

There are many strange things in those injunctions, things utterly unsuitable for our church in this day and in this country; and if they are to be taken as of authority at all, they must be taken as a whole; which even Mr. Darling would not be prepared for. But as Mr. Darling has promised conformity to the Prayer Book, and not to those injunctions, he has no right to make those changes on their authority. He says, that "the law of the Church of England is clear on this point." This I strongly doubt; as the Prayer Book gives no such intimation; but, since the year 1661, has been clearly against any such practice. Mr. Darling's second reason for his change in this particular is equally unconvincing and very fanciful. "This is the law and it is founded upon the text of Holy Scripture which says, 'let the priests, the ministers of the Lord wait between the porch and the altar;' in this position they were to say that litany of Divine prescription—'Spare thy people, O Lord, spare them and let not Thine heritage be brought to confusion.'" I deny that it is the law, and I think I have proved the contrary upon the authority of one quite as learned in such matters as the assistant minister of the Church of the Holy Trinity, Toronto. In one part of Mr. Darling's sermon I fully concur, and that is where he says that "it surely is not a matter of great consequence in itself whether the litany be read from a stall or from a desk three feet nearer the congregation;" but I do not concur in thinking that "the church has commanded the litany to be read from a desk in front of the gates," and therefore I think it a pity that he should introduce a practice which is calculated to give offence, and which is not prescribed by the Prayer Book.

IV. Mr. Darling devotes considerable space to a practice which, he acknowledges, "gives great offence to some, viz, that in reading the communion office he so kneels as to face the east, and thereby turns his back upon the congregation;" and he gives for it the following reasons:—1st. Because it is the express law of the Church in this particular (as many of her learned men read it.) 2nd. Because of her general mind as expressed in various places in the Prayer-book and elsewhere. 3rd. Because, when properly understood, it is surely in itself useful to the priest and profitable to the people. I propose, says he, to explain why I think this to be the case, and I ask your kind attention. By turning to the rubric immediately before the communion office you will see that the table at the communion time having a fair linen cloth upon it, and the priest standing at the *north side*, shall say the Lord's Prayer, and the collect following. Now, the question is, What is meant by the *north side*? Many will say (being influenced by the practice to which