

proud Nabuchodonosor, whom he tum-
bled from his throne, and numbered
amongst the beasts of the field.

*He has deposed the mighty from their
seat, and exalted the humble.*

Behold a new proof of the power
and justice of the Deity, and without
recurring to other examples, the exalta-
tion of the humble ancestor of the Vir-
gin, would strictly justify her expres-
sion. For the Lord deposed the mighty
Saul, and caused him to bite the dust
on the mount of Gelboe, whilst
the humble shepherd, David, was
exalted to his throne. Whence the
same David cried out "Who is like
the Lord our God that dwelleth on
high, and hath regard to the humble
things in heaven and on earth? Raising
the needy from the earth, and lifting
up the poor man from the dung, that
he might place him with princes, with
the princes of his people."

*He hath filled the hungry with good
things.*

Another example of the tenderness
of this God of might, who has done
such wonderful things to the Virgin.
He has fed the hungry with good
things. He hath fed the disconsolate
Agar and Ismael in the wilderness of
Bersabee. He miraculously contrived
that Joseph's wicked brethren should
sell him into Egypt, in order that he
might afterwards supply them with
provisions in the hour of famine and
distress. He hath fed the hungry Is-
raelites with manna in the desert, and
hath for their use, caused the limpid
stream to gush from the bosom of the
parched rock. He hath fed his servant
David in the time of need, even with
consecrated shew-bread, with which he

inspired his high-priest, Achimelech, to
supply him. He fed his servant Elias
with ravens. He inspired the poor
widow of Sarepta to relieve his ne-
cessities, and when he lay weary of
life, under a juniper tree in the desert,
he nourished him with that miraculous
bread, "in the strength of which he
walked forty days and forty nights, even
to the mount of Horeb."

His servant Daniel was cast into a den
of wild beasts in order to be their food.
But the angel of heaven conveyed the
prophet Habacuc through the air, and
set him down with provisions, in the
lion's cave. Therefore might the Vir-
gin exclaim with propriety, that, "He
fed the hungry with good things."

But if we look at the great sacrament
of his love, which he afterwards insti-
tuted, we may truly say with his Bles-
sed Mother, that, "He fed the hungry
with good things." He feeds them
with nothing less than himself, who is
the fountain of goodness; and it is the
"hungry" he feeds; for none but those
who hunger and thirst after him, ap-
proach this feast of love, or if they do,
are supported by its nourishing quali-
ties. Therefore, he has sent the rich
empty away.

How beautifully may we not repre-
sent this gracious invitation of Jesus to
the hungry to feed on himself, in the
words of the Holy Ghost: "Wisdom
hath built herself a house. She hath
hewn her out seven pillars. She hath
slain her victims, mingled her wine,
and set forth her table. Whosoever is
a little one, let him come to me;" and
to the unwise, she said "Come eat my
bread, and drink the wine which I have
mingled for you."

Thus it is the poor, the humble, and
the hungry, that he fills with all good-
ness in this lasting pledge of love; and