

that I believe neither the population nor the Church membership of the Diocese has much increased.

But we have had much more serious difficulties to contend with than the loss of members by emigration,—I mean the agitation caused by such agencies as the Church Association on one side, and on the other side the influence of societies in the Mother Church representing opinions perilously near to Romish error. I can say with thankfulness that this Diocese has been but little affected, comparatively speaking, by such religious strife, but it would have been marvellous had we escaped altogether. We have had suspicions aroused and passions excited about the doctrine of the Holy Communion and the ritual attending it, not only in England, where there may be some reason for it, but in Canada, where there is none. And in carefully noting the progress of attack, it cannot have escaped us, that the arguments, if they may be so called, of the impugnors of the Catholic faith regarding the Eucharist, are wholly confined to negations. We have denials and protests in abundance, but no positive affirmations of belief. But protestations and contradictions are but poor ~~masks~~ wherewith to satisfy the cravings of the soul. A religious society never yet thrived which prided itself on the number or strength of its disbeliefs. What the human soul wants is something positive to trust in, by means of which the intellect is satisfied, and food for our faith supplied. The true successful method of defeating error is not by denials and protests and imputations, but by affirming the truth. The dogmatic statement of the truth will take care of itself, and finally prevail, but a Christianity which depends on its disbeliefs for its popularity is the sure precursor of total infidelity, and the reign of Antichrist. My Reverend Brethren, it has often occurred to me to ask, are we blameless in this matter? Is it, or is it not, the fact that multitudes of the sermons preached from our pulpits might just as well be preached from those of almost any given sect? Congregations do not, it is true, wish didactic sermons; they prefer what is sensation-

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