

come to the House of Prayer, with a view to offer the sacrifice of prayer and praise, to *worship* in the highest sense, or merely with the thought of self, and of the blessings to be obtained through hearing the Word of God and in answer to prayer.

It may be very difficult, in some of our scattered settlements, to secure the observance of the days set apart by the Church, for the commemoration of our Lord or of his Apostles, but you can always comply with the direction to give due notice of such days, so that the true members of the Church of England may profit by the appointment, through having their thoughts directed to the special subject commemorated, even when they cannot assemble in the House of Prayer. And if only two or three can be brought together, you should make a point of inviting your people to public worship on those days, at all events, on which we commemorate events in the life of our Lord. Christmas Day and Good Friday are, I believe, always thus observed in all our Parishes, but there are other days also, which the loving disciple will thankfully observe, such as more particularly the Epiphany, when the Church in her services directs our attention to three manifestations of her Lord, and above all, the day of his ascension. The common neglect of this day is almost unaccountable. I can understand the practice of those who deny that any day is to be observed more than another; they are consistent, although altogether wrong in their conclusions, but the observance of other days, Christmas Day for example, while Ascension Day is neglected, is unintelligible. The only conceivable answer to the question, why do you observe the one and neglect the other? is either, "because we have been accustomed to do so," which is unworthy of a rational being, or "because the world has thought fit to adopt the one as a holy-day, and not the other," which is unworthy of a Christian. If we may distinguish between those two days, is not the day of the Ascension to be regarded as a much higher festival than the other, inasmuch as the completion of the work is more than its commencement, inasmuch as we have to rejoice in the triumph and exultation of our Redeemer, rather than in his humiliation? More especially, as time rolls on, and the end approaches, must the thought of the Ascension be dear to those who are looking for the appearing of their Lord, whose return is inseparably connected in our minds

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