

II. Mr. Darling is somewhat of a poet, and I suppose, entitled to claim "a poet's license"; or surely he would never have ventured upon giving these reasons for bowing at "the Gloria patri," whenever it occurs in the service. "We are to worship in spirit and in truth; we pray that God's will may be done on earth as it is done in heaven. Now, the angels, who are spirits, and therefore must worship spiritually, filled with reverential awe, cover their faces with their wings, when they cry one to another, Holy, Holy, Holy, and the four and twenty elders, who, in heaven shall stand before the throne fall down upon their faces, when they cry Holy Father, Holy Son, and Holy Ghost, one Lord God Almighty, which was, and is, and is to come. Surely, we are not worshipping as the spirits worship, nor are we doing God's will on earth, as it is done in heaven, if we withhold from him the homage of the bended head, which they do reverently present." Had the church, which is very full in her directions, thought as Mr. Darling does, we should have had in her rubrics, or at least in her canons, directions to do so; but we look in vain for them, and we are reduced to fanciful arguments for our authority for doing as he does. His second reason is still richer. "We do so, because, in the second commandment we are expressly forbidden to bow down to a false God, which command, by direct implication, requires us to bow down to the true God. Now to bow down is an act of bodily worship, and no more fitting occasion can be desired for this act of outward adoration, than when the whole congregation unite with one voice in ascribing glory to the tri-une Jehovah, Father, Son and Holy Ghost, Because we are expressly *forbidden* to bow down before a *false God*, we are therefore *commanded* (according to Mr. Darling) to bow down before the true God, whenever his august name is mentioned during divine service. Surely this is a new style of logic! His third reason is the only one that has any argument in it. The 18th canon directs that "when, in the time of Divine service, the Lord Jesus shall be mentioned due and lowly reverence shall be done by all persons present." But I would remind Mr. Darling that the introduction of a series of canons into the Provincial Synod, by the committee on canons, with the full consent of all the members thereof, shows clearly that the canons of the Church of England (except the 36th, to which all clergy have subscribed) are not considered as binding on the clergy, much less upon the laity of this country. But even granting that the 18th canon is binding upon Mr. Darling, does that require or direct people to turn to the east or to "the altar," as Mr. Darling is pleased to call the Lord table, (though the word in that sense is not to be found in the Prayer Book,) and make lowly reverence