

with his departure, for, according to the declaration of the Angels, "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" and we rest upon his own gracious promise, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." By the appointment of a proper preface in the office of the Holy Communion, the Church has set forth the propriety of a celebration on that day, and if we desire to commemorate our Lord, we cannot doubt that it is most fitting to do so in the manner pointed out by himself, when he said, "do this in remembrance of me." In England public attention has been lately directed to the neglect of this holy-day, and we may perhaps indulge a hope, that such a feeling will be awakened as will ensure greater facilities for those who desire, but owing to their worldly circumstances are unable, to observe it aright. In the meantime, until this desirable change takes place, it is most expedient to provide an early celebration, at such an hour that even those who are entangled in worldly business may assemble for worship, before beginning their ordinary occupations.

I hope it is not necessary to enforce the duty of selecting the subjects of your addresses from the Pulpit, in accordance with the teaching of the Church, upon the greater festivals, and at other seasons. It is very painful to a devout Christian, who enters heartily into the spirit of the services, and whose mind is occupied with the subject most prominently set forth therein, to have his meditations, and his line of thought, rudely interrupted by the intrusion of a new subject from the Pulpit. The system of our Church is designed for those whose citizenship is in heaven. She would lead us to connect our whole life with Christ, so that we may truly say, "our life is hid with Christ in God." A reality is imparted to the records of his ministry, by the annual observance of its prominent events, which cannot otherwise be secured. Our fasts and our festivals are connected with *Him*. With *Him* we sorrow, with *Him* we rejoice. We mourn while we contemplate his sufferings endured for our sins, we participate in the joy and gladness of his triumphs. Few minds are capable of comprehending fully abstract truths, all are much assisted by having them