

sooner nor later—God spoke, by the presence of the SISTERS OF MERCY: "I am with you all days, even to the consummation of the world." It was quite true for the Foundress, when she congratulated Mother Elizabeth of Limerick: "Gratitude to God" for being made instruments of good, is the only feeling that can ever have place in a rational mind, that contemplates the results of labor and sacrifice as the fruits of God's own husbandry. In no case is there a philosophical proportion between the exertions of religious founders and their wonderful success. "God grant you lively gratitude and profound humility," wrote the Foundress; "then, indeed, you will be a child of benediction." Such is the mere common sense of those who see the truth, as only the clean of heart can behold it.

Herein lies a secret which unhappy dissent can never fathom, and which it wearies itself in vainly describing. Lord Macaulay, speaking of the Church, said truly enough, that never was any "human institution" so worthy of being studied, because no human institution can be compared with the works of God. Having, however, agreed with his readers, that the Church was a "human institution," he commenced to initiate them in the arcana of her indestructibility. He made her power consist principally in her liberality; and declared that had John Wesley belonged to her communion, the Church would have tied a rope around his body, and sent him on her work to the antipodes; she would then conclude by making him a Saint. The English schism, he says, made Wesley a schismatic to itself, because it did not know how to employ his enthusiasm. Another writer places the strength of the Church in her coercive power and activity—declaring that she would long since have fallen by the wear and tear of time, and the intelligence of "the nineteenth century," only for the fictitious strength imparted to her by bigotry. Earl Russel thinks her attractive points are those ceremonies, which exalted intellects like his, call "the mummeries of superstition." Bishop Forbes, and many of the Church of England people, now say on the contrary: "The real sacramental objective presence of our Master in the Sacrament—the duty of adoration and oblation—the obligation to pray for the departed—the belief that all the Saints in Paradise unite in prayer for us on earth—*these things are our essential professions.*"* One says, "confession" is the thing; another, the "monastic orders;" a third thinks "celibacy" the secret; and a fourth places the spring of the Church's life in "infallibility." Each of these doctrines, or all of them, accompanied by

* *Union Review*, March, 1864.