

in happy conjunction with the laity, a universal, unimpeached advance in the devout beauty of public worship has been made in the last half century.

Looking now to the conclusions of the Court, the accurate limits of those conclusions, and that which emerges from them, I would ask the clergy preliminarily to observe that each conclusion relies on the whole chain of the history of each observance, and on the fact that the English Church is a true faithful branch of the Church Catholic, enjoying the right of every branch to order its rights and ceremonies, within the limits of Scripture, and of that "edification whereunto all things done in the Church ought to be referred"; and that our Church asserted in its reformation and made use of this its authority, and specially by the restoration of primitive order and tone in the Holy Communion.

I would then ask you to observe generally that the conclusions reached are simply the decision that such or such an act is or is not, expressly or by necessary implication, forbidden by the law of our Church—is or is not, in immediate or ultimate consequence, actually penal by that law as it now stands. It is evident that decisions of this character are far from throwing the weight of the Court's authority upon the side of any act which it does not find to be illegal. We had not as a Court to allow or disallow anything on grounds of advisability or policy. Our sole duty was to ascertain whether existing Church-law forbade or did not forbid certain practices. The circumstances under which the inquiry was committed to us rendered it imperative to make the ascertainment as complete as we could.

The judgment speaks for itself. It would be out of place for me to expand, compress, or restate its conclusions. I am ready to trust the living spirit of unity and loyal faithfulness among us. As to particular observances which the judgment of the Court has found allowable, I feel confident the clergy of the diocese will be with me when I make it my own undoubted recommendation and earnest request that the clergy will make no changes in the direction of adopting any of them in their conduct of Divine service, unless, at the least, they are first assured of the practical unanimity of their people in desiring such change. And that, even if any do, in accordance with the clear sentiment of their people, make any change within the limits of the judgment, yet they will make it their bounden duty to provide at the most convenient hours, especially on the first Sunday in the month, and at the most frequented hour, administrations of the Holy Communion which shall meet in all ways the desire of those parishioners whose sense of devotion seeks and feeds on the plain and quiet solemnities in which they have been reared, which they love, and in which their souls most perfectly "go in and out, and find pasture." Those simplest forms are liturgically true. The people have a right to them, and through them the true pastor will delight to be one with them, to break for them the Bread of Heaven, to feast with them on its inmost spiritual realities. He will fear no loss when, like his Master, he girds himself to serve them and pay them all observance.—Believe me, ever your faithful brother and servant in Christ,

EDW. CANTUAR.

Lambeth, December 6th, 1890

#### THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the LORD ARCHBISHOP of CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

3. ABLUTION.—The charge in the 8th and 11th articles is—(1) That after the Benediction the Lord Bishop of Lincoln took part in the "pouring wine and water into the paten and chalice" and "himself drank this wine and water." With regard to this fact by itself, it is alleged on the other side that the remains of the consecrated elements were first eaten and drunken "as far as could so be," and that water, or water and wine, was then used in order to complete "in accordance with the Rubric" a reverent consumption of what remained. It is not to be assumed that objection is taken to any clergyman's using what he may think the best way of consuming "reverently" all that remains, "if any remain of that which was consecrated," without its "being carried out of the church" (as directed by the Rubric). And it is understood that particles of wheaten bread and of the thick sweet wine in common use adhere to the vessels. The point of the charge, therefore, lies in the other pleadings, viz.:—(2) That this was done "without any break or interval, and as connected with and as forming part of the Rites and Ceremonies of the Service." (3) That the wine and water were drunk "in the face of the congregation." (4) That this was "The Ceremony of Ablution." (5) That it is "a ceremony in addition to and other than a ceremony prescribed to be used." The Court,

holds that the term "The ceremony of Ablution" is not fairly applicable to what is here described. Before the Reformation there was such a ceremony. The "Minister" after "receiving the Communion in both kinds himself," long before he gave it to any other persons, went through forms of washing and wiping the chalice and his own fingers, with other acts and with several prayers, in places and in postures prescribed for him and for other ministers, as a distinct and integral part of the Service still in progress. The proper name of such a ceremonial portion of that Service is not justly applied to the manner in which, after the Service of the Book of Common Prayer was concluded, the last direction to consume what remains was complied with in this case. Exception nevertheless might be taken, and in the charge is taken, to the *Time* and *Place* adopted for fulfilling the direction. The *Time* (it is stated) "immediately after pronouncing the Benediction," which must be taken to be after the end of the Service. The first Rubric after the Communion has the words "concluding with the Blessing"—i.e. the Blessing given, the Service is concluded. And the Rubric before the Blessing is "The Priest (or Bishop if he be present) shall let them depart with this Blessing"—i.e. the Service being then over. It was urged in evidence that most of the communicants were still present. But it is contemplated in the Rubric that they will be present; for some "of the communicants" are to be "called" in to take part in "reverently" consuming what remains of that which was consecrated—i.e. manifestly if there is enough remaining to require distribution. This is ordered to be done "immediately after the Blessing," and the cleansing of the vessels appears to be not an improper completion of this act which is ordered to follow the close of the Service without any break or interval.

As regards the *Place* at which this was done, the article states that it was performed "in the face of the congregation." And it was deposed, in support of this, that this was performed by the celebrant standing with his back to the people in the middle of the front of the Table. But this is the identical position which in Articles 5 and 10 is stated to prevent the manual acts in consecration from being done, according to the directions of the Rubric, that is, "before the People." The Court is not called upon to reconcile these two averments, that one act performed in this position was not done 'before the people' and that the other was done 'in the face of the congregation.' Nevertheless since the decision as to the legality of the act finely turns upon this question of *Place*, the Court is bound to express a judgment upon it.

The Rubric gives a general direction as to what is to be done in the way of consuming what remains after the Service, and is not so minute as to go beyond this, our Book having abandoned many over-niceties of regulation. If a conscientious scruple is felt as to not "carrying out of the church" slight remnants even into the vestry, it is not the duty of this Court to override it, and the Credence is a suitable place for completing the consumption. In ancient liturgies, which cannot be held to fail in punctilious reverence, after the words of dismissal the Minister goes into the *prothesis* (the side apse where the Credence is) and there consumes the last remnants (see *Goar, Euch.*, p. 86). In neither of those liturgies, which were in Cranmer's hands and used by him (as we have seen), are any directions given. If it were the duty of this Court to point out where and when, if not at the Holy Table, the Minister would most properly complete the consumption of the consecrated elements in such way as he might think to be necessary in compliance with the Rubric, the Court would unhesitatingly say, At the Credence, or in the place where they had been prepared. Nevertheless the Court cannot hold that the Minister, who, after the Service was ended and the Benediction given, in order that no part of the consecrated elements should be carried out of the church, cleansed the vessels of all remnants in a reverent way without Ceremony or Prayers before finally leaving the Holy Table, would have subjected himself to penal consequences by so doing. In this case, it would have been illegal to vary the Service by making "the Ceremony of Ablution" charged in the articles, or the like, appear to be part of it, but the evidence does not show that was done.

This charge must be dismissed.

(To be Continued.)

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### QUEBEC.

*St. Matthew's.*—The weekly meetings of the St. Matthew's Men's Club have been resumed, and either debates or lectures are given every week. On the 29th inst. the Rev. E. I. Rexford, secretary of the department of public instruction for the Province of

Quebec, will give an illustrated lecture on "Astronomy." The annual Christmas tree of the St. Matthew's Band of Hope was held in the parish room on the 14th instant, and passed off most successfully, the little ones being highly delighted with the treat.

*St. Peter's.*—The annual Sunday school festival was held on the 8th instant, the Rector, Rev. A. J. Balfour, M.A., and most of the lay helpers, being present. The children were treated to a hearty tea at 6 p.m.; oranges, bags of candies, &c., were distributed among them. Later in the evening the parents and friends assembled, when there was carol singing by the children, and the Rector exhibited a magnificent series of magic lantern views, including comic scenes, views of the English Cathedrals, as well as portraits of the Lord Bishop, Dean Honnan, Principal Adams, Rev. M. M. Fothergill and others. A number of essential repairs have lately been made to the church. A very handsome cross has replaced the former somewhat dilapidated one on the spire, and the latter has been recovered with galvanised iron. The necessary repairs have also been made to the roof. The interior has been newly painted throughout, and a decided improvement has been made by the colouring in blue with gilt ornaments of the gasaliers and gas standards. A handsome new carpet has also been laid in the chancel and sanctuary, and a small chapel has been fitted up in the basement for special services. Great credit is due to the Church Workers of the parish for their efforts in having these improvements made.

We are pleased to be able to say that the Lord Bishop of the Diocese, who has been indisposed for several weeks past, has fully recovered, and is able to be about as usual. On the First Sunday after Epiphany he preached at the morning service at St. Matthew's Church.

#### MONTREAL.

*Montreal.—St. Jude's.*—Six thousand dollars (\$6,000) are being spent on the extension of this church—and when completed, three hundred free sittings will be provided, and there will be accommodations for between 700 and 800 in the basement; a free reading room, which was projected some three years since, will shortly be opened, and contributions for periodicals and books will be thankfully received and acknowledged for this deserving object. The parish being located in the neighbourhood of factories, a free reading room will be a great boon to the young men. The rector has met with a liberal response in collecting for the church extension, and he is still praying and working for the complete cancelling of all the cost. The Rector's watchword for 1891 is Acts, 20 v. 32. Rev. W. Massey's motto for the year is from Ps. 73, v. 24.

*Erratum et Corrigendum.—St. Matthias.*—The Christmas sermon was from the eleventh verse of Heb. ii.: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." The Rector took for his subject Sanctification, and his points were: 1. Sanctification is a gift; 2. Sanctification is an attitude; 3. Sanctification is a process. The preacher said that sometimes there was more in a gift than at first appeared, e.g., in an English parish where he laboured an estate was bequeathed, the rental of which was to be devoted for the benefit of the poor, but some years after coal beds were discovered under the estate, when the income from the estate built and endowed schools for the poor; so, too, there may be more in the gift of sanctification than one might think. Turn your faces then heavenwards; persevere from grace to grace and from faith to faith.

#### ONTARIO.

*Mattawa Mission.*—The customary Epiphany Festival of St. Alban's Sunday school was held on Wednesday, January 7th. After a short Evensong in the church at 5.30, the scholars repaired to the Mission House. Tea was served at six. Various amusements occupied the time until 8 o'clock, when the curtains were drawn back, revealing to the delighted gaze of the young people a beautiful Christmas Tree, laden with presents. The Rev. R. W. Samwell distributed the presents, giving one to each child, together with a bag of sweets, an apple, and an illuminated card. It is needless to say that the youngsters thoroughly enjoyed the treat. The entertainment closed with the singing of the Doxology and "God Save the Queen."

*Perth.*—On Christmas Day four services were held in this parish. There was an early celebration of the Holy Communion at 8 a.m., and a second at the mid-day service; 149 persons communicated. Service was held at 8 p.m. at Port Elmesly and again