

in fraternal love with the people of England, and he hoped would bind the two nations in firmer, truer, and more lasting bonds of union. He also said, there had not been such a revival of religion since the day of Pentecost as had taken place in England during the last fifty years. Within the last fifty years there had been more churches built and restored in England than during the whole time previously, since the reformation. He spoke also of the great benefit he had experienced in his own diocese from sisterhoods and brotherhoods.

SIXTEENTH SUNDAY AFTER TRINITY.

COMPASSION for the Church, pity for the ill of life, sympathy for suffering humanity—these form the one comprehensive subject now brought before us. It is the very nature of compassion and sympathy to rejoice with those that do rejoice, and weep with those that weep. We know that it is so with men; and God tells us that He is also compassionate and full of tender mercy. Yet we do not well know what this means; for, we may ask How can God rejoice or grieve? By the very perfection of His nature Almighty God cannot shew sympathy, at least to the comprehension of beings with minds so limited as ours. He indeed is hid from us; but if we were allowed to see Him, how could we learn in the Eternal and Unchangeable signs of sympathy? Words and works of sympathy He does display to us; but it is the very sight of sympathy in another that affects and comforts the sufferer even more, oftentimes, than the fruits of it. Now we cannot see God's sympathy; and the Son of God, though feeling for us as great compassion as His Father, did not show it to us while he remained in His Father's bosom. but when He took flesh and appeared on earth, He showed us the Godhead in a new manifestation. He invested Himself in a new set of attributes, those of our flesh, taking into Him a human soul and body, in order that thoughts, feelings, affections might be His, which could respond to ours and certify to us His tender mercy. When then our Saviour sympathizes with the widow of Nain, let us not suppose it is the mere compassion of a man overcome by natural feeling. It is the love of God, the compassion of the Almighty and Eternal, condescending to show it as we are capable of receiving it, in the form of human nature. Jesus compassionated the widow who had lost her only son, not merely from the deep thoughts of His understanding, but from spontaneous tenderness; from the gentleness and mercy, the encompassing loving kindness and exuberant fostering affection of the Son of God for His own work, the race of man. Her tears touched Him at once, as the miseries of mankind had brought Him down from Heaven. His ears were open to them, and the sound of weeping went at once to His heart. And the compassion He felt for an individual could not possibly exceed the pity He feels for His Church; especially when He finds that instead of realizing the state described in terms so sublime as those of St. Paul in the Epistle of to-day's Communion Office, the Church is torn by factions and rent by schisms. His pity must be felt when He sees that a vestment too many or one too little, a colour too bright or one too dull, or a light fixed in an unwonted position will bring out an aversion which can only be called satanic, to the work of the most faithful of His servants and the most loyal of the Church's Priests. The prayer contained in the Collect for the day is most appropriate for this condition of the Church.

Mgr. Campobello, Canon of St. Peter's, in Rome, has seceded from the Roman Church, and joined a Protestant body.

THE LATE PRESIDENT GARFIELD.

IN the estimation of many people the late President, whose death we announced in our last issue, was the best President of all who had filled the chair. In the honourable uprightness of his character he is generally believed to have very far surpassed Washington—who never told a lie—while in sterling worth; in regard to all that concerned patriotic devotion to his country, he was during his term of office, unrivalled. From a very low and insignificant station in life, he worked himself up from one step to another, till he reached the dizzy height of the White House in Washington—the highest position attainable under a republican government. His term of office was but short—elected in November last, he entered on his duties in March, and after little more than three months of steady application to business, and unremitting efforts to put down corruption so general, we had almost said, so universal in a country where every freedom is permitted, he was shot down, on the 2nd of July, by an assassin; and after seventy-nine or eighty days of struggling with the last enemy was obliged to succumb, and on Monday last was buried in the Cemetery at Cleveland, Ohio.

His whole life has been described as a gallant struggle, and during the entire course of his suffering, which has been borne with heroic patience, every phase of his case has been wretched, and every feature of his character has been admired by the whole civilized world.

It may be safely said that no previous event ever excited so much universal sympathy in Europe and America as the assassination of the late President of the United States. The excitement in Canada and England has been almost as great as in his own country; and in the United States, it seems to have united all parties in a most unexpected manner—so that, what is in one respect a great national calamity, may in another prove to be a great national blessing.

The funeral train conveying the remains of the late President left Washington on the 23rd for Cleveland, Ohio. Thousands of people viewed the remains of the deceased, and the most extreme manifestations of grief were every where apparent.

The funeral took place on Monday at the Woodland Cemetery, Cleveland. The day was universally observed in England and America as a day of mourning. In England public offices were closed, flags were at half-mast, and even omnibus drivers had crape on their whips. In every city of Canada, from Halifax to Winnipeg, business was suspended, flags were at half-mast, buildings were draped in mourning, memorial services were held, and church and fire bells were tolled. In Cleveland immense crowds thronged the city through the day. The funeral services were held in Monument Park, closing in the cemetery.

The trial of Guiteau will take place next week.

CATHOLIC CATECHISM.

No. V.

Q. Are not all denominations of Christians branches of the one true Church of Christ?

Christ Jesus, our Lord, sent out His apostles, and they founded His true Church nineteen centuries ago. The various denominations founded their

churches (?) all within the last few centuries—some denominations are not twenty years old. All these denominations were founded by men after whose names they are generally called. When not named after their founders they adopt the name of some one doctrine of Holy Scripture which they either interpret differently from the universal belief of The Church, or which they press prominently forward to the obscuring of the analogy of the whole Christian Faith. These denominations have excommunicated themselves (*ipso facto*) that is to say, they have gone out from the communion of The Catholic and Apostolic Church of Christ.

Q. If any branch of the catholic Church fell into error, was it not the duty of good men to come out from it?

Good men are everywhere and daily called to come out from sin.

2 Corinthians vi. 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you;" and the similar passage in Revelation xviii. 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," are often quoted by those who would find scriptural warrant for schism.

These quotations are made from the prophet Isaiah lii. 11, and apply to the call to the children of Israel to come out of Babylon. They apply to Christians in this sense:—"As they who lingered in Sodom or in Babylon, attracted by the riches and pleasures of those worldly cities, were involved in their common ruin, so shall those who, calling themselves the servants of the Lord, presume to dally with the world, and attempt to serve at the same time God and mammon, shall find, to their cost, how vain are all such endeavours, and that if they are not the servants of Christ, they are the slaves of Belial."

They who commit schism, seek for isolated texts, wrested from their context, to authorize a guilty act.

The duty of a conscientious man is therefore to remain in that state to which God hath called him, and to use his prayers and influence, to reform the errors of the branch of the Church into which he has been grafted. When St. Peter fell into error, St. Paul "withstood him to the face," (Gal. ii. 11) but no thought of setting up a rival communion occurred to him.

Q. Should errors be so vital that a man cannot conscientiously communicate with the brethren, what then?

Granting errors—God is just, and will punish no man for the errors of his brethren. So a Christian has no more right to wilfully create a schism in Christ's Body than he has to raise the standard of rebellion against his country, because he cannot comply with her laws.

A man may be called to suffer for conscience sake (see 1 St. Peter iii. 19—24); but to suffer wrongfully is no excuse for rebellion against the Church of God. "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the month of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (St. Matthew xviii. 15—18.)

If all regarded the words of Jesus, "Whosoever will be great among you, let him be your minister (servant), and whosoever will be chief among you, let him be your servant" (St. Matthew xx. 26, 27), there would probably be no schism.

The several denominations also teach doctrines new to the Catholic Church and contradictory one to another. "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. xiv. 33), and therefore the Holy Ghost cannot be the author of contradictory doctrines. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter ii. 1). Whilst there have been a thousand schismatic sects—the names of the greater part have