

Peter arriving at Joppe, was met by a crowd of widows in tears, who showed him the coats and garments, which were the charitable gifts of the deceased. This eloquent appeal obtained a miracle. Peter moved to tears, restored to life the pious benefactress of the poor.

4th. *To harbor the homeless.* Our Lord will one day reproach the reprobate for having refused him shelter (in the person of the poor): *Hospes eram et non collegistis me.* (Matt. xxv. 43). The Apostle St. Peter commanded all the faithful to practice hospitality without murmuring. (I Peter, iv. 9.) St. Paul, in giving this same precept, reminded Christians that in harboring the poor, they often entertained angels in human form.

5th. *To visit the sick.* "Religion clean and undefiled "before God and the Father is this: to visit the fatherless "and widows in their tribulation, and to keep oneself unspotted from this world." (James, i. 27.) One of the works which Our Lord will publicly praise on the last day, will be that of visiting the sick. *Infirmus eram et visitastis me.* (Matt. xxv. 36.)

6th. *To ransom prisoners.* These words should be understood to embrace all assistance rendered to prisoners. If the progress of Christian civilization no longer requires the Order for the Redemption of Captives to exercise its noble and courageous ministry, yet there are always poor prisoners who have need of the charity of their brothers.

7th. *To bury the dead.* This is the last office we may render to our fellow-beings. After death, the only corporal need is that of burial. Although these services do not affect the soul in any visible manner, nevertheless they are not indifferent, for the reason that we still live in the memory of man, and our name would seem to wither were our body deprived of burial; and again, on account of the affection which during life all men bear their own flesh,—affection, which, in a certain manner, subsists after death, and is manifested in the pious care which we bestow upon the