

which He suffered. Accordingly, we find that on the morning of the Ascension, Jesus gathers about Him on the Mount of Olivet—not a legion of angels but a band of poor workmen, and solemnly addresses them. Already He has made these illiterate men partakers of His own eternal priesthood; at the Last Supper He delivered His Sacred Body into their hands; on the evening of the Resurrection, He empowered them to forgive sins in His name; at Capharnaum, he bequeathed to them legislative and coercive power over His mystic body—to rule and govern His Church, to bind and loose the consciences of men, and now the complement of His ministry He is about to confer upon them. 'As the Living Father has sent Me, I send you. Go ye, therefore, teach all nations, teach them to observe all things I have commanded you.' But how can these untaught fishermen, still less their successors in remote periods and times, hope to retain with accuracy, and preach with unfailing correctness, all their Master taught? How can they, without the force of arms, without wealth or influence, hope to enforce their legislation and rigorous discipline on the subjects of every nation under heaven? How can they—mere creatures of earth—hope to personate Christ, and distribute the benefits of Calvary's sacrifice among the children of men? This three-fold commission is beyond the power of man to execute. Yet still it has to be fulfilled and shall, for Christ has given the assurance of His infallible assistance, the sanction of His unfailing word: 'I am with you all days even to the consummation of the world.' Thus did the Apostles receive their jurisdiction, over the Church of Jesus Christ—a jurisdiction, a power which ceased not with their death, but which has gone on for well nigh twenty centuries, concentrated in the episcopacy of the Catholic Church. Christ is with His Church to-day in that body of men called the Catholic episcopate, under the sovereignty of the Pope, as truly as He was in the college of the Apostles under the leadership of St. Peter, the first Vicar of Christ on earth. True, they are but men, of themselves, frail and fallible, but God can supply for human insufficiency. Even as of old His Godhead, taking possession of a human body and soul, imparted to that human nature the power to do what unaided human nature could never effect, so too must these timid inconstant men of Galilee be imbued with power from on high; and Pentecost came—the day of the giving of strength and power—when a new force was added to the powers of the earth, the imparting of the spirit of God to the souls of men, sealed and consecrated for the ministry of Christ. And thus fortified from on high, these princes of the new-born Kingdom of Christ, these witnesses to His Resurrection and Divinity, rush forth to begin the mighty work—

The Preaching of the Gospel

of good tidings to men. The people of Judea gather round them, gazing with awe and wonder on these champions of the cause of the Crucified Christ. Under the attraction of their irresistible words, thousands of the very people who with jeers and cruel taunts mocked the Saviour in His dying hour, forgetting the noted

traditions of their race, fall in submission at the feet of these heralds, and are added to the Kingdom of Christ. Then from the soil, pressed by the feet of their divine Saviour, these coadjutors of Christ sweep down upon the strongholds of paganism to implant the standard of the Cross on the abandoned temples of heathen worship. They challenge the superstitions of the ages, they break the pride and crush the power of the farthest-flung empire the world has ever seen; they lead entire nations bound by the golden chains of love and service to the feet of Christ. With their divine commission to preach the Gospel to every creature, going forth conquering and to conquer, they parcel out the world between them. They enter not merely the centres of culture and light, of wealth and learning, but penetrate far into the dim and distant Indies, into the forest home of the northern barbarian, over the scorching sands of Arabia, over into the wasted plains of Northern Africa everywhere carrying the voice, the power, the sacrifice of Christ, even to the uttermost ends of the earth; and everywhere winning fresh conquests for their Divine Master. From bishop to bishop was passed on the fulness of the priesthood of Jesus Christ. Each one of these trustees of divine power and reconciliation sets up his chair of teaching and his altar of sacrifice in the place assigned him by the sovereign authority of the Church, the Vicar of Christ, with his subalterns, his clergy around him, so that the flock committed to his charge might gather at his feet; and that he might be to them a true overseer, a sentinel on the watch-towers of Israel, guarding them from the wolves of heresy—the good shepherd feeding them with sound doctrine, and leading them into fresh fields of pasture, a pattern of virtue guiding them in the ways of peace. To-day, my brethren, we rejoice, and the whole Catholic world rejoices because another has been added to the ranks of that heaven-endowed host, that embodies the teaching and the governing element of Christ's Church. To-day, we rejoice, and the whole Church rejoices because a man has been exalted to the high priesthood of Jesus Christ, because the Holy Ghost has conferred the plenitude of sacerdotal power upon the soul of your own beloved priest, and imprinted on his soul that indelible mark that constitutes him now in the image and likeness of Jesus Christ—the first Bishop and Shepherd of souls,—he is now a high priest of Jesus Christ with powers extending to all

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Although every priest has the same power as regards the Blessed Sacrament; although each has the radical power to forgive sins, yet these are but the partial powers of the priesthood of Jesus Christ. The Orders of a bishop extend to other Sacraments, and to consecrations beyond the powers of a simple priest. The bishop alone is the ordinary minister of Confirmation. The bishop alone ordains, and so creates the clergy, thus perpetuating the ministry of Christ. The bishop alone consecrates the sacred oil—the visible sign of the invisible unction of the Holy Ghost—that mingles with the cleansing waters of Baptism, that seals the brow of the confirmed Christian, that sanctifies the hands of

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