

You now perceive, firstly, that this was 'a change,' and of comparatively recent date, and that this change was introduced because of the doctrinal teaching. This change is explained and is absolutely insisted upon in the Ritualistic Manuals, for the reason plainly assigned, "this is the position of a sacrificing priest."

The two following quotations taken from many found in the recognized Ritualistic authorities remove all doubt on the subject. Prynne, in his "Eucharistic Sacrifice," at page 187, says of the Eastward position:

"The position gives evidence of the great truth that in the Holy Eucharist a solemn sacrifice is offered to God."

And in Vernon Staley's ceremonies of the Church of England, page 187, this clear teaching is found:

"The adoption of the Eastward Position is grounded on the truth that the Eucharist is a Sacrifice."

The old position was that of a priest ministering to the congregation. The new position is that of a priest offering sacrifice to God for the people. The Evangelicals set their faces strongly against this change. It was introduced for the express purpose of symbolizing doctrine which they believed to be false.

The position taken by the advanced Sacerdotalists and Ritualists in England and insisted upon to the present time, and which is now being aggressively presented in this Diocese is thus distinctly stated in Buraght's "Catholic Worship," page 15.

"If the English Church be a true portion of the one Catholic Church of Christ, is it not only reasonable that her church buildings and services should resemble those of the other branches of the Church Catholic?"

On the other hand, Evangelicals steadily maintain that between Rome and England there was a great gulf fixed, for the English Church in the sixteenth century had swept away the superstitions which the Dark Ages had devised, whereas Rome had not only retained them, but had ever since been adding to their number. One thing only they declared, could lawfully bridge that gulf, not imitation on the part of England but drastic Reformation on the part of Rome.

All these Ritualistic introductions unknown for three hundred years in our reformed Church circle round the central monumental error of Rome whereby the "Holy Table" is transformed into an "Altar", the Bread and Wine into the Body and Blood of Christ, the celebrant into a Sacrificing Priest.

We have the Eastward position to teach that the Priest stands as mediator between God and the people, and that as he has