

shall we call on Him in Whom we have not believed? Or how shall they believe Him of Whom they have not heard? And how shall they hear without the preacher? Faith, then, cometh by hearing the Word of Christ." (Rom. x, 14-17.)

This function of preaching belongs to those who have been legitimately initiated into the sacred ministry and who have received that mission from the Church. But if all have not the privilege of expounding the Word of God, all may share indirectly in this blessed work, by helping by their prayers and alms those who do. Priests and other apostolic men are powerfully aided by those who succor them in things material, or who draw down heavenly graces on them by their prayers. The Gospel praised the holy women who ministered unto Christ of their substance (Luc. viii, 3) while He was preaching His doctrine. St. Paul attests that those who preach the Gospel should live by the Gospel. And we know that Christ gave this command to those who followed Him and listened to His Word: "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send laborers into His harvest. (Matt. ix, 38.)

The two duties of almsgiving and prayer for the outstretching of the limits of the kingdom of God, may easily be fulfilled by persons of every class. Who is the man with fortune so meagre that he cannot, once in a while, give a small alms to God's messengers, or whose occupations are so enslaving that he cannot sometimes offer a prayer for them? The Roman Pontiffs, who have the solicitude of spreading the Christian Faith, are ever asking for the spiritual and temporal aid of the faithful; and apostolic men have always tried to profit by these helps. The methods employed for gathering them in have varied according to time and place. Many societies have been formed to help by prayer and alms-giving the spread of the Gospel, and to relieve missionary poverty.