

convictions of our hearts, will carry conviction to the heart of him that hears us? How does the zeal of the members of that fallen Church in this respect put us all to shame! For we seldom meet one of them, who is ashamed to own himself a son of the Church of Rome, or unable, or unwilling, to tell why he is so.

*Conclusion.*

My task—an ungrateful one to me, so far as it has been a work of controversy—is done. Controversy, however, at times unavoidable, never can be otherwise than distasteful to the Christian Pastor. Controversy is not the food of the soul, but truth—the sincere milk of the word. Remember this. If you know the truth, the truth will make you free.

If I have succeeded in awaking in you a desire to know more of the teaching of your own Church—which is the teaching of the true Catholic Church—on the great subjects we have been considering, my labour is not lost. The state and place and condition of the soul after death and in eternity—the communion of the believer with Christ His Saviour, in the Sacrament of His Body and Blood—the nature, efficacy and sufficiency of the one Sacrifice for sins—the eternal Priesthood of Christ, and His continual intercession for us on high,—these are subjects well worthy of our deepest, most careful, most persevering study and meditation. Without some intelligent, living, practical faith, respecting them all, no Christian can be fitted for his duties in this life, or prepared to meet his Lord in peace at His coming.

That Coming is drawing on. The joyous Festival of His first coming is close at hand. On that day we go to the House of God to meet our Saviour, and to feast at His Table. Let me earnestly express the hope that not one here to-night will turn his back, on Christmas day, upon his Lord and refuse to keep the Feast. For no one “keeps the Feast” who