

according to the present practice of the Church of the Holy Trinity, Toronto? Mr. Darling's reason, "because in these evil days men are becoming intolerant of mystery," leads me to ask, if two wrongs make a right? and whether, because the deposed Colenso went wrong in one direction, we should go wrong in another?

III. Mr. Darling's reasons for his litany desk are novel to me: "The rubric before the 51st Psalm in the communion office suggests a special place for the saying of the litany, and in certain Royal injunctions of King Edward the VI. and Queen Elizabeth—which the church has accepted and acted upon from that day till the present, and which are binding upon us at this hour—the litany is required to be said at a low desk, to be placed opposite the gates." Now the rubric referred to by Mr. Darling is this: "They shall kneel upon their knees, and the priests and the clerks kneeling in the place, where they are accustomed to say the litany) shall say this Psalm." I cannot see how this rubric designates in the least the place where the litany is to be said (as Mr. Darling alleges); but merely, that this 51st Psalm is to be said in the *same place* as that, in which the litany is said. To help him fix the place Mr. Darling refers to certain injunctions of King Edward the 6th and of Queen Elizabeth and which, he says, are binding upon us at the present day. This certainly is news to me, and to most of my brethren in the church. But Wheatly throws a different light upon these injunctions from that thrown upon them by Mr. Darling. He says that "these injunctions referred to the litany," *when it was a distinct service*, for, says he "it was ordered by them, that, immediately before High Mass, or the time of the Communion of the Sacrament, the priest, with others of the choir, should kneel in the middle of the church." Again he says:—"Indeed until the last review, in 1661, the litany was designed to be a distinct service by itself, to be used some time after the morning prayer was over." But now, (mark his words: for they refer to our service as it is, and not to what it was before 1661) "that the morning prayer and litany are used at one time and the same service, there is evidently no provision made for changing the place, where they should be said, as was the case before the last revision of the Prayer Book in 1661." We thus see the leaning of the school, to which Mr. Darling has attached himself, and which prefers the Prayer Book, as it was before the final version of it, to what it now is; for I think that he will find it impossible to adduce anything from the rubrics, *as they are*, to authorize the revival amongst us of an old practice, laid aside by competent authorities in 1661.