

the Church authorities and Churchmen generally in England, and the such harsh treatment and persecution of the Ritualistic party, as to bring them into the Church of Rome.

**A** They are not likely to hold up to the public reprehension persons, whom they impliedly regard as friends, without motive.

**G** It is an undeniable fact that, during the last twenty years, the converts to Rome from the intelligent and educated classes in England have been extremely few; and, amongst the humbler classes there, such is the general repugnance to Romanism that few, except from interested motives, could be gained over. At the same time, the fact should not be overlooked that, through the earnest and devoted efforts of what is termed the "High Church party,"—not necessarily Ritualists—ten of thousands in London and other great cities have been reclaimed from infidelity and all its degrading consequences, and have become devout and well-conducted members of the Church of England.

I am as ready as the authors of this address to condemn utterly the language adduced from the *Church News* and *Church Times* in disparagement of the Reformation, and of the good and faithful men who aided in bringing it about. But the extravagant and eccentric minds which indulge in such language, are but fractional exceptions to the honest convictions and sober practice of the great mass of of Anglican Churchmen all over the world.

I see with regret, on page 4 of the Address, a reference to "Early Communion" as a first step to the revival of "old superstitions." Can it be questioned that, in large congregations, some such provision is necessary, as a compliment of the principal celebration at mid-day; both on account of the great number of communicants, and the impossibility that all who belong to the same household

should attend simultaneously? If this be allowed, the early morning is undoubtedly far better suited for this purpose than any other hour of the day. Better, many think, to enter early than at a late hour upon that holy duty, and so escape the burden which the world's contaminations may accumulate upon the soul in the course of a single day. But we may safely leave a question like this to the instinctive feeling of any religious mind. That the Holy Communion is, at an early hour, received *fasting* is in many cases simply accidental; it is no declaration that the receiver of it regards a fasting communion as obligatory.

On the same page is a citation from "Hymns Ancient and Modern,"—the implied erroneousness of which would be more fairly considered if the whole Hymn had been given. There is no collection of Hymns absolutely faultless; and there is none in which some sentiment or expression will not be found capable of being strained and perverted to a meaning its author never intended. And Hymns ancient and modern,—against which a prejudice is so industriously sought to be created—besides being a compilation surpassing all others extant in the beauty of its poetry, the richness of its conceptions, and the depth of its devotional utterances, contains probably fewer blemishes than the theological or poetical critic would discover in many other of the many collections of Hymns that are before the world. A few of doubtful taste and correctness, as some of its admirers have been annexed to a *case*, added to those Hymns; but the use of these the good sense of the clergy can be well relied upon.

The term "altar," referred to the same page of the Address, is the common use of it, simply a verbal substitute for the word "table," to strip the latter of its eve-