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The Eastward Position,

Its Origin and Meaning.

BY

REV. DIGBY M. BERRY, M.A.,

LECTURER TO

THE EVANGELICAL CHURCH ASSOCIATION.

PRICE - - THREEPENCE.

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THE EASTWARD POSITION:

ITS ORIGIN AND MEANING.

In order to make sure that everyone who hears this lecture may understand exactly what is meant by the Eastward Position, let me explain at once that it has nothing to do with turning to the east at the Creed. That ancient and rather obscure Church custom will not come under our consideration this evening. The Eastward Position means a particular attitude of the officiating clergyman in administering the Sacrament of Holy Communion. When he stands before the Sacred Table, with his back to the congregation, he is said to be taking the Eastward Position, in contrast to the ordinary position at the north side of the Table. Whether the Eastward Position is legal in the Church of England is a question which has been disputed for more than thirty years; but I do not propose to follow that discussion at present. Human laws are always imperfect. Many evil things are legal, and many good things have at different times been made illegal. To prove that the Eastward Position is legal would not remove the Protestant objection to it. The Protestant objection is that it was the position of the priest at Mass before the Reformation; that, when Mass was abolished from Church of England worship, the Eastward Position was also abolished; and that the attempt to revive it in our own times is a part of an attempt to revive the Mass.

The points which I hope to make clear to you this evening are: (1) That the Eastward Position was universal in the Church of England before the Reformation; (2) that at the Reformation it was abolished along with the Altar and the Sacrifice of the Mass; (3) that it has been out of use in the Church of England until the time of the Oxford or Ritualistic Movement; (4) that the purpose for which it was revived is unmistakable.

Bishop Charles Wordsworth.

On the first three of these points I cannot do better than

give the testimony of Bishop Charles Wordsworth, a High Churchman, who had for some years practised the Eastward Position, but who, when the question became a matter of controversy, examined carefully into it and publicly confessed his mistake, and gave up the practice. In a letter written to Mr. Beresford Hope, June 4, 1874, after remarking that the practice of our twenty-four English Cathedrals may be taken as representing the practice of the Church generally, he adds: "Now, it is certain that before the Reformation the Eastward Position was the invariable use in them all; and it is no less certain that since the Reformation the use of the North End Position has been equally universal, and is so still, except that of late years in three or four cathedrals the Eastward Position has been partially introduced. The substance of this letter he repeated in the "Times" of March 26, 1875.

To the three or four English cathedrals alluded to in this letter I know not how many have been added since it was written, but now apparently St. Paul's Cathedral, Melbourne, must be added to the number. We are told that

No Doctrinal Significance

need be attached to the difference of position; but has any one of us a right to say that he attaches no doctrinal significance to this practice when we know (1) that both our Reformers and their Roman Catholic opponents did attach doctrinal significance to it; (2) that its doctrinal significance has been stated repeatedly by English divines; and (3) that the leaders of that party which revived the practice openly attributed doctrinal significance to it?

As to the opinion of our Reformers and their opponents, that shall be shown presently.

Wheatley.

As an example of the views of English divines on the subject, I will just cite that of Wheatley in his Commentary on the Book of Common Prayer [Seventh Edition, 1741, the year before his death]—a witness whom High Churchmen cannot refuse to admit:

"Wherever it [the Table] be placed, the priest is obliged to stand at the North side (or end thereof, as the Scotch Liturgy expresses it)." . . . "If he stood *before* the Table, his body would hinder the people from seeing. So that he must not stand there, and consequently he must stand on the North side." . . . "In the Romish Church, indeed, they always stand *before* the Altar during the time of consecration, in order to prevent the people being eye-witnesses of their operation in working their pretended miracle. . . . But our Church, that pretends to no

such miracle, enjoins, we see, the direct contrary to this" (pp. 274-313).

Modern Ritualists.

Moreover, it is very certain that those who introduced the Eastward Position did not hold that it was without doctrinal significance. Dr. Pusey, in a letter to Canon Selwyn, May, 1874, says: "The standing before the Altar means the primitive doctrine of the Eucharistic Sacrifice." The "Ritual Reason Why" asks the question, "Why is the Priest to say the Prayer of Consecration standing before the Altar?" and answers, "Because this is the position of a Sacrificing Priest." Dr. Coppleston, late Bishop of Colombo, but now of Calcutta, says: "The Eastward Position is of the highest value as an exponent of doctrine." "The Banner of Faith," the organ of the Kilburn Sisterhood, July, 1890, says: "He is speaking to God. His face is towards that Altar where he is offering to God the Sacrifice of the Body and Blood of Christ." To these we may add the testimony of Archbishop Temple ("Record," February 3, 1893, p. 110): "There could be no doubt that the Eastward Position and the Sacrificial idea went together."

The Mass.

In face of evidence like this, how is it possible to doubt that the revival of the Eastward Position is part of the attempt which has been going on for nearly seventy years to revive the Mass in England? And there is no institution which Englishmen have more reason to detest and dread than the Mass. For more than a hundred and fifty years—namely, from the reign of Henry IV. to the end of the reign of Mary—the Mass was a veritable Car of Juggernaut in England, crushing Lollards and Protestants beneath its merciless wheels. But this will be seen in its proper place as we examine the history of its origin and development, as we will now proceed to do.

The Mass is a human perversion of a Divine institution. The beautiful Ordinance of the Lord's Supper ordained by Christ Himself has been corrupted and transformed by men into the superstition and idolatry of the Mass. Let us look back for a moment to the Gospel story, and remember how our blessed Lord, just before His passion, "instituted and ordained holy mysteries as pledges of His love and for a continual remembrance of His death to our great and endless comfort."

Is it not strange that the ordinance intended to set forth the love of Christ and to be the bond of brotherhood among His disciples should become in the course of centuries a centre of idolatry and a cause of bitter strife among Christians? But it has always been the way of the Deceiver of the Nations to take hold of the most beautiful and holy things and corrupt them as the surest

means of corrupting mankind. The Creator's institution of marriage, the very crown of the earthly creation, has been perverted by the devil into the deadliest kind of sin, and the very intercourse between man and God which we call religion has been seized upon by the Enemy and turned into the worst influence for degrading and enslaving men. We must not, therefore, be surprised to find that the most sacred act and ceremony of the Christian religion has been perverted into a fountain of poison for human souls.

Meaning of the Sacrament.

It is not a part of my plan to offer you this evening an exposition of the Sacrament of Holy Communion, but a few words on its original institution may be permitted. I would refer to one point only. In giving the Cup to His Disciples the Lord said, "This Cup is the New Covenant in My Blood." Thus are His words reported by two of the four witnesses, viz., Luke and Paul. These words show us two things: First, the absurdity of attempting to take His words literally. Protestants are accused of not believing the word of Christ because they refuse to take the words of Consecration literally, but a Cup cannot literally be a Covenant. A Cup can represent a Covenant, i.e., the words can be taken figuratively and in no other possible way. So the Lord's words plainly mean, "This Cup *represents* the New Covenant." But pause and think what an important statement we have here. The word Covenant according to the latest scholarship means a relationship. The New Covenant therefore means the New Relationship with God made for us sinners through the precious blood of Christ. The Cup in the Sacrament represents this and nothing less. When the Lord puts the Cup into your hand He solemnly makes over to you all the benefits and Blessings of the New Covenant, i.e., the New Relationship with God which He effected at the cost of His own death on the Cross. The Cup is the conveying symbol of all this. When you take it you solemnly accept and claim all the Blessings of the New Covenant. As the ring given and received is the conveying symbol of marriage, as the title-deeds of an estate convey legal possession of the estate, so the Cup of the New Covenant conveys legal possession of the Blessings of the New Covenant. Is there any one who will venture to call this a low view to take of the Sacrament?

Its Perversion.

We must now trace the sad corruption of this divine institution. There was no serious departure from its original meaning before the third century, and when the departure came it was due to Christians having lost sight, or rather lost a clear view, of the New Covenant itself. In proportion as they ceased to appreciate

the blessings of the New Covenant they felt the need of seeing something more in the sign. Instead of looking *through* it, they *looked at* it. But the Sacrament, like a telescope, was not to be looked at, but to be looked through. It was, as it were, a telescope pointed towards Calvary, and in dressing it up in elaborate Ceremonial they were, so to speak, colouring the lenses of the telescope and therefore spoiling their transparency.

It is in the letters of Cyprian, Bishop of Carthage, in the third century that we find the first idea that in the Lord's Supper the Blood of Christ is offered to God. (Epistle 63, 9.) The same letters of Cyprian speak of Ministers as Sacrificing Priests and the Lord's Table as an Altar, and this triple error of Priest, Altar, and Sacrifice, coming into view in the third century, becomes very pronounced and conspicuous in the Church of the fourth and fifth centuries. At the same time the custom of giving thanks for departed saints was gradually perverted into praying for the departed, and as this thanksgiving had been usually made at the time of the Eucharist, the idea grew up that the dead as well as the living were to benefit by the sacrifice. This is the origin of Masses for the dead. Even so holy a woman as Monica, the mother of Augustine, in the fifth century, when, on her deathbed, asked her son to pray for her at all the Altars. By the time of Gregory I., about A.D. 600, the idea of the Mass as an expiatory Sacrifice was very pronounced, and in the Gregorian Sacramentary we find Masses against drought, rain, storms, sickness, and other evils.

Transubstantiation.

The dogma of Transubstantiation was first propounded in the ninth century by a French monk named Paschase Radbert, Abbot of Corby. To understand what it means we must understand something of the very curious philosophy of those days. Every material object was supposed to possess *species* or outward form, which is seen and perceived by the senses, and also *substantia*, or underlying essence, which the senses do not perceive. For example, *tables* have many different kinds of *species*. There are dinner tables, dressing tables, card tables, billiard tables, a table of kindred and affinity, and the multiplication table. The *species* of all these is different, but there is an underlying essence called *substantia*, which makes them all belong to the genus table. The change miraculously wrought in the bread and wine of the Sacrament was defined to be a change not of the *species*, but of the *substantia*, and therefore not perceptible to the senses, but to be received by Faith. The publication of this theory caused a controversy which lasted for about three hundred years, but at length a Council held by Pope Innocent III. at the Lateran Palace at Rome, in 1215, declared that this dogma was, and always had

been, the doctrine of the Church. The system of the Romish Mass was now fully developed. Thomas Aquinas said openly that the priest, like Christ, was the mediator between God and the congregation, and that the consummation of the Sacrament did not lie in the participation of believers, but in the consecration of the Elements. The participation of the Sacrament effected for the believer what the sufferings of Christ had accomplished for humanity as a whole and consumed venial sins.—Herzog's Dictionary, pp. 1427-8.

Wycliffe.

This superstitious dogma was energetically attacked by Wycliffe in the latter half of the fourteenth century. About 1380, Berton, Chancellor of Oxford, and twelve other doctors, censured Wycliffe, and all who, like him, refused to confess "that after consecration there do not remain in that venerable Sacrament the material bread and wine which were there before, each according to its own substance and nature, but only the species of the same, under which species the very Body and Blood of Christ are really contained, not merely figuratively or tropically, but essentially, substantially, and corporally, so that Christ is there verily and in His own proper bodily Presence." [Hardwick, p. 383.] I beg you to observe that the heresy of John Wycliffe and that of his followers, the Lollards, was a heresy which struck at the existence of the Mass. Wycliffe was not so clear and full in his condemnation of the superstitions surrounding the Mass as were the Reformers a century or more later; but his teaching tended in the same direction.

Owing to the progress made in England by Wycliffe's opinions, King Henry IV. was induced by Archbishop Arundel and other clergy to sanction the act De Heretico Comburendo, 1401, under which William Sautre was burned for maintaining that the bread and wine in the Sacrament remained bread and wine after consecration. The fifteenth century witnessed many burnings for the same cause. The Martyrs' Memorial Church, Clerkenwell, London, contains 66 monuments of persons burned at Smithfield in the fifteenth and sixteenth centuries, chiefly for denying this dogma. In the sixteenth century the Council of Trent reaffirmed Transubstantiation and all the other doctrines concerning the Mass, and required all to accept them under pain of anathema. These anathemas are made binding on the consciences of all Roman Catholics by the Creed of Pope Pius V., which was drawn up at the suggestion of this Council. The very people who object so strongly to our calling the Mass "superstitious and idolatrous" are bound by their Creed to regard us as accursed because we object to it.

The Eastward Position.

In another lecture I have shown not only that the death of hundreds of our best citizens in the fifteenth and sixteenth centuries was due to this monstrous dogma, but also that the greatness of England and its expansion into the British Empire really date from the time when this tissue of superstitions was cast out. Those who are stealthily trying to bring them all back upon us are, unconsciously, perhaps, but really, enemies and traitors to their country; but what I have now to notice is this, that the position of the Mass priest before the Reformation was the same that we now call the Eastward Position. The Altar stood against the east wall of the church, and the priest stood "afore the midst of the altar," with his back to the people. The reason for this is explained by Bishop Gardiner, the great opponent of Cranmer and the Reformation: "The minister, who shall celebrate, in the beginning comes forth as from the secret place to the midst of the Altar, signifying thereby that Christ, Who is the High Priest, came forth from the secret bosom of His Father into this world to offer Sacrifice for man's redemption." [Collier, E.H.V., 113.]

Abolition of the Mass.

At first the English Reformers did not see any necessity for changing this position. In the First Prayer-book (1549), the priest was ordered to stand "afore the midst of the Altar," but it soon became apparent that the people could not be untaught the superstitions of the Mass until the Altars were removed altogether. This, accordingly, was done by order of Edward's Council in 1550, and movable tables of wood were substituted for the stone altars, and were ordered to be placed in the body of the church or chancel. The priest was required to stand "at the north side of the Table;" and the terms "Mass" and "Altar" were wiped out of the Prayer-book. *Every one of these changes remains law down to the present day.* If we observed the strict letter of the law as we have it laid down in the Prayer-book, our Communion Tables would not be kept permanently, as they are, standing against the east wall, and there would be no railings; but at the time of Communion the Table would be placed in the body of the church or chancel. When Edward VI.'s Council ordered these changes, they gave six reasons for doing so: "First reason—The form of a Table shall more move the simple from the superstitious opinion of the Popish Mass unto the right use of the Lord's Supper; for the use of an Altar is to make sacrifice upon it. The use of a Table is to serve men to eat upon it. Third reason—The Popish opinion of Mass was that it might not be celebrated but on an Altar, or at least upon a super-Altar; but this superstitious opinion is the more holden in the minds of the simple and the ignorant by

the form of an Altar than of a Table. Wherefore it is more meet for the abolishment of this superstitious opinion to have the Lord's Board after the form of a Table than of an Altar. Fifth reason—Christ did institute the Sacrament of His Body and Blood at His last Supper not at an Altar, but at a Table, as it appears manifestly by the three Evangelists. St. Paul calleth the coming to the Holy Communion the coming unto the Lord's Supper. And, also, it is not read that any of the Apostles or of the Primitive Church did ever use any Altar in the administration of the Holy Communion."

"Elizabethan Religion."

Of course, the Altars were restored in the reign of Mary, and with them the whole complex superstition of the Mass, for refusing to accept which two hundred and eighty-eight members of the Church of England were burned at the stake in the short five years of Mary's reign. When in 1558 Elizabeth came to the throne the interrupted Reformation was resumed, and the recently restored Altars were again abolished. Some have attempted to deny or to minimise this latter measure, and a vigorous answer to their statements will be found in the "Nineteenth Century Magazine" [vol. xli., p. 194], entitled "Elizabethan Religion." "What was suppressed in Elizabeth's reign was the Mass, not this or that variety, but the central rite of the [Roman] Catholic Church. So fiercely, indeed, was it rooted out that Massing stuffe, when found, was ordered by the Council to be defaced, and the haunts of Massing priests were searched for hidden vestmentes and such lyke tromperie for Massinge." Abundant evidence of this will be found, says the author, in the parish registers of old churches, and he gives a few samples. In the records of St. Mary Wolnoth, London, a church only second to St. Paul's in importance, we find such entries as these: "Item. Paid to four men for takyng downe the Altares and the Alter stones." "Item. Paid to two labourers for two dayes' dyggynge downe the Altares and conveying out the rubbish." "Item. Paid to a bricklayer for two dayes' work and his labourer for lettynge the Alter stones into the grounde and mendynge the hoale in the church wall where the Altare stood." At Barnstaple, Devon, the church records contain the following: "For defacyng the images and whitynge the place where the Aultares were." "For the Communion Table and selyng about the same." "For pullyng down the Aulteres and carriage away of the robe thereof." "For making of a carpett for the Communion Table with buckram to lyne the same."

Queen Elizabeth would have spared the Altars, but the Bishops gave her fifteen reasons against doing so, which were in substance the same as the six reasons of Edward's Council, so that we need not repeat them.

Laud's Reaction.

In the time of Charles I. a reaction against the Reformation was carried on with tremendous energy by Laud, Archbishop of Canterbury. I am not going either to attack or defend this remarkable man. Born in 1573, the son of a master-clothweaver of Reading, and educated at Oxford, he had a career of promotion which we can only compare to that of Cardinal Wolsey a century before. Indeed, it may be said that no English subject except Cardinal Wolsey has ever attained so much power, both in Church and State, as did Laud. At the age of fifty-five he was made Bishop of London, and Chief Minister of State to Charles I., and at sixty he was made Archbishop of Canterbury. In thus promoting Laud, Charles acted against the advice which he had received from his shrewd old father, who warned him against "that knave Laud" as a dangerous man. Laud's chief object in life was to reorganise the Church of England in doctrine and worship to what he regarded as the purity of primitive times. But primitive times for him meant pretty much what they mean for the Ritualists of our own day, viz., the fourth and fifth centuries instead of the times of the New Testament. To effect his purpose he used the Courts of the Star Chamber and High Commission, which punished those who resisted his innovations, with relentless cruelty. Even if we credit Laud with the best intentions and most conscientious motive, we must admit that no one did more than he to goad the English Parliament and people into revolt against the King, who was so much under his influence. At the accession of Charles I., Laud had been instructed, no doubt at his own suggestion, to prepare a list of the most eminent divines in England, and to attach the letters "O" and "P" to their names, according as they were Orthodox or Puritan. Thus he dubbed as Puritans all who differed from him, and those who agreed with him he marked as orthodox, which reminds us of the witty definition, "Orthodoxy is my doxy, and heterodoxy is other people's doxy." He also introduced the terms Altar and Sacrifice in reference to the Sacrament, and as soon as he became Archbishop of Canterbury began to make the most sweeping changes with a high hand. The change with which we are most concerned, and one that gave the most serious offence at the time, was that he ordered the Communion Tables in the churches to be kept against the East wall, and to be fenced off with rails from the rest of the church. This caused trouble to clergy and churchwardens in various places; but I will only give you one sample, which, no doubt, could be paralleled in many other places. In the records of the parish church of Beckington, in Somersetshire, we have full details of this case, an account of which, drawn from these records, is published in the "Contemporary Review"

for August, 1898, under the title, "How the Communion Tables were set Altarwise."

The Unhappy Churchwardens.

In 1633 Bishop Pierce, of Bath and Wells, acting under Laud's direction, issued an order that all the chancels of his diocese should be conformed to the chancel of Wells Cathedral, and in particular that the Communion Table should be placed against the East wall and provided with railings. This order was resisted at Beckington by the churchwardens, James Wheller and John Fry, supported by the parishioners and by the lord of the manor, Mr. John Ashe. The wardens were cited to appear before the Court of the Bishop, where the Chancellor of the diocese presided. They were admonished, and the admonition having no effect, they were shortly afterwards publicly excommunicated by the Bishop. In those times, an excommunicated person, besides being excluded from all church services, was forbidden to sit at table with any but members of his own family, was unable to perform any legal act, and, after forty days, if unabsolved, might be sent to prison.

Their Reasons.

The wardens appealed to the Court of the Dean of Arches, and gave fourteen reasons for their conduct:

- " I. We have received no injunction from His Royal Majesty.
- " II. No Statute of Parliament.
- " III. No canon.
- " IV. No articles.
- " V. We expect no change of religion, blessed be God.
- " VI. We are to continue [in office] until the end of the year of the Church.
- " VII. As we should be hereafter questioned in Parliament, we know not how to answer.
- " VIII. Nor dare we call in question the manner or form of religion so long happily established.
- " IX. We have nothing to do to place things in the church.
- " X. We be sworn to have God before our eyes, and not man, and to look to the suppression of vice and maintenance of virtue; and we know of no vice in the ancient standing of the Table, nor virtue in the innovating of it into a high Altar.
- " XI. It is prohibited in the Table of Degrees in the last date of it.

"XII. All the orthodox Bishops, Governors of the Church upon Reformation in King Edward's time, of blessed memory, have either written or preached against the altering of the Table.

"XIII. Divers of the Bishops and eminent divines in Queen Mary's time have sealed the same with their blood.

"XIV. All the modern Bishops, Governors of the Church, since the established Reformation in Queen Elizabeth's reign, King James, and King Charles, for almost eighty years, have not altered the ancient standing of the Communion Table, nor hath it been attempted until within the last two or three years past."

Plea of the Parishioners.

In answer to this appeal, the Dean of Arches asked the Bishop to remove the excommunication for a time, in hope that the defendants would yield. But this hope being found vain, they were again excommunicated, January 13, 1636. At the Lent Assizes they were indicted for brawling, perhaps because they had resisted the action of their successors in removing the Table. They then sent to Archbishop Laud a petition signed by a hundred of the parishioners, which is too long to be given here; but I would ask your attention to one clause of it. I ask your special attention to this clause, because the defence usually made for Laud is, that his object was to save the Tables from being desecrated and put to mean uses: but that this was not, and could not have been, the reason in this case appears from the following statement of the parishioners:

"It is now near sixty years since the pavement of the said chancel was new made, and in the new making thereof raised about a foot above the rest of the ground, and then also compassed about with a fair wainscot border, in which there is only one wainscot door to come into the said Table, *which door is kept fast, and none doth enter thereat but the Minister and such as he doth require.*"

Laud's Answer.

The petitioners received scant consideration from Laud, who peremptorily required them to obey their Bishop, threatening them with the Court of High Commission, and their Bishop, on his part, threatened to imprison the solicitors who had drawn up the petition. After an interval, the churchwardens were sent to the county gaol, where they remained about six months, and were then released, but not till they had promised to read publicly in their parish church a most humiliating expression of repentance for their contumacy. They were required to repeat this confession in several other churches, including that of Frome Selwood,

a church which I remember about forty years ago as a notoriously ritualistic place, a few miles from my home. The poor men, who were not prepared to go the length of martyrdom for their consciences, felt keenly their position, and James Wheller died shortly afterwards.

By such means as these; Laud carried out his purpose, and it is due to his despotic rule that the Tables now stand by the east wall railed off from the rest of the church. The change was contrary to law when it was made, and there is now no written law to support it, although it has been the general custom for some two hundred and fifty years. But even Laud did not go so far as to order a return to the Eastward Position; that Romeward step was reserved for the Ritualists of the nineteenth century. Having accustomed the minds of people to hear the Lord's Table spoken of as "the Altar," they next revived the pre-Reformation position of the Mass priest. Along with these changes they also introduced several others, all having the same manifest intention. It is not any of these changes, but all taken together, that produce the general effect. If I may quote a letter which I wrote to the "Argus" about ten years ago, I said in referring to these numerous small innovations: "First call the Lord's Table an Altar, ignoring the reasons why the word 'Altar' was expunged from our Prayer-book three hundred and fifty years ago. Next place crosses and tapers on the Altar, then let your priest be clothed with a cope, and stand with his back to the people in the true Eastward Position; and, lastly, let the celebration be choral. The result is that you have transformed the service into a very tolerable copy of the Roman Mass, and it only remains for you to assure everyone that this is the true Anglican practice, and that none but Puritans and Dissenters object to it."

The Eastward Position was condemned as illegal in the Purchas judgment of 1873, but in the case of Read versus the Bishop of Lincoln, 1890, it was declared by Archbishop Benson to be within the law; and his decision was confirmed by the Judicial Committee of the Privy Council, but with the addition of a practically impossible condition, viz., that the manual acts of the officiating minister must be visible to the people. Now, inasmuch as he stands with his back to the people, and that neither the priest nor his vestments are perfectly transparent, how mortal eyes are to see his manual acts we are left to discover for ourselves. The grounds on which the Eastward Position was pronounced not illegal are, briefly, these: That the law requiring the priest to stand at the north side of the Table became practically obsolete when the Table was placed by Laud's influence Altarwise against the east wall. Since that time there has been no north side, only a north end, to the Table. An able pamphlet by Mr. Tomlinson, entitled "The Historical Grounds of the Lambeth Judgment," has

shown the weakness of the supposed facts on which this judgment is based, but his argument does not concern us. We object to the Eastward Position on other grounds, as I have already explained.

What is our duty at the present time as loyal members of the Church of England in this diocese? Shall we acquiesce in the practice because some of those whom we are most bound to revere see no doctrinal significance in it? This would be the easier and more pleasant course, and may save us from once more being accused of "making divisions." But if we do so, it is very certain that advantage will be taken of our pliancy to push the practice further than it has yet gone. Unless history and experience have both deceived us, we shall be furthering the designs of those whose aim is to revive the Mass in England, and who have already succeeded to a considerable extent in that purpose—the Mass, which turns away the sinner's faith from Calvary to a pretended Altar, and from the Lamb of God taking away the sin of the world, to a priest performing a miracle on that Altar—the Mass, the most pernicious corruption of Christ's Gospel that Christendom has ever seen!

No; we sadly feel that such compliance is for us impossible. Whatever may be thought of us, whatever motives may be imputed to us, whatever names may be flung at us, our plain duty is to be true to the principles of the Reformed Church of England, and be true to the simplicity of the Gospel of Christ.



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II. Because this attempt has already been partially successful in England, and to a lesser degree in this State.

III. Because the E.C.A. is endeavouring to stop this Romeward movement, and to maintain Reformation teaching and practices in the Church of England.

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