

ascended the pulpit and delivered a most impressive and eloquent discourse, at the conclusion of which his grace pronounced the usual indulgence of forty days in favour of the supporters of the association. The remainder of the high mass was then proceeded with, after which the archbishop gave the solemn benediction of the most holy sacrament.

The mass performed was Haydn's Mass, No. 4; and the choir, which was under the direction of Mr. Haydn Corri, was most efficient.

## THE SERMON.

"Viri Galilæi quare statis hic aspicientes in cælum?—Hic Jesus qui assumptus est a vobis sic veniet quemadmodum vidistis eum euntem in cælum."—Acts of the apostles, ch. i., v. 11.

"Viri Galilæi quare statis hic aspicientes in Cælum?"—"Ye men of Galilee, why stand ye here, looking up to heaven?" What, beloved brethren, can the meaning of this language be? It sounds, at least, like the language of reproof—"Why stand ye looking up to heaven?"—"Why?"—How was it possible for an instant to mistake the motive of the Apostles, and surely it was not of such a nature as that the celestial messengers should reprehend it? Their eyes had followed the divine form of the saviour in ascending from Mount Olivet—what wonder if they remained riveted with unutterable sorrow and ecstasy upon that region of the firmament where they had lost sight of him; or, rather, ought not the wonder to have been, that ever again they should bend their vision downwards upon that dark and sin stained earth from which their divine Lord and Saviour had departed? Surely, it cannot be to inculcate black ingratitude, or to counsel oblivion or indifference towards such a benefactor, that these celestial messengers in snowy garments have descended?

Heaven guard us from a thought so impious! No, brethren, no; but these "viri Galilæi"—these poor, unlettered, timorous Galileans, mostly fishermen of the villages and towns around the lake Genesareth—had been just then invested with the apostleship, that is to say—great Heaven! what a charge for instruments so miserable!—they had just a moment previously been commissioned to carry out and perfect the grand scheme of redemption, which required as its initiative principle nothing less than the humiliation and death of an incarnate God! The responsibility of applying to a fallen world the merits and the atonement of Jesus Christ had now devolved upon this poor, ignorant, imbecile, lowly born group of Galilean fishermen; and is it to be wondered at that angels should have been despatched from Hea-

ven to rouse and startle them into some conception of their responsibilities by warning them, as if in the language of reprehension, that for them there was thenceforth to be no repose—even though it were in the most rapturous flights of contemplation—upon whom had now devolved the charge of redeeming the whole human race to Christ by their activity. "This same Jesus, who has been even now assumed before your eyes in heaven," says the angels, know ye not that he shall come, return again in great power and majesty to demand at your hands the kingdom and the people he has purchased with his blood? Why, why then, stand ye here? "Hic Jesus qui assumptus est a vobis sic veniet quemadmodum vidistis euntem in cælum."—As yet the whole world is usurped and trampled on by Satan: Why stand ye here? The light of heaven is to be poured in upon the foul mysteries of Egypt; the intellectual arrogance of Greece is to be humbled: the sophistry of the porch and the academy given to the winds: the colossal empire of the Cæsars grouted and concreted by political idolatry as if into an iron mass, is to be shattered to fragments, and the empire of the effaced to be erected upon its ruins;—while, by your labours the face of the earth is to be thus changed.—Why stand ye here, looking up to Heaven? While the ransomed of Calvary are still in fetters, languishing in darkness and the shade of death, why stand ye here?—Your voice they are to be aroused from the slough of perdition in which they have been sunk for ages; they are to be sterged from the ordure of their crimes; the cicatrices and the sores of their iniquities are not only to be cured, but to be effaced; from the likeness of the old Adam they are to be transformed into the likeness of the new—"created according to the justice and sanctity of truth." Under your auspices the most degraded serfs of Lucifer and of the passions are to put on Jesus Christ, to walk in the newness of life; their conversation is to be in heaven. In despite of the world, the flesh, and the devil—and by all these banded together, you shall be resisted and warred against with unrelenting vehemence; you are to beat down every altitude that lifts itself against the folly and the opprobrium of the cross, to bring every understanding into obedience to Him, who is to the Jew a scandal, and to the Greek a laughing stock. Out of its ossal, and the most fetid dregs of humanity, you have to prepare for the Lord of Glory and Sanctity an "acceptable people," emulous of good works, knit together and made one, by faith, hope, and charity even as the human frame is one; to free them from every blemish, array them in every per-