

are to be offered up for the newly-married pair, and where the rubric declares that it is desirable that they should receive the holy communion Mr. Darling also cites, for his justification, the procession of the priests and clerks before the corpse, either into the church or towards the grave. There is nothing incongruous—nothing contrary to the spirit of our prayer-book, in this ; but a manifest propriety in the minister and clerks meeting at the entrance of the church yard the corpse of a departed brother and preceding it into the church or to the grave. Besides, it is *ordered* by the Church. And Mr. Darling will find it difficult to justify his practice in the eyes of all thoughtful persons, unless he can show that it is in accordance with the directions of the Prayer book, and is not in contravention of the rubric for “the order of morning and evening prayer.” It won’t do to say (as Mr. Darling does), that “its innate propriety should commend it to our adoption.” The Church to which he belongs is a Church of order, and the rubrics of the Prayer-book, and not the minister’s ideas of what is right and proper, much less what the poet tells us, of “the saints singing in heaven,” must be the rule for all who serve in her tabernacles. I would take the liberty of reminding Mr. Darling that his present practice is very contrary to what he and his friends taught years ago, when they condemned, in unmeasured terms, the erroneous practice that then prevailed in some churches, of beginning Divine service with the “morning” or other hymn. Against this they declaimed most vehemently, as contrary to the spirit of the Prayer Book and in direct contravention of the letter of the rubric. This erroneous practice has been happily abandoned in those churches, where it then prevailed ; but we find Mr. Darling introducing it in a far more objectionable form, and coming out with a very plausible defence of it, before his congregation, and spreading that defence before the world in your columns. (2.) I question Mr. Darling’s right to interpret the term “clerks” in the Prayer Book by his favorite term “choir.” Of “clerks” Wheatly (who was a very high churchman, though of the old school), says : “By ‘clerks’ mentioned in the rubric (which was first inserted in the second book of king Edward), I suppose were meant such persons as were appointed, at the beginning of the Reformation to attend the incumbent in the performance of the offices ; and such as are still in some cathedral churches appointed to look out the lessons, name the anthem, set the psalm, and the like, of which sort I take our parish clerk to be, though we have now seldom more than one to a church.” It is possible that “the Directorium Anglicanum,” which has many queer things in it, may be Mr. Darling’s authority.