image and likeness of God, "Constituted in innocence and justice," that greatest and most perfect work of the first creation, on beholding which "all the morning stars shone out together, and all the sons of God shouted for joy." (Job. xxxviii 7 v.) The second instance is that of which we read in the xxxi. c. of Ezechiel, when the spirit of God *breathed* upon the dry bones that filled the plain, and they started into living men, and "stood up upon their feet an exceeding great army." We thus find it a settled law, that whenever the Scripture mentions that God "breathed," we may expect a singular exercise of His creative power. We have a right to expect a new creation of His infinite power, goodness, and love.

When, therefore, we read that our Lord "breathed" upon His apostles, we should be prepared for some *creative act*, for a special exercise of omnipotent mercy and love. And this is precisely what occurred. Our Blessed Saviour on this occasion breathed His divine life into the Church, and made it a living organism. It was a new creation, a new moral world, that was called into being, a spiritual kingdom established by the risen Christ, that shall never be destroyed, and that shall stand forever amid the revolutions and changes of time, doing Christ's work in the world. To this Church He communicated the Holy Ghost to be its abiding life; and that divine Spirit will never henceforward cease through the Sacrament of Penance to work miracles for the salvation of souls. He will work miracles, such as that wrought by Christ at the tomb of Lazarus, and as those others wrought by our Lord during His life on earth; He will raise the spiritually dead to life; He will, in a spiritual sense, make the blind to see, the lame to walk, the deaf to hear, and He will preach the blessed evangel of immortal hope and infinite mercy, and compassion to poor sinners. As by the fall, man lost the supernatural life of the soul, and defaced the image of God stamped upon it, so in the order of restoration effected through Christ,