

To be sympathetic, to be generous, to be liberal, to be magnanimous; to be careless of self, to be forgetful of self, to be, in a word, entirely, absolutely, and utterly unselfish, that he may be like a bundle of myrrh or a bunch of heart's ease in the bosom of those of whom he is shepherd. From this day forth you are a Bishop, an Episkopos, set on an eminence to take large views; the days of little views have gone for ever; your field of vision will no longer be parochial; you will not be called upon to deal intimately with parishioners any more, your dealings will be with those for whom I respond, the parishioners' priests, and these will love to see your feet all beautiful upon their mountains as you come to them with generous sympathies and large heart. Twenty years of parochial work have taught you the priests' need of a large-hearted bishop. There is so much to try them, so much to bring them sorrow, so much to make them weep; people are so good and yet not so much better, they take so little interest in the active work of the mission, their indolence and their stupid, though guiltless, opposition, so often clog the wheels of spiritual progress and mar the beauty of the work of God. You have had intimate personal experience of all this, and when you come into your inheritance the priests will be well-assured that a fellow-feeling will make you wondrous kind towards them. Henceforth priests and people will style you your Grace, may you be graceful in gentleness and illustrious for gentle deeds, for these are the fine flowers and the fragrance of a large heart.

SOLEMN PONTIFICAL VESPERS

In the evening at St. Joseph's Church, which was crowded to the doors, his Grace the Coadjutor-Archbishop sang Pontifical Vespers. The interior of the church was specially decorated, and nearly all the clergy who were in attendance at the consecration ceremony were present.

The service was opened with 'The Rosary,' and special music was rendered throughout for the occasion, under the baton of Mr. W. McLaughlin.

THE SERMON.

An eloquent sermon was preached by the Rev. Father T. J. McCarthy, the Marist Missioner, from the following text:—'Take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you bishops, to rule the Church of God, which He has purchased with His own Blood' (Acts xx, 28). Assured by the Holy Ghost that he should never more return to their midst, the great St. Paul gathered together the Bishops of Ephesus and the surrounding country of Asia Minor, and, in bidding them farewell, addressed to them this final admonition. Though spoken in an age long past, the words of the great Apostle are not now dead, nor is their meaning void. Revealing to us the character and features of the episcopal office, and reanimated into life and vigor by the solemn consecration ceremony we witnessed this morning, they will appropriately form the basis of our reflections this evening on the episcopacy—its nature, its dignity, and its responsibilities. Jesus Christ, the Son of the Living God, came from heaven to earth to exercise the sublime ministry—the visible and sacramental ministry, of reconciliation between offended God and fallen man; to rescue man from the thrall of Satan, and to restore him to the high estate of which sin had dispossessed him; to make him once more a child of God, an heir to the Kingdom of Heaven. Now this ministry of reconciliation was necessarily a permanent one. For no few chosen souls were the blessings of regeneration acquired. Access to salvation in Christ Jesus was to be gained by not merely the princes of mankind, the leaders of the people, the race from which He sprang. The interior graces of forgiveness, and justification, germinated in the warm blood that drained the Saviour's body on Calvary, were to be individually applied to the multitude, to the poor, the unlearned, the workers; the little children throughout the ages of time. The sacred truths of eternal life, without the knowledge of which it is impossible to please God, were to continue from generation to generation, even to the consummation of the world, as clear, as

accessible, and as safe, as they were to the people who heard them from the lips of the Divine Master Himself. And hence, it is the inmost conviction of every Catholic heart that, though Christ ascended on Ascension morn from the heights of Olivet to the Throne of His Eternal Father, yet He is with us still. Though no longer we hear the tones of the voice that stirred the marvelling multitudes as it unfolded in all their grandeur solemn truths and sacred mysteries, which hitherto had not entered into the minds of men; though the Divine hands no longer visibly wield the lightning of grace and power; though no longer we can gaze on the torn and mangled form of the dying Christ in his tremendous act of expiation, yet the voice, the hand, the Person of Christ is with us still, and will be with us to the end. The voice of Christ still speaks to us, declares his revelation, guards it from possibility of error. The hands of Christ, piercing into the inmost soul and infusing therein grace and strength—this hand of power is still extended over us. Aye, the very Person of Christ is with us, and even as John and Mary stood by the Cross of old, so day by day and hour by hour, we stand round the Victim of the Christian Sacrifice, witness again Christ's all-atoning expiation, and participate in our souls of its merits—'I am with you all days, even to the consummation of the world.' Christ is with us in His ambassadors who, delegated by His command and sustained by His infallible guidance, speak to us in His name. Christ is with us in His representatives, who, sanctioned by His authority, and invested with His power, rule and govern the Church of God, which He has purchased with His Own Blood. Christ is with us in His ministers, who, consecrated by participation in His eternal high priesthood, exercise in all its branches Christ's ministry of reconciliation towards the fallen children of men. But where will be found such ministers, such representatives vested with such princely power in the Kingdom of Christ; privileged to carry the Ark of the New Covenant, chosen to personate the Divine Saviour, elected to lead men from weakness to strength, from shame to glory, from death to life eternal in the fellowship of the Son of God? Angels, you say, must be appointed to this high office, this sublime dignity. Angels alone, and they the highest, are alone fit (if the terms can be with reverence applied, when speaking of the relationship between the Creator and his creature), to act as Christ's interpreters, to stand in His stead, to preach His everlasting Gospel, and dispense its sacred mysteries, to continue, repeat, and apply the appalling Sacrifice of Calvary. Only inhabitants of the blessed realms, where God reigns in glory, were sufficient for such a charge. Yet,

As His Vicegerents On Earth,

to continue His mission, and apply the merits of His Passion and Death to the souls of men, Christ has not sent forth His angels. The ministry of Christ is too human, too closely allied with the wounds of human nature, for angels to bear. No, the representatives of the Divine Saviour must be men—brethren of our own flesh and bone, fashioned out of the same clay as those whom they have to lead to God. Strange anomaly, everything is perfect, heavenly, glorious in the dispensation which Christ has vouchsafed us, yet his ministers are sons of a fallen nature, which, though renewed by grace, they have not put off from them; they are hewn out of the same rock as those who have flung themselves out of the light of God's countenance, and have been led captive by sin. Yes, strange in itself, but wonderfully harmonious, when viewed in the light of God's merciful dealings with men. Christ's is a ministry of mercy towards the sinner, of compassion towards the sorrow-laden, of patience towards the wayward, of love for all. The weak are to be strengthened, the sick are to be healed, the lost are to be found, that which is broken must be bound up, the blind must see, the deaf hear, the lame walk, the dead must be raised to life again. And so every high priest, chosen from amongst men, is ordained for men in the things that appertain to God, who can have compassion on those who are ignorant and that err, even as Christ Himself, whereas He was the Son of God, became like unto us in all things save sin, and learned obedience by the things

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