

priest standing at the north side; for the former rubric, having been perfectly clear and definite, it would not have been necessary to change it in reference to this matter, *unless a change of position was also intended*—a removal of the priest a little to the north of his former position, still facing to the east, could not fairly be inferred from the words “stand at the north side,” as contrasted with standing, afore the midst of the table, Standing at the north side must mean, in this case, standing at the north or right side of the table, so that it will be on the priest’s left hand when facing the people. It will not do to urge, as Mr. Darling does, that in this case the word “end” would have been used; for in the Scotch Prayer Book, in the corresponding rubric, *both words* are used as *synonymous*; “The presbyter standing at the north side or end of the holy table shall say, etc.” In this view of the case I am sustained by authorities of far greater weight than Archdeacon Freeman. Wheatly, in treating of this subject, says:—“Wherever the Lord’s table be placed, the priest is obliged to stand at the north side or end, as the Scotch Prayer Book expresses it; the design being, that the priest may be the better seen and heard, which he cannot be but at the north side or end.” With regard to the rubric, which directs the priest to stand before the Lord’s table, when preparing the elements for consecration, Wheatly says, that, “when the priest says the prayer of consecration he is to stand, so that he may, with the more readiness and decency, break the bread before the people, and take the cup into his hands. As the rubric directs him to do this he must be on the north side, for if he stood before the table, his body would hinder the people from seeing; so that he must stand at the north side, there being no other place mentioned in our rubric for performing any part of this office. In the Roman Catholic Church the priest stands before the altar; as the rubric of 1549, in our first Prayer Book, directed. In the Greek Church, where there is no chancel-door to be closed, when the consecration of the elements takes place, a curtain is let down to put out of sight what is being done by the priest. *The evident intention of our Prayer Book is, that the people should be witnesses of what is being done.*”

Proctor, whose work on the Prayer Book is the one used at Trinity College, in the city of Toronto, says: “The rubric before the prayer of consecration was added in 1661, to provide against inconveniences which had been felt in reaching the elements, when they were placed in the middle of the table, and the table stood north and south. Some divines have sought to remedy this by standing in front of the table, according to the rubric of 1549, aforeside of the fable. The priest is now to stand