

thing prior to the *Incarnation of the Word*, tends to manifest the love of God in accomplishing this mystery. Jesus Christ himself immolated for us, teaches us the immensity of God's love for us, in giving us his true and only Son. If, then, the principal end proposed to himself by the eternal Word in coming on earth, was to teach man how much he is beloved by God, and if this knowledge itself has no other end than to kindle in man's heart the love of that God who first loved him, and the love of his neighbor, of which God has himself given both the precept and the example; and if, again, the whole of the Scriptures, anterior to Jesus Christ, have for their object the announcement of his coming; and if the whole of the Scriptures posterior to him speak only of Christ and charity, is it not evident that not only the law and the prophets, but also the New Testament, are reducible to these two great precepts: *the love of God and the love of our neighbor?*

"You will, therefore, explain whatever you rehearse, and account for the cause and the end of all events, by the word *love*, in such a manner that this grand idea may be ever present to the mind and heart. This two-fold love of God and our neighbor, being the end to which tends all you have to say, you will treat the whole in such a way, as to lead your hearers to *faith*, from faith to *hope*, from hope to *charity*."

Such is the plan we have endeavored to follow. Could we have chosen a better? Will the youth of the nineteenth century lose any thing by having St. Augustin for their catechist? Thus, the exposition of the