

passed allowing regular attendants at a church, though not parishioners, to be entitled to vote at the parish meetings of the church. They attend instead of at those of the parish in which they reside. The parochial system is evidently breaking down. These two resolutions will remove the high walls between parishes, and may do much to destroy the deadly virus of parochialism from which so many town parishes suffer.

THE LIQUOR PROBLEM.

Archdeacon Chatterton's motion on the liquor question gave place to a very indefinite one of the Primate's, "That this Synod expresses its strong conviction that it is the bounden duty of Christian people, unless they are prepared to vote for prohibition of the liquor traffic, to have some other drastic remedy for an evil which is sapping the morals and efficiency of the community." The trouble is that there are too many different remedies proposed, drastic and otherwise. What is necessary is that those who desire to steer a clear course between the Scylla of Prohibition and the Charybdis of the present system should awake to the magnitude of the abuses of the present licensed trade, and agree upon some one remedy that will not interfere with reasonable personal liberty, and yet will check the evil of drunkenness. The Christian doctrine of Temperance is the real solution of the problem, but it is a doctrine that will influence Christians only. We certainly need some scheme that can be enforced upon all by the law. A revision of licensing legislation has already been promised by the Premier; cannot Churchmen of moderate opinions unite in advocating some scheme of liquor control that can be placed before the electors as a third issue in the referendum, and ask that the vote be taken by a preferential ballot? The issue of State Control failed to gain votes at the last referendum because so many of its advocates did not wish to risk throwing away their votes on an issue that had only a doubtful chance of being carried. Moderates were not sufficiently unanimous that State Control was the best remedy, and, anyhow, the proposal was too indefinite. Let the Government sketch some definite system of State Control, or some other reformed system, and place it on the referendum paper as a third choice and there may be a good chance of its being carried, especially if the ballot is taken by the method of preferential voting. The proposal of the Labor Party before last election for four issues to be submitted to the preferential vote was a good one; it is a pity the Government did not adopt it.

NEW BISHOPS.

The Synod passed a Bill providing for a Diocesan Synod of Melanesia and approving the appointment of two assistant bishops to work in the mission.

BOARD OF NOMINATION.

The Synod agreed that the matter of the appointment of clergy to parochial districts should be left to the Diocesan Synods, so that, if desired, the Bishop may have the right of appointment to such districts in his own hands but not the right of dismissal.

A matter for which Churchmen may be gratified was that the Synod was exceedingly well served by the Daily Press. The "New Zealand Herald" published very full reports of the sessions, scattered short comments on the proceedings among its locals and articles, and had some most sensible and sympathetic leading articles on the questions discussed. The Press Association provided liberally for the Press throughout New Zealand concise reports of all important discussions.

Ceremonies.

In our last article we dealt with the ceremonies ordered to be observed at the Prayer of Consecration. Before passing to those used at the Communion it may be opportune to consider, out of its place, the rubric "If the Consecrated Bread or Wine be all spent." Although this prescribes the ritual for consecrating more when the bread and wine already consecrated have proved insufficient, rather than to the ceremony of the Consecration, we think it calls for some comment. There are two or three different theories as to the moment when the Consecration is effected and as to the essential form for Consecration. For example, the Greek Church considers that the Consecration is not tied to the mere recital of certain words, but is in answer to the whole Eucharistic prayer and particularly to that which asks that the Father will send down His Holy Spirit on us and on the gifts that they may become the Body and Blood of Christ. This prayer occurs in the Greek liturgies after the recital of the Institution, the solemn breaking of the bread and the use of Christ's words, "Take eat this is My Body," "Drink ye all of this for this is My Blood."

On the other hand in the Western Church the prayer of Invocation has almost disappeared and the consecration is associated with the using of the words, "This is My Body" and "This is My Blood."

Most liturgical students are convinced that this Roman idea is a

corruption. Unfortunately the rubric in our prayer book on which we are commenting clearly adopts the Roman idea. In our prayer of Consecration we pray "That we receiving these Thy creatures of bread and wine—may be partakers of His most blessed Body and Blood" then follow the words of institution. The prayer is a real prayer that we may receive Christ's Body and Blood and corresponds to the old "Epiclesis" or prayer for the descent of the Holy Spirit on the gifts, referred to above. But this rubric cuts out the prayer altogether, when more of the bread and wine are to be consecrated, and orders the bare repetition of the so-called "Words of Consecration." Whilst we would not suggest that Almighty God is so tied to means and words that either the repetition of this formula is indispensable for a valid consecration, or that no valid consecration can possibly be effected without prayer, yet it seems an undoubted corruption that the Anglican Church follows the Romans rather than the rest of Christendom in ascribing the consecration to the bald recitation of the words and acts of Christ, without using any prayer for the Consecration at all.

After the Consecration the Priest kneels for private prayer and worship during the singing of the "Agnus Dei," or perhaps of some hymn of intercession and worship. Then he communicates himself and offers a short thanksgiving. Then he turns to the people to communicate them. Communicants should be ready to go up to the altar and should not keep the priest waiting. The clergy receive their communion first, then the choir (if surpliced), then the rest of the communicants. It is an ancient custom for the men to receive first. Every communicant's manual gives directions for reverent behavior in receiving, but there are some communicants who have probably never been instructed and do not know. It goes without saying that all gloves, wraps, etc., should be left behind in the seat. The communicant kneels at the altar rail not too close to his next neighbor. When the priest approaches to deliver to him the Sacrament of Our Lord's Body he extends his right hand, palm upwards, resting it on the palm of the left hand. The Blessed Sacrament should on no account be taken between the finger and thumb, and every care should be taken not to allow crumbs to fall. It is a common and reverent custom to make the Sign of the Cross before receiving. When the priest delivers the Sacrament of Our Lord's Blood, the communicant should take the chalice firmly with both hands, and when handing it back should see that the priest has firmly grasped it before he lets go. A communicant