

side the pale of the Church of England, who adhere to the terms "Sabbath-day," and "Sabbath-school," probably from a desire to invest the day with a greater sanctity than they consider to be implied in the word "Sunday." We blame them not for this; nor should Anglican Churchmen be blamed if, on such grounds, they use the word *altar* as a substitute for *table*.

In regard to private or auricular confession, referred to on page 5 of the Address, it has been denied by those to whom the reference was meant to apply, that any formal invitation or encouragement to such confession has ever been given, beyond what is contained in the Exhortation to the Holy Communion in our Prayer Book. It would be better, I am quite persuaded, if the members of our Church generally laid open to their pastors, more frequently than they do, their spiritual griefs and conflicts; if our clergy had, by this means, a better opportunity of contact with individual souls in their trials and perplexities. The hatred of sin would thus be deepened; there would be more self-watchfulness and self-examination. Persons would be led to walk more warily amidst the seductions and temptations that surround them; there would be less surrender to the world's cares and pleasures; and a closer fellowship and communion with their God and Saviour. They who deery so useful and ancient a spiritual exercise and means of grace as this, may be depriving many of an essential aid in the forsaking of sin, and in gaining that deep and fervent piety which is the ornament and solace of the Christian life. I mean all this, of course, within the bounds the Church allows and prescribes; when the sense³ of special need moves to such special outpouring of the soul's distress.

A statement is made, in page 6, that some clergymen of this Diocese presented themselves at the late Diocesan and Provincial Synods in a garb characteristic of the Romish priesthood. I confess to have met with some wearing, as a light and clerical summer dress, an ordinary cassock. This they have a perfect right to do; and it is often adopted with the good motive of being always recognized as one of God's ministers. If any have gone beyond what they are legitimately entitled to wear, I should be glad, on receiving their names, to have a friendly communication with them on the subject. And I should be thankful for the same opportunity of conferring with those of whom it is alleged that "they place the bread on the recipient's tongue, and pour the wine into his mouth, without his being permitted to touch the bread or cup."