

fection so that they may be fit to meet the inspection and call forth the encomiums of the eternal King of Glory, when he shall come, as he shall speedily, to judge justices, to scrutinize Jerusalem with lighted torches, and to demand an account of the treasures of redemption now confided in their plenitude to your hands. With a task like this before you—invested with such responsibilities, ye men of Galilee, why stand ye looking up to heaven?

That this, my brethren, is the import of the text cannot be questioned. It is of faith, that no creature, no matter how pre-eminently excellent—not the brightest seraph before the eternal throne—that no being in short but God made man, could pay the ransom of sin, or provide the means of sanctifying our fallen race; but it is equally of faith that the immediate application of these means were left totally depending upon "the weak things of this world, and the contemptible things, as it were, that are not"—to the end, as St. Paul assures us, that the wisdom and the power of God, may shine forth as brilliantly in the application of these means as his mercy did in the acquiring of them.—

These efforts, of whatever is most despised of men, it is, that constitute the action of the church militant—that is, of the society that has sprung from the labours of the Apostles, and become the inheritors of their privileges and responsibilities. The accomplishment of the Apostolical commission—"thy kingdom come"—is the never-ceasing cry of desire that ascends from this chaste spouse to the Redeemer; and it is in grateful acknowledgment to the Most High, for having admitted us to participate in one—and that not the least illustrious—of those efforts in which the zeal of Christendom has not failed under the auspices of the successors of Peter, to manifest itself from age to age, that we, my brethren, have been called together round these hallowed altars. Your grace has appointed this day for the celebration of the fifth anniversary of the introduction into Ireland of the Association for the Propagation of the Faith. At its solemnization we are now assembled to assist. The occasion irresistibly impels us to consider how it fares with the cross and its feeble champions all over the world. And oh, ye mighty spirits—ye confessors, martyrs, and apostles, who, though like us, surrounded with infirmity, did yet achieve such wonders for the faith, how is it possible for us to contemplate the state of abandonment in which the cause of Jesus, as contrasted with the cause of sin and error, finds itself in this our day, without being at once overwhelmed with shame, grief and consternation—without being incited, henceforth and for ever, to strive that such an awful majo-

ry of the millions for whom the Saviour died be no longer, through the sloth and recreancy of his servants, estranged from the only path—narrow and difficult—that leadeth to eternal life?"

In that land, once the darling object of the zeal that inflamed St. Gregory the Great—the field where Austin and his apostolical companions laboured—where the venerable Bede devoted himself to study, for the sanctification not only of his age, but of posterity—where Anselm suffered, and A'Becket shed his blood—in England, once the garden of the church—how millions are now arrayed in virulent and indefatigable hostility against her? In Scotland, in the Low Countries, in Germany, in Prussia, in the cantons of Switzerland, and the countries of the north, what myriads are in revolt against that church, to which their ancestors were indebted for their first rudiments of civilization, as well as for their Christianity? And if, as a set-off against the fifty two millions thus torn away, and held obstinately in schism from Christian unity, there be pointed to the vast Regions of the new world, discovered and evangelised as if to compensate religion for her losses in the 16th century, where, let me ask, will be the compensation for the million and half of Jews, the forty two millions of Greek schismatics, the eight Million Mahometans who occupy the entire east of Europe; making in all, even upon the soil of ancient christendom itself, not less than one hundred and four millions and a half to be still converted!

But a state of things more exhilarating will no doubt present itself, when crossing the Hellespont, we enter these regions of all others the most favoured—there was the cradle of the human family, the home of the chosen people, and the theatre of those wonders that signalized their history. Upon their surface are still visible the foot prints of the "Word made flesh." There He sojourned in obscurity, entered into the most intimate and sympathetic intercourse with our fallen kind—there He preached the gospel to the poor, and in the character of a heavenly physician went round the land curing every infirmity, pouring consolation into the wounded heart, and shedding heavenly light and benediction around him on every side. His cradle is there—there the tomb of His resurrection—there, too, the hill of Calvary upon which He purchased the seed of Adam by the shedding of his blood. In falling too for the first time upon that land, the fire of the Holy Ghost, spread itself like an irresistible conflagration, devouring sin and ignorance, and changing every thing it touched into light and sanctity. It was there the apostles had their earliest stud