Man it shall be forgiven him, but he that shall speak a word against the Holy Ghost, *it shall not be forgiven him neither in this world nor in the world to come.*'— St. Matth. 12, 31-2. Can parents allow their children to be placed in those schools to be put in a state or condition to commit this dreadful and most terrible of all sins, and suffer themselves, afterwards, to be responsible to God for tis commission by their children?

“Certainly they cannot and ought not. Let them then take care to have their own separate schools, aided by the Government if they can, but in all circumstances under their own control in

regard to religious instructions. Education and religion are inseparable. Since education, as St. Paul gives us to understand, is to enable a child to live the life of Christ; and it is only in the separate Catholic schools, that parents, assisted by a properly trained and religious teacher, who is their representative and the representative of Christ, according to the learned Rollin and the Pastor, can lay the sure foundation for a simple and innocent child to lead such a pure life, and that in the face of all the obstacles which he must meet from a corrupt, irreligious, selfish, and worldly society. And in upholding their own schools, let them put their confidence in God. This is the grand and only secret to succeed. Want of such confidence has been always the ruin of individuals, families, and the world. It kept the Israelites forty years wandering in the wilderness, caused the bones of nearly six hundred thousand of them to lie buried there, and prevented Moses and Aaron from enjoying the long deserved honor and wish to enter at the head of their people into the land of promise. The same want of confidence militated against God's people ever afterwards, in all their wars and projects from the day they murmured against God for want of food and water, when the fiery serpents were sent to annoy and slay them, until they were carried into slavery by the Assyrians with their wives and children, their gold and silver, and all the furniture and vessels of their temple, and until in fine the Romans conquered them and rendered them tributary. 'At that time Hanani the Prophet came to the King of Juda, and said to him: Because thou hast had confidence in the King of Syria, and not in the Lord thy God, therefore, hath the army of the King of Syria escaped out of thy hands.' 'Were not the Ethiopians and Lybians much more numerous, yet because thou trustedst in the Lord he delivered them into thy hands.' 'For the eyes of the Lord behold all the earth, and give strength to those who with a perfect hand trust in him.'

"The school, the Catholic school is God's dearest work, because the surest and most effectual means to raise up to him, adorers, true adorers in spirit and in truth. Just as the holy sac-

rice of the Mass is the greatest protection they have in their pilgrimage through this life, against violent heat of passions excited, by the demon, so is the Catholic school the surest light, pillar of fire, which will go before and conduct them to the land of promise, their heavenly eternal destination.

•Let, then, neither the young nor the old, the mechanic nor the laborer, the family nor the community, fail in their confidence in God or distrust him the least in their attempts and exertions to support their own schools. If they do so, if they give up and abandon such good and glorious work, God's own work, from which He derives such praise and glory, they may expect to be dreadfully scourged as were the Israelites. If they fail, alleging money is scarce, times are bad, and trade not profitable, that will be no excuse before Him, for God is all powerful.

•And what he requires is confidence and co-operation, when the work to be done is good and laudable. If they forsake Him, or lose confidence in Him, they must soon expect the dreadful fate of the Israelites.

•He will afflict and scourge them in the money they refuse to contribute to support their schools, by allowing it to foment their passions, which will become fiery serpents to bite and destroy them. Furies, which will eat the hearts out of them, which will make them weep and howl, and treasure for themselves wrath against the day of wrath; as St. James says: 'They will be scourged by their children, being given over to their enemies, the enemies of true religion and God.' Government officials, who by their school laws and legislation, will taint their morals, render their faith weak and useless, and thus make them corrupt, vicious, debauched, capable of committing the most hideous and shameless crimes, and sure to bring your gray hairs and old age in sorrow to the grave. Finally, they will be scourged by the loss of churches, schools and property, of their gold and silver, sacred vessels and treasures, as happened to the Israelites, when banished from their homes and temple, they were hurried away to waste their lives as slaves on the banks of the Euphrates, with their silent harps hung on the weeping

allows.

“But, if on the contrary, all will contribute of their means to support the school, placing their unlimited confidence in God, when He who has promised, ‘Give and it will be given to you, a good measure and running over,’ and who provides the gold and silver and other precious metals in the deep hidden bowels of the earth, will give to all with a munificent hand, since they are His faithful stewards and co-operators in the promotion of the most glorious work, and most pleasing to Him, the sanctification and salvation of His dearest creatures. He will increase the earnings of the servant and mechanic, give more subsatnce to the family, more profitable trade and better times to the community, and to all a more abundant share of divine grace, and a higher degree of Christian perfection to entitle them to a favorable judgment at the final day, and to the enjoyment of eternal happiness.”





