

fraining altogether from the Celebration of the Holy Communion, or using for the Celebration wine which is not made from the fruit of the vine, or adopting some other usage inconsistent with Catholic order. We hold that the Church cannot sanction the use of any other elements than the Bread and Wine which the Lord commanded to be received; that, where the absolute necessity of which we have spoken is clear and unmistakable, the responsibility of deciding upon the right course must be left with those to whom it directly belongs; and that, if there be any deviation from the custom of the Church, such deviation should last no longer than while the absolute necessity prevails.*

Truths, which the Church has failed to set forth fully, have often given strength to the erroneous or disproportionate systems in which they have been emphasized; men have felt the force of teaching which has come to them as new; they have sometimes felt it all the more because it was urged upon them in severance from its context in the Christian creed. We hold that it is somewhat thus that a considerable influence has accrued in our day to certain movements which are described in the Report on Ministries of Healing. Those movements differ widely and deeply one from another in their character, and in the claim which they can make for consideration: we do not think it well here to speak of them in detail; they are carefully estimated and characterised in the Report, which, with the Resolutions which we have passed,† indicates the manner in which, according to our judgment, they should be met.

We have also had before us the subject of theunction of the sick with a view to their recovery, and have considered it in regard to its history and to its

*Resolutions 31 and 32.

†Resolutions 33-35.