

and do penance for forty days. The fair linen cloth, on which the consecrated elements have been placed, is called "the corporal, or that on which has lain the Lord's body;" and laics are forbidden to wash it, that operation being confined to the priests. This is the doctrine legitimately taught by that peculiar reverence, which has been, of late years in this country shown to the Lord's table; and unless those who pay that peculiar reverence to it are not very much on their guard, they run very great risk of being led gradually, and probably imperceptibly, (as hundreds of clergymen in England have been led) to embrace this most dangerous doctrine.

V. With regard to the recommendation of Mr. Darling to his people, that they should all "rise when the offertory is presented," it is unnecessary to say very much. It may seem a very good and proper custom; but I would simply ask, *whether it is directed by our Prayer Book or not?* and further, whether it would not be much better for our clergy to follow its directions, than what may seem proper and desirable to each individual? No doubt many of the innovations introduced from time to time into the Romish church by well-meaning persons, appeared excellent to them and others, at the time of their introduction; but we know to what they led. And so many of the practices lately introduced by Mr. Darling, at the Church of the Holy Trinity, Toronto, may seem, and, I doubt not, do seem to him proper and desirable,—but is that a sufficient reason for their introduction by him, *when he has solemnly promised compliance with the rules and regulations of the Prayer Book, and which these practices contravene?* I think not. We have a Prayer Book on which, I think, none of us can improve; and I feel that it is highly desirable that all should conform to it, and carry out its true principles—neither omitting anything required by its rubrics, nor adding anything to it of our own whim or fancy.

I would ask a candid examination of the above review of Mr. Darling; arguments both by himself and congregation, on the one hand; and, on the other hand, by those who may be tempted by the lengths to which he has gone, to desert the church of their forefathers "the great bulwark of the Reformation," in order that they may one and all see, that, however his recently adopted practices may correspond with those of the early reformation days in England, they do not correspond with the practice, principles, and directions of the Prayer Book, and which are the only ones we are called upon to recognize in our day.

A PRAYER BOOK CHURCHMAN.

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