

deputation and was, therefore, a trusted leader" (DAC. 525). 1 Corinthians xvi. 18, "describes the restful effect of friendly converse and sympathy, realizing that the comfort of heart received by himself will react upon his friends at Corinth: the Corinthians will be cheered to know that their fellowship, in the persons of Stephanas, Fortunatus and Achaicus, has so greatly cheered him at a time of weariness and heavy trial" (F. 951). "It made up to Paul *for the absence of the Corinthians*, supplying him, representatively, with their desired society" (F. 951). "Of the Church in Athens we hear no more; it is perhaps included in 1 Corinthians i. 2" (ASP. 796). So also K. 382 perhaps "included in 'whole of Achaia' (2 Cor. i. 1).

Yet the names of these three "and others," come down through the ages as a proof that the seed of the Gospel, when sowed on the top of the mountains, yields its handful of corn to go into the sheaf of Christ's first-fruits, even though the mountain be Parnassus or the Acropolis.

And Athens, home of culture, and auditorium of St. Paul's most elaborate evangelistic address, is not left outside when the Lord writes up His people, but says of Dionysius and Damaris and Stephanas—"this one was born there."

CORRESPONDENCE

CHANGES IN THE COMMUNION SERVICE.

To the Editor of the CHURCHMAN.

SIR,—I have just come across an article in your April number by the Bishop of Manchester on the proposed alterations in the Communion Service. In it I find the statement that the Invocation of the Holy Spirit on the elements "is admittedly an innovation which cannot be attested earlier than the middle of the fourth century." The Bishop is doubtless relying on the late Mr. E. Bishop's *Moment of Consecration*, published in 1909. But a discovery has been made since which has completely altered the aspect of the case. The work commonly called the "*Egyptian Church Order*" is now known to have been written by Hippolytus of Rome, and therefore earlier than the year 235. It contains the earliest extant Prayer of Consecration, and in this there is a distinct Invocation of the Holy Ghost on the elements. Hence such an Invocation is at least as early as the first half of the third century, and the title ("*The Apostolic Tradition*") which Hippolytus gave to his work may well lead us to believe that it was no novelty then.

Trusting that you will, in the interests of truth, insert this letter,

Yours faithfully,

(Rev.) J. W. TYRER.

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[See Note of the Month on this letter.—ED.]

POVERTY OF THE CLERGY: A SUGGESTION.

To the Editor of THE CHURCHMAN.

SIR,—The poverty of the Clergy becomes daily a more urgent question, and speedy and substantial help is required to meet their increasing difficulties.

The Laity are not indifferent to the poverty of their Clergy; they are deeply distressed by it; but they have hitherto had no suitable channel through which to convey their practical sympathy.

The passing of the Enabling Bill has at last provided one.

Let the Church now start a Central Stipend Fund, to be supported entirely by the Laity, and administered by the National Assembly of the Church of England.

All the expedients hitherto tried for raising money have been failures. Easter offerings, Christmas gifts, etc., are distasteful to the Clergy, who feel, and justly, that the matter is one "not of grace, but of debt"; while the average layman is frankly bored by the intricate diocesan, parochial, and other plans for coping with the need. He sees that they are mere palliatives, and realizes that money must now be raised from fresh sources.

A large scheme is sometimes simpler to work than a smaller one, and my suggestion is that every lay member of the Church of England who is a householder should be asked how much he or she will contribute annually to this sorely-needed Stipend Fund.

Churchmen in Wales are setting a noble example; but their aim is to raise a *capital* sum for investment, not an income to be contributed yearly by individuals.

The latter method would require a smaller immediate effort from the Laity, though it would not meet the special case of Wales.

The need being so great, let the aim be to collect an income large enough to meet it,—large enough to provide every clergyman of the Church of England with a stipend sufficient to maintain him and his family in comfort, and to enable men about to take orders to dedicate themselves to the spiritual service of their fellow-men without the prospect of being steeped to the very lips in poverty for the rest of their lives.

It is a commonplace of human experience that we never duly value what has cost us nothing; and we all need the recent reminder of the Archbishop of Canterbury that "as far as spiritual ministrations are concerned, we are living on the beneficence of people of long ago."

If the obligation of the Laity of the Church of England to support their Clergy were brought home to them by a direct, personal, and individual call, an adequate response might confidently be expected; for we have only to look back on the Great War to see how the spirit of self-sacrifice that dwells in our nation will rise to a great occasion and a realized need.

Our clergy have done much for us; is it a great matter if we deny ourselves something for them?

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