

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 late 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 any other of the many collections of Hymns that are before the world. A few of doubtful taste and correctness, as some of its admirers admit, have been annexed to a recent appendix to those Hymns; but as to the use of these the good sense and judgment of the clergy can be confidently relied upon.

The term "altar," referred to on the same page of the address, is, in the common use of it, simply a reverential substitute for the word "table," to strip the latter of its every-day familiar applications; and it had been used, in our Reformed Church, for many generations before the Ritualistic movement commenced. In no instance in this Diocese, I venture to believe, is it associated with that idea of material sacrifice prevailing in the Church of Rome. There are very many, out-