

they widened the path which led to error, which was the way of the world. To narrow the path in which truth alone could be found was the office of the Church; and as the world had become latitudinarian, which meant more indifferent, more doubtful, more hesitating, the Church had become more precise, more definite, and what the world called "more dogmatic." Dogmatism meant that two and two made four; God was one; the Church was one; God could not be divided; the Church could not be divided. It was numerically one, as there was but one God, and there could be no other Church, because there could be no other God. The Catholic Church never wavered. Not because they were positive and peremptory, but because they were conscious of the Divine commission to teach the revelation of God. He referred to the divisions which existed in the Greek Church, which, he said, had aimed at unity of faith universal and failed, and went on to argue that, except among the Catholics, there was no unity of faith in England or in her colonies. They could only be disciples of the Church of God or critics of the revelation which He had given. In Switzerland the Reformation had done its work by denying the Godhead of the Lord Jesus Christ; and in Germany, according to a Protestant who wrote from the northern part of the country, there was nothing left of the religion that Luther taught. In England were the people not divided, household against household, man from man, children from parents, husbands from wives, in the matter of religion? Why was this? Because they were not the disciples of one common Divine Master. With this freedom of criticism, men were beginning to question the inspiration of Holy Scripture, and many seemed disposed to reject the whole of the Bible, which, a little while ago, they heard so much of as the religion of Protestants. The other day they had a signal example of what this led to. He rejoiced to see two things in England—one was a return to the doctrines and ritual of the Catholic Church, and he rejoiced to see it, because it acknowledged that they were right, and that those who were returning had lost that which they ought

to have retained. He rejoiced also in seeing young men put one foot forward towards the truth. Might God help them onward, giving them light, sincerity, and courage to tread out the old path until they came into the unity of the fulness of truth! He rejoiced further to see the craving and constant intercession for the restoration of the unity of Christendom. In order to secure that unity all crooked ways must be forsaken; there could be no compromise; it was impossible to bring about unity by giving and taking. No, the unity of the Church of God must be brought about by fidelity to the Divine Father. Men could not come into unity by schemes such as that considered at a conference which recently took place at Bonn between representatives of the Old Catholics, the Greek Church, and the Anglican Church, where many important and essential points of doctrine were left as open questions. In the midst of all the confusion which we see on every side, the Holy Catholic Church is one in every land; luminous as the day, unmistakable as a city set on a hill, imperishable as the earth under our feet. All the power of the world has never been able to detach from it one particle of its authority or one doctrine of its creed. There she stands, combated on every side, assailed not only by counsel but by force, growing stronger in the midst of its persecution, becoming more visible, more self-evident, more convincing, more attractive, more persuasive to the reason, to the conscience, to the hearts of men. Oh! holy Church of God! True mother of the soul! Thou alone art the Divine teacher of the world; thou alone canst fulfill the promise, "All thy children shall be taught of God, and great shall be the peace of thy children!" All other religions rise and fall, but that Church and that religion, which is of God, as it is the first, must be the last, "for the gates of hell cannot prevail against it."

The man of true fortitude, may be compared to the castle built on a rock, which defies the attacks of the surrounding waters: the man of a feeble and timorous spirit, to a hut placed on the shore, which every wind shakes, and every wave overflows.