

Two
QUESTIONS. Now there are two questions of profound interest to all Anglican churchmen. The first is this. *How was it, in the first place, in the early history of the Church, that the Lord's Supper ever became the Mass?* By what strange and devious steps did that simple service instituted by the Saviour in the Upper Room become transformed into a service of so entirely different a character? The second is: *How was it that the Mass became again the Lord's Supper?* How was it that that service which, for practically a thousand years, had reigned supreme in the Church of England as the Roman Mass disappeared, and the Lord's Supper was re-established in its place as the Holy Communion in every Church in England.

The study presents many difficulties. It is a study that covers eras of Church History that are beyond all others involved in obscurity. It involves developments of doctrine and ritual that are incapable of exact historical, chronological and theological definition. It presents also many involved questions of interpretation into which it would be impossible for us to enter. In fact, our present object is rather to present the subject in a broader outline, so that the reader may see and grasp clearly certain great phases of development in regard to the history of the Holy Communion and, through a review of these, see how ideas that were entirely alien to the original ideal worked like a leaven till the whole was leavened.

Suppose we take two dates. For the sake of illustration, let us take 50 A.D. and 1000 A.D. Exercise, for a moment, the historic imagination and think of the different aspects of the Holy Communion, doctrinally