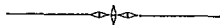


None of the above reasons justified the refusal in 1870 to undo the undisputed wrong of 1801. It is difficult indeed to conceive how *any* reasons *could* justify it. You cannot exact any conditions for repairing a simple injustice. If an innocent man has been imprisoned, you cannot let him out on condition of his confining himself to his own house. If a man has illegally been kept out of a property to which he was clearly entitled, you cannot give him one-half instead of the whole. Nor can you, in the one case, urge that if you let the man out you must let someone else out, whom you wish to keep in ; or, in the other, that the man will make a bad use of the property, and it is better for both himself and others that someone else should hold it. In like manner, you have no right to restore the ancient rights of the clergy on condition that they will divest themselves of their sacred character. They were not required to do so before Horne Tooke's times. They ought not, in common justice, to be obliged to do so now.

Independently of this consideration, the condition exacted is alike insulting and cruel. Why is a man who holds his ordination vow sacred, yet feels that to enter Parliament would be no breach of it—why is he to be made to repudiate it? Why, if he values, as every right-minded man must do, the power given him by Holy Orders, of ministering to men's needs and sufferings—why is he to be obliged to forego these in order to possess what is already his birthright—the privilege of sitting in Parliament? Suppose some conscience-stricken sinner were to resort to him for ghostly counsel and absolution, suppose some dying sufferer were to entreat him to administer the Holy Communion to him, which otherwise, perhaps, could not be obtained at all—is he to refuse because if he complied it would be inconsistent with his presence in the House of Commons? Was it not monstrous to make such requirements—is it not equally monstrous to persist in them now?

H. C. ADAMS.



ART. III.—COMMON PRAYER.

“COMMON PRAYER,” shall we say? or “Public Worship”? The one is an old English word which remains on the title-page of our Service Book. The other is more stately in sound and more familiar in modern language, is stamped on recent Acts

being already threshed out when it reaches the Lords. The House of Commons is the arena where the battle is fought, and where the Church's champions ought to wage their battle.

of Parliament, and, further back, at a critical moment of history, gained a temporary success in substituting itself for the older form. In 1645 was issued by authority of Parliament the Directory for Public Worship, prepared by the Westminster divines. Its title was :

A Directory for the Public Worship of God throughout the three kingdoms of England, Scotland and Ireland. Together with an ordinance of Parliament for the taking away of the Book of Common Prayer, and the establishing and observing of this present Directory throughout the Kingdom of England and the Dominion of Wales.

In a few years the Directory for Public Worship thus established had disappeared: the Book of Common Prayer thus taken away had resumed its former place.

I speak only of the two titles as typical of two aspects of devotion. No one will now question that the older is the better. Public Worship has its own proper grandeur as a large and general expression of a prime duty of the community, and one to be sustained and shared by every member of it. But it includes the celebrations of all religions, and, taken by itself, carries the idea of ceremony and performance. But prayer belongs to revealed religion, and expresses an articulate and intelligent act: also that which is common to men is a more interior thing than that which is public among them. Public worship is a religious function which we attend; common prayer is a spiritual act in which we join. It is the Christian idea of worship, and goes straight to its central act, and implies the true relation of the worshippers both to God and to each other. Most fit, therefore, in itself, and most eloquent of meaning, as well as peculiar to the English Church and dear to the hearts of its members, is the title of our book of Sacred Offices,

THE BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS AND OTHER
RITES AND CEREMONIES OF THE CHURCH
ACCORDING TO THE USE OF THE CHURCH OF ENGLAND.

From the first title these latter offices are justly distinguished, because the element of common prayer which is diffused throughout them all is in them attendant on particular acts which have another nature from it, either by Divine institution or by ecclesiastical provision for special religious occasions. The proper character of these offices will not be touched on here, nor is it intended to treat of the frame and order, the history or contents of the book itself, but only of the one idea pervading it which gives its title, and which is expressed in the heading of this paper.

For prompting and guiding all thought upon the subject we turn instinctively and gratefully to the example and source of Christian prayer, as presenting this particular character and

form of it with a force and fulness which in so few words would have seemed scarcely possible.

The Lord's Prayer is common prayer in its entire form and in each petition, in its letter and its spirit, in its topics and its language, in all that it expresses and all that it implies. This appears, in the first place, from its being couched in the plural number, being a prayer not to *my* Father for what concerns *me*, but to *our* Father for what concerns *us*.¹ The individual voice, still remaining personal, is thus made part of a common voice, expressing as the prayer proceeds a common relation, common interests, and common needs.

The relation to "our Father in heaven" involves brotherhood of the family on earth, whose members are to feel themselves sharers in the same rights, claims, and affections. In changing our feelings towards the heaven above us it changes them also towards the world around us. The heart is enlarged by a sense of multitude and warmed with a sense of kindred. We know that we speak for others, and that others speak for us. In this company we ascend more easily than we should do alone to those interests which are common to the children of the Father. The hallowing of His name, the coming of His kingdom, the fulfilment of His will in earth as in heaven—these are family interests; and each member breathes his petitions for them more sincerely, as feeling that he speaks for others as well as for himself—others in whose hearts these desires may perchance be stronger than as yet they are in his own. When the prayer passes from the common interests, which are above nature, to the common wants, sins, and dangers, which are its very state and atmosphere, the sense of fellowship in these experiences and in the promises of their relief makes it common prayer indeed. None can say to what extent this single invocation and these few brief petitions have woven bonds of union which men never knew before, gathering them in conscious brotherhood before the throne of God. A vague inarticulate sense of this effect steals over the child as he repeats this prayer by his little bed. This character makes the closet and the solitary chamber a part of the great Church of Christ. In the congregation it unites each worshipper with those around him, with those assembled elsewhere, with all whom he wishes to remember or purposes to comprehend. The indefinite expression expands or contracts at his will, but always witnesses of relations, interests and needs which he shares with others, and of others who share them with him. In this respect, as in others, that Divine prayer, as a

¹ In the shorter form (Luke xi. 2), if the doubtful readings be omitted (though the evidence for retention is about as good as that for omission), the disappearance of the word "our" does not remove the other plurals, or affect the character of common prayer.

model given at first, and as a form used for ever, has infused its spirit into Christian worship, and drawn the lines on which it is shaped. Following those lines, private prayer expands into a wider meaning than the personal, while common prayer retains the personal meaning at its heart.

Our service-book has adhered to these lines, as in other respects (such as largeness of compass, discrimination of topics, and the like), so, in a very special manner, in respect of the idea and feeling of community, making this by its very title the typical characteristic of public worship in the English Church.

It is both interesting and instructive to observe the relation between this character of worship and the character of the ministry which conducts it. In proportion as this latter character is exaggerated, or effaced, or impaired, common prayer is found to fail in one or other of its aspects, and, in some cases, in both of them. I say "both of them," for these aspects are mainly two, according as the epithet "common" is confined within the particular congregation, or is extended beyond it.

In the first meaning it expresses the participation of the members of the congregation—the persons then and there assembled—in the prayers which are being offered. This primary and obvious meaning is probably all the meaning which attaches to it in many minds.

But the catholic idea of common prayer is not comprised within the separate assembly or the passing hour. It intends a vaster congregation and a longer range of time. If the persons are members of the particular congregation, the congregation is itself a part of the Church in general; and thus the true idea of common prayer is that of prayer which is common to the whole; such participation being sought on principle, and realized as far as disturbing circumstances permit.

Bearing in mind this double sense of community in worship, we shall see how it is practically affected under different theories of the Church and its ministry.

In the Roman Catholic Church the development of the sacerdotal system has had the effect of casting the public devotions into the form of acts of worship performed for the people and enacted before them, rather than of acts properly and immediately their own. And this kind of participation by assistance and assent was distinctly emphasized and made still more vague and distant by the use of "a tongue not understood of the people." The principle of community with the central and dominant Church, with the Church at large, and with the Church of the past, is no doubt represented by the one unchanging and universal language; but the use of it obscures and depreciates to the last degree the principle of actual personal and intelligent participation within the congregation itself.

The first step in reformation of religion was naturally directed to recover this lost right for each congregation and its several members, and that purpose was both asserted and achieved when the Latin was exchanged for the vernacular, and the old service books were transformed into a "Book of Common Prayer."

Passing to the opposite pole of religious life, in which the official ministry is effaced, we may observe the effects on common worship exhibited in two small sects, commonly known as the Quakers and the Plymouth Brethren. These are mentioned because they afford examples of common worship based on definite principles; in the first case, that of immediate guidance by the Spirit of God; in the second, that of limitation to true believers. Both are limiting principles proper to select assemblies, well defined circles, and rooms of retirement, and precluding anything that can fitly be called public worship.

The principle of the Society of Friends, that the worship must be conducted by someone who at the time is moved by the Spirit, has obvious defects as a provision for common prayer. In the first place, it leaves a great uncertainty whether there will be any prayer at all. The congregation assembles; but it knows not whether any member of it will on that occasion be so moved by the Spirit; and the result may be often a prolonged, and sometimes even an unbroken silence. But if these holy inspirations occur, they are not supposed to extend to those who only inwardly follow the words they hear. No doubt the impression, more or less strong, that such words are prompted, disposes the hearers so to follow, and the accustomed tone and phrases make it easy to do so. But sympathy and even assent cannot always be secured, since, under any view of the present dispensation of the Spirit, not wholly theoretical, the personal element plainly remains in force, and the individuality of the speaker, if it attract concurrence in some, may also repel it in others. If the principle were sound it would tell most effectively on the fervour and unison of worship. It is precisely in that respect that its failure has been most evident; and this is a main cause of the gradual shrinking and steady diminution of this highly respected Society. Its practical beneficence is not better known than is its failure to meet devotional needs. The theory of personal spiritual illumination, not as a quickening power in a system of ordinance, but as a substitute for it, has been practically tested and found wanting. It is according to the Divine will, and also to the constitution of human nature, that the normal movements and habitual circulation of spiritual life should be in a "body fitly framed" and "knit together through joints and bands," which should thus "increase with the increase of God" (Eph. iv. 16; Col. ii. 19).

These observations apply also to the sect of shorter history,

because of recent origin, which has adopted the name of "the Brethren." It also has gone very far in dispensing with the "joints and bands" in the supposed interests of spirit and life. It has not gone as far as the Quakers in discarding all show of sacramental acts, but it has gone farther in the direction of contraction, separation, and exclusion. Its principle that common prayer is allowable only among those recognised as true believers (a principle bearing directly on our present subject), involves an assumed prerogative of judgment on men's relation to God, and makes the discrimination dependent on such tests as the company or its leaders may think proper to apply—tests which, in fact, consist largely in adoption of the tenets peculiar to the sect and of its congenial phrases of profession. It is obvious that this principle places those who act on it in an attitude of opposition to the whole visible Church from the beginning, and carries a kind of excommunication of its worshippers and congregations. Opposition to the whole Church may possibly be to some minds a subject of self-gratulation and an evidence of being in the right; but it is not favourable to truthful dealing with the New Testament and the examples and records of Church-life which it contains. The mingled condition of the rapidly multiplying Christian Churches and the varieties of religious state and character which they comprised are plain to every reader of the Epistles, and grow plainer as we reach those of later date: and it is equally plain that all meet "in the church"—*i.e.*, the constitutional assembly (*ἐν ἐκκλησίᾳ*)—for the acts of worship. There is no trace of an inner circle to which ordinances and common prayer are confined; and the general assemblies of the Church in the next and later ages are in this respect continued on the lines which the Apostles had laid down. It is really a fraudulent use of Scripture which can endeavour to support this doctrine of a select and separate communion by mere words apart from their context, and even by the use of italics as means of interpretation in texts which speak of "the *brethren* coming together in the church," or "the *disciples* coming together to eat bread," or the "not forsaking the assembling *of ourselves* together;" for these are the insinuations of argument which are to be met with in their writings. We have certainly a free hand after we have appropriated all titles and prerogatives to "ourselves." When the visible Church has been counted an imposture because it is not coincident with the invisible; when its constitution, ordinances, and ministry have been repudiated; and when a little company, drawn together by personal proclivities, acting as natural selection, has been substituted for it, common prayer would seem to have obtained exceptional conditions for unity of spirit inside this contracted circle.

And such, no doubt, is the case. Spiritual minds must always be sensible of a special warmth and elevation from community of devotional feeling in the congenial atmosphere of a closer Christian fellowship. But this may be done at an enormous sacrifice of duty to others and to God. Such fellowship may be sought in a self-willed spirit, which adopts love of the brethren to the exclusion of the larger charity—a spirit which is impatient of all variation from its own taste and standard, and is ready, rather than allow it, to go to any lengths in separation. This has been illustrated in the short history of “the Brethren.” Division within division has shown that the schismatic principle works according to its nature as a process of continual disintegration. In this process, when personal influence has taken the place of official ministry, and selection by sympathy that of corporate unity, it fares ill with common prayer, which is common no longer, except within the ever narrowing circles into which it tends to shrink.

After observing the effects of principles of limitation and exclusion, we apprehend all the more clearly the charity and generosity of the use of common prayer in the Church at large. The principle there is both definite and comprehensive. It is definite, in that prayer is the genuine voice of the spiritual Church of God, based on the truths breathing the desires which constitute its life, the proper voice of children who “through Christ Jesus have access by one Spirit unto the Father.” It is also comprehensive, in that in the utterances of this voice all are welcome, most welcome to join, in such proportions and degrees of participation as their minds can reach. Even among those who worship in spirit, the same words have various measures of fulness and depth of meaning; and beyond these they fulfil a wider function. Over a margin of partial worship, indistinct apprehensions, wavering intentions, and faint desires, common prayer extends a spiritual influence of admonition, suggestion, and education, testifying of needs that should be felt and of grace that should be believed, drawing men to seek, assisting them to attain experiences of that communion with God, in the expression of which they join. As the exclusive principle shrinks from everything which is not up to its own mark, so the comprehensive principle welcomes everything that approaches to it. So the Church uses its native language of covenant relation to God, not to test, but to assist the realization of it by all who adopt its profession and receive its signs.

Common prayer on this principle and in the sense thus described, belongs to all the great Christian bodies outside the Church of England as well as to the Church itself: as well, but not as much. In proportion as continuity with the past has been disregarded, the ministerial succession broken and the

inherited language cast aside, in that proportion has the idea of common prayer been altered, and its use impaired. Taking the two aspects of the word already mentioned, that confined within the congregation, and that extending beyond it, the word loses some of its meaning in the former sense and nearly all in the latter.

The liturgic principle is, of course, far larger than the mere provision of a fixed form, in which those worshipping together in one place and at one time may think and speak together. But for this end it has evident advantages, and it is from this point of view that the use of a written form has been very generally defended. I say *written* form, because the most spontaneous prayer that man can utter is a form to those who try to follow him. To them it is not spontaneous. They can but adopt his expressions and turn their thoughts and feelings into the channels which he is making for them. Many of us have had experience that this is not always an easy task. Two things are against it, suddenness and individuality. To adopt at the moment when addressing the Divine Majesty expressions which we can only vaguely anticipate, and which may be of a kind to demand consideration, requires a distinct effort. Again, such prayer, in proportion as it is free and spontaneous, must breathe of the individual mind from which it flows, and express the tone and habit of the man. It cannot, therefore, be always readily accompanied or cordially appropriated by minds of different textures and experiences. There are, indeed, occasions which fuse men's hearts together in the glow of a common feeling, creating an instinctive language natural at the moment to them all. So it was when Peter and John returned from the presence of the Council, and the believers, seeing what they had to look for, "lifted up their voice to God with one accord;" though, it may be observed, the prayer found its expression in familiar words. There are also times when the leading mind has secured implicit concurrence and entire sympathy, as when Apostles, or those who had been to men the authors of their faith, taught them by example how that faith should express itself in prayer. In the first instance suddenness, so far from being a hindrance, is a condition of common inspiration. In the second, individuality is not felt, the voice of the speaker being itself the voice of the Church. There are approaches to these conditions when some prevailing thought or feeling has possession of a congregation, or when implicit confidence in its leader exists within it. And in ordinary cases the individual prayer becomes common, according to the measure of adhesion which it happens to obtain; and it is sometimes impressive to hear the appropriation of petitions, if not by the old Amen, by less articulate sounds of occasional concurrence. There are evident reasons for the use

of this "liberty of prophesying" on fit occasions, and there is and ought to be a broad margin for it outside our stated services; but there is a large experience which certainly does not recommend it as the customary provision for them. Speaking generally of this use, as seen in Nonconformist, Presbyterian and French Protestant congregations, the same observations must be made, first, that prayer does in fact become common only in proportion as, by accepted thoughts and accustomed phrases, it takes the likeness of a fixed form; secondly, that under this system the idea of worship, in the proper sense, is lowered and impaired, prayer ever tending to take the character of preaching, and the attitude of mind in the hearers to become much the same in relation to the one exercise as it is to the other.

On the other hand, the liturgic principle exhibits and sustains the true idea of worship, and also makes it a common act, both within and beyond the congregation. I will take the second point first, because on this principle the community of the congregation, with the Church at large, is the foundation of its community within itself.

Our service book regards the worshipping congregation as a part of the whole worshipping church, and it is in that sense also a "Book of Common Prayer." It is so in the way of extension; all congregations at the same time following the same thoughts and using the same words, and even their individual members joining with them at will, in sick chambers or in distant spots. It is so also in the way of succession, the same devotions being inherited from the past generations and transmitted to those which follow, as the language of a corporate life, which has in every age the same human needs and the same superhuman relations.

It is evident to all men that this is the principle on which the Service Book of the English Church is framed, giving one voice to all its congregations, and that voice not only concordant in spirit, but consonant in tones with the voice of the Church Universal. While eliminating devotions infected with later corruptions, and arranging the offices before in use to suit changed wants and habits, the compilers of the Prayer-book maintained continuity with the worship of their fathers on its pure and primitive side. Even the few links which connect the book with other reformed liturgies (Herman's Consultations and the Service Book of Pollanus), while adopted of course for their own fitness, yet recognise these offices as really on the same lines, and enlarge the sense of unity by just relations with reformed worship then spreading in other quarters. The prayers, which are not translated or modified, but original in the English Church (*e.g.*, the Prayer for All Conditions of Men, the General Thanksgiving, the Collects for second and third

Advent, sixth Epiphany, etc.), have both the shape and tone of the older collects. They exhibit a sympathetic feeling and instinctive harmony with all that surrounds them. These characteristics seem to have faded from us in later times, if we may judge by our devotional compositions in general, and the occasional prayers issued by authority.

There is one feature of the daily service which calls for separate notice from the present point of view, namely, its large proportion of (what may be called) *meditative praise*. This, together with the reading of Scripture, forms the centre of the service in the Psalms and the Canticles, in which the lessons are framed. It is evident that this use is a conspicuous instance of inheritance and transmission, maintaining communion with all the Christian ages, indeed, in the case of the Psalms, with those which are pre-Christian, and perpetuating to all generations the original language of devotion pervaded by the breath of the Divine Spirit. It would be useless to enlarge on the use of the Psalms, so amply has it been estimated, with an eloquence sympathetic and sincere, in some of the noblest passages which English literature can boast. I now desire to fix attention only on the particular effect of that use which has just been mentioned. In the use of the Evangelical Canticles, that effect is even more distinct than in the case of the Psalms. Why are the Magnificat, Benedictus, and Nunc Dimittis used by us as they are? For their dignity, their sweetness, their depth of meaning? Undoubtedly; but also because they keep the Church for ever in immediate connection with the hour of its birth, and with the words then inspired by the Holy Ghost, and pregnant with all the future. Whatever separations may arise in the later history of a family, it remains one in its origin and parentage, and the communion which remains to it must depend on the common consciousness of that. The songs which surrounded the birth of our Lord place us always in conscious connection with the facts of the history which then began, and so the voices of Mary, Zacharias and Simeon speaking in the spirit become leading, and therefore uniting voices in the Church for ever.

Passing from the larger idea of communion with the whole Church to that of communion within the congregation itself, we see that the one becomes a basis for the other, for then the members are one in this common consciousness. Beyond this, requirements for its realization in common prayer must be sought in respect of matter and of form.

In respect of matter, common prayer must express experiences that are common to Christians, not such as are special or singular. The self-condemnation and shame for sin, the faith in forgiveness and acceptance in Christ, the desires for righteousness and true holiness, the sense of conflict with opposing powers, the

assurance of divine assistance and strength, the interest for the Church and kingdom of God, the charity towards all sorts and conditions of men, the reliance on the merits and mediation of the Son, the appeals for the work and fellowship of the Spirit, the filial affections towards the Father in heaven, the reverent adoration of the essential Godhead, the praises and doxologies which acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty worship the Unity—these belong to all awakened and enlightened souls, and the expressions of them are the proper language of Christians as such. It only remains to add that for purposes of unison the *tone* of such expressions has its own importance. Pitched in an exaggerated key, they would make the concert of feeling more difficult, while most minds yield a secure consent to deliberate and well-weighed words. I believe that nothing need be said about the measure in which the Church of England has met these two requirements.

The form into which common prayer should be thrown was a subject of long discussion, and that exemplified in the Prayer-book was assailed with persistent dislike and an almost unaccountable bitterness. The directions for vocal participation from time to time by the congregation, the breaking up the service into parts, each calling for fresh attention, the shortness of prayers and collects involving the frequent "Amen," the alternate recitation in the Psalms, the occasional responses, the suffrages in the Litany, the supplications attached to the Commandments, were all appropriate methods for making the service a congregational act, and for shaping it as common prayer. Yet (as it would seem for this very reason) these features of the Liturgy were constant matter for Presbyterian and Puritan objections, and in the Savoy Conference furnished subjects of distinct demands. It was required, among other things:

To omit the repetitions and responsals of the clerk and people and the alternate reading of the psalms and hymns, which cause a confused murmur in the congregation; the minister being appointed for the people in all public services appertaining to God; and the Holy Scriptures intimating the people's part in public prayer to be only with silence and reverence to attend thereunto, and to declare their consent in the close by saying Amen.

To change the Litany into one solemn prayer.

Instead of the short collects, to have one methodical and entire prayer composed out of many of them.

To omit the petition after each commandment, the minister to conclude with a suitable prayer.

These demands were further illustrated by Baxter's "Reformed Liturgy," consisting of long prayers by the minister, composed in a fortnight, and delivered to the Conference for adoption as an optional alternative to the Prayer-book Service.

These particular demands, with the reasons given for them and the example provided, place the two ideas of worship side by side—the one as encouraging, the other as depreciating, the active participation of the people in it, and so illustrating most effectively the intention of our Service Book to be in form as well as in matter a Book of Common Prayer.

It will not be improper to add that the comparison of these two ideals goes also to corroborate the observation made above, that where the true position of the ministry in the congregation has not been preserved, the character of common prayer has suffered loss. The minister who is a priest in the Roman sense, celebrates the acts of worship *before* the people; he who, in the separatist sense, is little more than a preacher, prays as he preaches *before* them. In either case a true participation is possible, but it will be a silent one, which the service is not shaped to claim or assist. The Church of England is distinguished by her large provisions for St. Paul's ideal of public worship, "that we may with *one mind* and *one mouth* glorify God, even the Father of our Lord Jesus Christ."¹

Provisions in a liturgy are one thing, the use made of them is another. All may be ordered for active participation, but the participation itself may be passive. It may be supposed that men are with one mind glorifying God, while it is plain that they are not doing so with one mouth. So, we know, it has been in fact. A service framed on one plan and carried out on another, adds to its observed defect the feeling of defeated intention. There is no need now to descant on this failure. We have heard enough of the cold, dull services, the silent congregation, the duet between the parson and the clerk. We are still but partially awake to the evil; certainly only partially awake to its remedies. There is a strong tendency to perpetuate the same fault in another way. The clerk has disappeared as leader of the people, and the surpliced choir has taken his place, but the people may no more be led by the one than they were by the other, possibly less so. The fuller voice may be taken as a more satisfying substitute, and the rendering may be such as to preclude rather than assist any general participation. Have we not all heard services conducted in such a way as to approximate to a "tongue not understood of the people?" And when ritual observances are multiplied, and scenic effect is studied, the result is a partial return to the system in which worship was celebrated before the people rather than offered by them. The taste and habit of this (in a spiritual sense) retrograde religion make themselves felt in all sorts of ways, and men discuss the

¹ The one mouth is emphatic: ἑνωθυμαδὸν ἐν ἑνὶ στόματι (Rom. xv. 6).

performance of services and what is done in the churches as if they were criticising some secular function or artistic exhibition. The point of view may be that of public worship; it is scarcely that of common prayer.

This last is the ideal which the Prayer-book sets before us, and it should be the object of our definite aim. The aim will teach the methods and suggest the means of education. Of these the most natural will obviously be found in closer relations between the sermon and the service, in making it more felt that they form a homogeneous whole, the truths which are taught in the one being expressed in the other, in more frequent references to those expressions, and more suggestive interpretations of them. This would create a more general intelligence in the congregation than now usually exists, in regard to the words which are used in common.¹ It is a mistake to suppose that what is familiar is therefore understood. On the contrary, familiarity tends to act as a blind and a dispensation from thought. But community of intelligence is a main part of the community of worship. There is a full concert of devotion in those who "pray with the spirit and pray with the understanding also, who sing with the spirit and sing with the understanding also." Especially is this understanding to be cultivated in regard to the present subject by a more adequate sense of the collective priesthood offering its spiritual sacrifices of prayer and praise, and more particularly discharging its essential office of universal and mutual intercessions, for besides distinct and intentional intercessions, such as are contained in the Litany and elsewhere, "united prayer (as such) is necessarily of an intercessory character, as being offered for each other, and for the whole, and for self as part of the whole."²

So we ought to teach and to be taught; but for attainment of the end something is wanted beyond methods and instructions. Prayer with the understanding may be thus trained, but prayer with the spirit has a higher source. It may be said that this is a personal gift, proper to those whose hearts God has touched. That is true; yet its nature is diffusive and contagious. In a congregation where the Word has brought many hearts into living relations with God in Christ, and is stirring others with various measures of attraction, a quickening influence spreads around and tells on the mind and voice of the assembly. Then there is a sense of fellowship in the Holy Ghost. Then there is

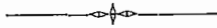
¹ Simeon gave a good example, according to the needs and thought of his time, in his sermons before the University on "the excellency of the Liturgy," from the text: "They have well spoken all that they have spoken. O that there were such an heart in them" (Deut. v. 28, 29).

² Newman's Sermons "On Intercession."

a felt fulfilment of the words: "There am I in the midst of you:" and that is the true secret of common prayer.

T. D. BERNARD.

There is one form of united worship not noticed in this paper, but not to be forgotten in connection with the subject of it—namely, that which consists in the use of hymns. Many of them are genuine prayer, none the less so for being metrical and musical; and no form of prayer better deserves the epithet of common in the sense of creating general participation. But it is a distinct subject, and lies outside these lines of discussion. Nobody objects to *them* as written forms, or proposes that they should be given extempore, or led by the minister and "heard by the people in silence"; and perhaps "brethren" who object to common prayer in prose with those whose conversion is uncertain may allow it in verse. Anyhow, the increased use of hymns is a matter of great thankfulness from the point of view of this paper. It supplies the union of hearts and voices in systems which do not otherwise provide it, and gives new help for it in those that do; and many hymns in general esteem now form a link of common devotion between the Church and Nonconformist congregations. In this respect there is more in common than there was. Let us thank God for it.



ART. IV.—THE DEATH OF CHRIST.

CERTAIN scientific qualifications are required for the successful pursuit of every science, but the highest of all sciences demands qualifications peculiarly its own. Other sciences may follow out their investigations, and successfully pursue their researches under the gaslight of their own laboratories, but true theological science demands, first of all, that its disciples shall come out to seek their learning, and to learn their lessons of true wisdom, under the broad daylight of the sun of righteousness.

And in the inly shining of this light—the light of the knowledge of the glory of God in the person of Jesus Christ—the Christian student may find that he has to unlearn much which he thought he had attained to by the light of the fire which had come of the sparks of his own kindling. The truest science and the highest philosophy will lead a man to become a fool that he may be wise.

One of the dangers resulting from the present tendencies¹ of the theological study is the danger, not of too careful or minute examination of the oracles of God, but of allowing our view of great truths, which may be seen clearly in the light of the Gospel of Christ, to be disturbed by attributing undue weight to alleged deductions from minute criticisms of certain isolated portions, such deductions being supposed to add weight to

¹ In Fairbairn's "Typology of Scripture," vol. ii., Appendix C., pp. 531, *sqq.*, will be found some valuable remarks on this tendency.