

find it a great encouragement to my honest belief that the Holy Spirit is moving over our American chaos of strifes, heresies, and delusions, and that the dry land will certainly appear; nay, not merely dry land, but hills "with verdure clad," where the Good Shepherd may yet feed a united flock, and refresh them with living fountains of water.

To my own mind nothing but the spirit of recent discussions has presented features so promising as that which has been elicited from our Presbyterian brethren. This, indeed, is just what no superficial thinker could have anticipated. It reminds one of the *quod minime veris* of Virgil, — of the prospect opened to pious Aeneas from a quarter whence he had least right to look for it. Between Geneva and Canterbury how can any common foothold be established? Who can reconcile parity with prelacy? But he who has studied the origin of discord in this matter, and who is versed in scholastic efforts to prop the Papacy, by which the whole subject was artificially confused, knows very well that all the nobler spirits who found themselves originally arranged on opposite sides of the question were by no means implacable in their conflicts of opinion. In point of fact, the great expounder of Primitive Episcopacy, St. Cyprian, outlined a system which effectually meets the views of both parties, and frees the subject of all the subtleties by which it was found clogged at the epoch of the Reformation. As stated by the great Bishop of Carthage, the parity of all the chief pastors of Christendom is not so much asserted as assumed. It was the principle universally understood in Church legislation from the beginning. After this the position of presbyters (pastors, or "Bishops" of limited jurisdiction), and of the faithful laity as sharing in Church councils, is vindicated and insisted upon; so that, as will soon be seen, the Cyprianic system meets what Calvin himself considered scriptural, and what Baxter and his contemporaries actually proposed as a formula of renewed conformity with the Church of England. Just here, then, let me linger for a moment, to note the historical base established by their co-religionists, which Presbyterians have a right to consider the only Presbyterianism to which they are actually committed, and that to which they may logically recur, in responding to the appeal of our Bishops, should they be so inclined.

(To be Continued.)

REVIEWS.

We have received from the Methodist Book Room, Richmond St. West, Toronto, a choice collection of Easter booklets, published by Messrs. H. J. Drane & Co., James E. Hawkins and others, London. They are made up of verses and hymns suitable to the joyful season and festival we are about to celebrate, teaching the lessons of the Resurrection and the Renewed Life. They are beautifully printed and appropriately illustrated with many exquisite little engravings, and some photographs and colored plates, on fine heavy paper, silver edged. Among the writers of verse are E. Nesbit and Caris Brooke; Sarah Geraldina Stock and E. H. Mompson. Some of the titles are "Eastertide," "The Brighter Day," "The Risen Lord," "Angel Voices." These booklets will make elegant mementos to send to friends. We heartily recommend them, and may well congratulate our Methodist friends on the way they are drawing attention to the Queen of Festivals. The prices range from eight to twenty cents.

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.)

8 AND 9. THE SIGN OF THE CROSS.—The 7th and 11th Articles charge that the Lord Bishop in the administration of the Holy Communion on occasions named, "whilst pronouncing the Absolution conspicuously and ceremoniously, having both his hands elevated and looking towards the congregation, made with his hand (hands, Art. II), the sign of the Cross, and also that he again in like manner whilst pronoun-

cing the Benediction in the same service made the sign of the Cross." In Article 13 it is alleged that this is an "unlawful addition and variation from the form and order prescribed and appointed." The Responsive Plea allows (12) "that whilst pronouncing the Absolution he raised his right hand and made the sign of the Cross with it, looking towards the congregation," and (13) "whilst pronouncing the Blessing . . . made the sign of the Cross with his right hand."

The Definition of a Ceremony includes this action. It is a formal symbolic gesture of religious meaning publicly made by the Minister in his character of Minister, rendering the delivery of language more solemn, and not merely expressing his personal devotion. The sign of the Cross made on the forehead of a baptized person is described in the Canon (xxx.) as a "ceremony," and again a "lawful outward ceremony." The sign of the Cross made as described in the act of absolving in the Holy Communion can be no less an outward ceremony. The point to enquire into is whether it is a lawful one, although not prescribed in the present Common Prayer Book or any former edition of it. It cannot be supported by the Canon on the use of the sign of the Cross in Baptism; the reasons therein given are only in explanation and recommendation of what is already a Law as to that service; and the solemnity lent to the ceremony in that place by that explanation is rather evidence against its liturgical use unless it were expressly enjoined elsewhere. As a solemn ministerial act this is not a mere continuation of one of those acts of devotion which by the "Explanation" at the end of King Edward's First Book were expressly left for a time, and possibly in principle, to the discretion of each person. When it affirmed that "As touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left as every man's devotion serveth without blame," it spoke of the acts of private persons. For example, the Minister's "kneeling" is not left to his own discretion, but prescribed. Nor is it like the Bowing at the Name of Our Lord, which the Canon, after the Injunctions of Elizabeth, sanctions on the ground that it is "accustomed," and so makes clear that it is not an infringement of statute. The Minister in this case is affected only as one "of all persons present." The argument that the "Omission of a direction is not a Prohibition" has no meaning except in cases where it is also shown that something has been omitted. To give it force in this case it must appear at the least that this gesture was prescribed in the English Church up to the time of the Reformation, and that her Bishops and Clergy continue to use it in giving the Absolution or Benediction, as it were traditionally and without correction. Before the very word "omission" becomes applicable or requires to be considered at all, it must at least be shown in order to uphold a ceremonial practice in the English Church Service, and that the practice is one continued from our own earlier services. An observance, however widespread, if borrowed and introduced from foreign usages or from a liturgy or rubric unknown to this country, cannot be treated as "omitted." Both before and since the Reformation, English Service Books and their use have been framed on the principle laid down in our Article xxxiv., "that every particular or national church hath authority to ordain, change and abolish ceremonies or rites."

Two cases of the use of the Sign of the Cross come under the consideration of the Court.

I. First, of making the Sign of the Cross in giving the Absolution.

It must now be pointed out that whilst in the Roman service the priest is desired to sign himself, but not the people, with the sign of the Cross, between what may be called two parts of the Absolution (which begin with the words "Misereatur" and "Indulgentiam"), we find that in the corresponding English Uses, of Sarum, which prevailed before the Reformation over most of England, as also in the Uses of York and Hereford, there is no direction for even this, as it were private, crossing of himself by the priest,—in that which Maskell supposes to be the use of Bangor there is. In none of them is there a ceremonial signing of the people. (*Sarum*, Burntisland ed., p. 58; Maskell, *Anc. Liturgies*, p. 12, Surtees, *Hereford*, p. 114, *York*, vol. i., p. 166). If we go so far as to consider sources which might conceivably be supposed to have influenced English tradition at one or other period, we still find in the Pontifical of Egbert, in the eighth century, no Cross at the Absolution in the Liturgy, nor yet at the Absolution of the Sick. In other Liturgies which our Reformers chiefly consulted, that of S. Chrysostom and the Mozarabic, in each of which there are many such signings, there is no Cross at the Absolution. Thus there is no ground to allege that to make the sign of the Cross at the Absolution in the Communion Service is in any sense a continuance of old prescription in the Church of England, or a compliance with prescription which could historically affect our service.

This Ceremony is an innovation which must be discontinued.

II. Of making the Sign of the Cross in giving the Final Benediction.

What was before said as to the sign of the Cross in the service of the Church being still premised, there are two distinct points to be observed. The first is this. (1) Our Order for Holy Communion ends with the Rubrics "Then the Priest (or Bishop if he be present) shall let them depart with this Blessing," and the form follows which is commonly called the Apostolic Benediction. The words "or Bishop if he be present" were introduced in the Second Book of Edward VI. The Roman Missal ends with a shorter Benediction ("Almighty God, the Father, the Son, and the Holy Ghost bless you"), which is given with the Cross signed thrice over the people by the celebrant. But in England before the Reformation the Eucharistic Office had no Benediction at the end. In the Sarum Use the Priest, after receiving the elements and ablutions, said the sentence of Scripture called "Communio," crossed his forehead, still looking eastward, then turned to the people saying, "The Lord be with you," and again to the altar to say the Post-Communion prayer, and as before crossed himself looking east. Then he turned to the people and said, "The Lord be with you," which was his last word. They answered, "And with thy spirit," and were dismissed by the Deacon's saying, "Benedicamus Domino," or else "Ite Missa est." There is no analogy between this close of the service and the last Blessing of our own. There was in the older English service no final Benediction with the sign of the Cross. (*Sarum Missal*, Burntisland, pp. 628-630; Maskell, *Anc. Lit.*, pp. 136 ff.; *Hereford*, *York*, and *Bangor*; cf. Henderson, p. 135.) This is even attested by an abortive attempt to introduce it in 1539 (see Strype, *Mem. Hen. 8* c. xlvii. p. 354, App. No. cix. p. 289). Now it is evident that the different Roman Benediction with its triple crossing (whatever the time of its introduction) could not and ought not to have any effect upon ours. It could only be by continuance of an English Use that the sign of the Cross over the people could here be used in concluding our service, and in England the Service prescribed no dismissal of the people with that sign. So far there is no justification for using this ceremony.

To be Continued.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—St. Jude's church was re-opened 4th Sunday in Lent, and beautiful it looked. The chancel, formerly in the body of the church, has been placed in the addition made to the church, and the space formerly occupied by it used for seating purposes. The body of the church has been renovated and tinted in pleasing colours, as has also the new chancel.

Woman's Auxiliary.—The regular monthly meeting of the "Woman's Auxiliary" was held in the Synod Hall, 5th March. Mrs. Holden presided. The first part of the meeting was taken up by routine business, after which letters were read from the Rev. Mr. Bourne, of the Piegan Indian Reserve, and from Mrs. Bourne and Miss Brown. Votes of thanks were passed to the various committees for the able manner in which all arrangements were made and carried out at the annual meeting. Special thanks were tendered to Miss Bancroft for her able management of the musical programme, and to Mr. C. W. Lindsay for the use of the fine toned Heintzman piano. It was proposed by Mrs. Norton and seconded by Mrs. Roe, that a telegram be sent to Mrs. Baldwin, president of the Huron Woman's Auxiliary, at its annual meeting to be held next week. After the appointment of various committees to carry out the work of the year, the doxology was sung and the meeting adjourned.

St. George's Sunday-school.—The school room was crowded to its utmost capacity, Friday evening, 6th instant, the occasion being the annual gathering of the Sunday-school. The Very Rev. Dean Carmichael occupied the chair with his usual graceful ability. A fine programme was given, and thoroughly enjoyed by an interested audience. The following contributed:—The Victoria Orchestral Circle; Miss Buckley's class, carols and dialogues; Miss Potter, violin solo; Mr. G. Hasley, bone solo; the Royal Templars of Temperance band under Capt. Frank Smith; Mr. Pickard, elocutionist, and Messrs. Weild, banjo duet. The cantata "Mother Goose," given by the Cathedral Band of Hope choir, under Misses Phillips, Edwards, Howard and McCulloch, was perhaps the most beautiful feature of the evening, the sweet solo and chorus singing of the little mites being very much enjoyed. The evening was appropriately ended by an amusing sketch—"The Doctor's Assistant," by