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by Bishop Gore, of Oxford, that the practice referred to is widespread, and "the current running in the direction of this use was strong." But the dangerous character of the proposal is none the less in evidence, and is in no way lessened by the permissive rather than the compulsory use of the practices desired. For it is nothing short of a reversal of the Reformation settlement on a point of vital principle. In a word, it is an undoing of the Reformation Order of the Administration of the Lord's Supper, and a practical restoration of the Canon of the Mass.

The most recent action taken in the matter was that of the Cheltenham Conference, held in London on June 8th, 1918, when a large and representative gathering of Evangelical Churchmen offered a most earnest and resolute opposition to the proposal to derange and dislocate our incomparable Communion Service, and unanimously passed the following resolution :

"That this meeting of Churchmen desires to place on record its determined opposition to the proposed changes in the prayers in the Communion Service, as being calculated to support a doctrine concerning the Lord's Supper which this Church rejected at the Reformation, and as constituting a grave hindrance to reunion with other reformed Churches."

This is no abstract question, much less is it a quibble about words. It is intensely practical. It is the greatest issue our beloved Church has had to face in many generations. It involves nothing short of a battle royal between truth and error. As Lord Beaconsfield foretold, we have to fight the battle of the Reformation over again ; for at this very hour a thousand priests of the mother Church of England have publicly claimed the right in a formal document of "free access to the Blessed Sacrament," that is to the "Reserved" Sacrament, to worship IT and to pray to IT. Our Church in the last rubric of the Communion Service warns us against any such practice and calls it "idolatry, to be abhorred of all faithful Christians." In the face of such gross idolatry, which is fast spreading, we are now asked to alter the safeguards, and not only to reverse that transposition of the order of the service by which our Reformers obviated both the "sacrifice" and the idolatry of the Mass ; but to introduce language in the office which involves the Roman doctrine of Transubstantiation, which our Church in her xxviiith Article declares : "cannot be proved by Holy Writ ; but is