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I.

THE REVEREND TALBOT WILSON CHAMBERS, S.T.D., LL.D.*

SUMMARY OF EVENTS.

TALBOT WILSON CHAMBERS was born at Carlisle, Pa., on the 25th of February, 1819, and was the third in a family of nine children. His parents were W. C. Chambers, M.D., and Mary Ege. He was baptized June 6, 1819. He entered Dickinson College in his native town when eleven years of age. On May 15, 1831, he was received into the full communion of the Presbyterian Church of Carlisle. In the spring of 1832 he entered the Sophomore class of Rutgers College, New Brunswick, N. J., from which institution he graduated in 1834, sharing with two others the second honor in a class of twenty. The year following graduation from college he spent in the theological seminary at New Brunswick. His diary indicates that a few weeks in the middle of the year following were also spent in New Brunswick, when sickness interrupted his studies. The middle year of the seminary course was taken by him at Princeton in 1836-37. At the close of this year he was offered the benefit of a three years' scholarship, as having shown the "most zeal and ardor in the study of sacred and Oriental literature." This he was obliged to decline. From the fall of

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II.

THE JERUSALEM CHAMBER.*

“**T**HERE is,” says an authority quoted by Stanley, “an old, low, shabby wall which runs off from the south side of the great west doorway into Westminster Abbey. This wall is only broken by one wired window, and the whole appearance of the wall and window is such that many strangers and inhabitants have wondered why they were allowed to encumber and deface this magnificent front. But that wall is the Jerusalem Chamber, and that guarded window is its principal light.” And Stanley adds, “So a venerable Church reformer describes the external appearance of the Chamber which has witnessed so many schemes of ecclesiastical polity—some dark and narrow, some full of noble aspiration—in the later days of our Church, but which even in the Middle Ages had become historical.”

The first authentic record of the Chamber carries us back to the latter half of the fourteenth century, when, early in the reign of

* In the summer of 1875, a company of delegates from various Presbyterian bodies in Europe and America met in London as a Council to organize what is now known as the Alliance of the Reformed Churches throughout the World holding the Presbyterian System. The members of this Council were courteously invited by the Rev. Arthur Penrhyn Stanley, D.D., then the Dean of Westminster Abbey, to visit the Abbey, and especially the Jerusalem Chamber, a place of peculiar interest to them as the room in which the Westminster Assembly held its sessions consecutively for more than five years, and where the Confession of Faith and the Catechisms still accepted in substance by all branches of the Presbyterian communion were prepared. It was a rare privilege to meet socially one so widely known and honored as Dean Stanley, and to listen to his winning voice as he recited to us the traditions of that historic room and described the various gatherings, religious and political, which during the last five centuries had there been convened.

It was again the privilege of the writer, in the summer of 1884, to be present in the Chamber at a meeting of the Christian Conference, a notable organization of men then prominent in educational, political, and religious circles in London, and to listen to a discussion on the relative rights and duties of the Church and the State in respect to popular education, shared in by such men as Prof. Bryce, Morley, Oxenham, Rogers and James Martineau. After a social tea with the venerable Dean Bradley, the successor of Stanley in office, and before the discussion, we were favored with an animated account of the Chamber by him, and were impressed anew with the significance of the room as the scene of so many interesting and important events in the civil

Richard II, Nicholas Litlington became abbot of the monastery of Westminster. It has been surmised that there was at an earlier day a room in the cloisters bearing this peculiar name—*camera ab antiquo Jerusalem nominata*, as an old chronicler has it—which gave place to the new apartment when the South and West Cloisters were rebuilt, and the abbot's house was erected by Litlington. For several centuries before a company of Benedictine monks, at one time as many as seventy in number, had had their residence within the sacred precincts of the great cathedral. Loftie tells us (p. 65) that these monks at least at that period did not mortify the flesh to any excessive degree—that indulgences of various kinds were invented, and pious founders were commemorated by feasts, and royal personages entertained in conjunction with the religious services in the sanctuary. But it is also certain that literary pursuits were carried on in the cloisters, even before the age of printing, and that the State records were copied and carefully guarded even from early times by the ecclesiastics who inhabited the place.

Under the supervision of Litlington, aided by the munificent bequest from Cardinal Langham, who had once been abbot of Westminster, the group of monastic buildings assumed the final form which, though the uses of them have entirely changed, they have largely retained to our day. In this process the Jerusalem Chamber was erected, probably at first as a private withdrawing room for the abbot, opening on one side into the refectory, now

and ecclesiastical history of England. The gathering itself, composed of men of such wide variety of belief and association, and of so much prominence, but alike in their vivid English intellectuality, and distinguished both for the freedom with which they gave utterance to their personal views and for the splendid courtesy with which they welcomed even repugnant opinion, was one which it was a rare privilege to look upon. But the Chamber itself was after all the greatest attraction, and one became almost oblivious of the company and the discussion in gazing around upon its windows, walls, tapestries, busts, mantel-ornamentation: all so animate with a grand historic life. While visiting the celebrated room again, on two occasions during the summer of 1894, the writer was led to the conviction that the story of the Jerusalem Chamber and its associations and traditions might well be told in a familiar way to those whose feet had never trod its floors. To such a story, so far as the limitations of time and space permit the recital, the attention of the readers of this REVIEW is invited. Further information may be gained from the *Historical Memorials of Westminster Abbey*, by the late Dean Stanley; the *History and Antiquities of the Abbey*, by Brayley and Neale; the instructive volume on the Abbey, by Loftie; the small *Handbook*, by Summerly; the *Deanery Guide*, by the daughters of Dean Bradley; and the more extensive and elaborate volume, *Annals of Westminster Abbey*, by E. T. Bradley (Mrs A. Murray Smith), daughter of the present Dean; also an interesting article on the decorations of the Jerusalem Chamber, by Alfred John Kempe, in the *Archæologia*, Vol. xxvi.

used as the dining hall of the Westminster School, and on the other into what was then the private garden—called, it is said, the Jerusalem Garden. The adjoining room, from which there is now a doorway leading directly into the cathedral, was called by contrast the Galilee Parlor, and at a later day amusingly the Jericho Parlor, in contrast with the Jerusalem Parlor, as the room itself was sometimes styled.

The Chamber is oblong, thirty-nine feet in length and nearly twenty in breadth. The wired window, already mentioned, is at the north end, and there are two windows, long and narrow and rounded at the top, on the western side. Opposite these windows is the large fireplace, with a mantel of cedar pilasters and panels, extending nearly to the ceiling. This beautiful mantel was not in the room at first, but was placed there for purposes of ornamentation by John Williams, Dean of Westminster and afterwards Archbishop of York, in the early part of the seventeenth century. The entrance door is at the southwestern corner, and just outside there is a small ante-chamber or passage connecting with the refectory and the other apartments of the abbatial residence. On the west corner outside, one sees a small octagonal tower, which was once a way of access to the Chamber, but is now closed. The ceiling is arched, and is terminated with an elaborate cornice and a series of historical frescoes in panel extending around the room. It is a singular fact that a second ceiling of plain plaster was once constructed, probably for the easier warming of the room. But this was removed by Dean Stanley, and the original oak rafters, set in place by Litlington, now constitute the ceiling. It is in the space between these two ceilings that the series of historical frescoes, seven in number, with the royal arms and other appropriate badges underneath, are placed. They are illustrative of the history of the Chamber, and constitute one of its special attractions.

A very competent writer in the *Archæologia* (Vol. xxvi) has given us an elaborate account of some of the ornamentation, earlier or later, in this celebrated room. The wired window at the north is mullioned, or divided into sections, so as to furnish space for seven interesting pictures, representing in somewhat dim coloring, and in fragment only, a series of Biblical scenes: the descent of the Holy Spirit, the ascension of Christ, the slaughter of the innocents, the beheading of John Baptist, the stoning of Stephen, Peter walking on the sea of Galilee, and (probably) the last judgment.

It has been surmised that this window with its Scriptural pictures was removed by Litlington from some older portion of the clois-

ters at the time of the rebuilding, and placed here as a significant decoration. There is every reason to suppose, says Kempe, that the title was given to the room in consequence of some decorations from Scripture subjects which were painted on its wainscoted walls. The designs probably represented, he adds, the acts and sufferings of our blessed Saviour and His disciples, the champions of the Christian Church, citizens under their founder of the spiritual Jerusalem in heaven. Others suppose that this mullioned window, with its Biblical scenes, first suggested the name, or that it was simply a fanciful designation chosen by Litlington or some early occupant. The walls are wainscoted in cedar, and above the wainscoting are hung with tapestries, now faded and decaying, which also represent Biblical events. These tapestries as they now appear are five in number, representing Goliath challenging the Israelites, the circumcision of Isaac, the adoration of the wise men, the interview of Eleazar and Rebekah, and Peter and John at the Beautiful Gate of the Temple. At what date they severally came into the Chamber it is difficult now to say; they are assigned mostly to the period of Henry VIII. In the mantel are seen the arms and shield of Archbishop Williams, and those of Westminster and the see of Lincoln, and on the western wall there are the busts of two English kings, father and son, Henry IV and Henry V. At one time an oil painting of Richard II, king in the days of Litlington, was suspended at the south end, but it is not now in place. The furniture of the room, mahogany and oak, is comparatively modern, and is such chiefly as is required for the educational and other kindred purposes to which the Chamber is now specially devoted.

From this somewhat dry description we may now turn to consider some of the uses to which this remarkable room has been put, and some of the important historical events, ecclesiastical and political, with which its name has become indissolubly associated.

Long before the days of Litlington, there was in connection with Westminster Abbey a Chapter-House—a room in which the organized company of ecclesiastics pertaining to the abbey was accustomed to meet for purposes of worship or business. Stanley tells an exceedingly interesting story of this Chapter-House, in the various stages of its existence, and especially after it became in the reign of Henry III the place where the House of Commons, as well as the ecclesiastical body, was accustomed to meet for the consideration of civil affairs, even down to the time in the sixteenth century when the Abbey as a monastic organization was dissolved, and the Commons moved their quarters to the Chapel of St. Stephen, in the Palace of Westminster. In consequence of

this appropriation of the Chapter-House to political uses, the Jerusalem Chamber came to be the place, even in the days of Litlington, where the ecclesiastics connected with the Abbey held their sessions, both for business and for devotion. It has been thought that the Chamber was in fact the private oratory of the abbot, and in the little passageway leading from the room there is a small niche which is surmised to have been before the Reformation a convenient shelf for a vase of holy water. For two hundred and fifty years after Litlington the Benedictine priests sanctified the place with their daily devotions, until it doubtless became in their eyes a spot well-nigh as sacred as the Abbey itself.

• But the room was not devoted to religious uses alone. There is reason to believe that many an abbot, many a bishop and archbishop sat at its fireside to discuss with his brethren questions of Church and State. Even the presence of royalty was not lacking to give dignity to the place, and confer honor on the presiding dean. It may be presumed that sumptuous feasts were now and then served here, as well as in the adjoining refectory. One such feast is on record, when the courageous and upright Dean Williams, the strong opponent of Laud and his minions, the founder of the library of the Abbey and one of its most efficient guardians, the last to hold the Great Seal of England, and both dean and archbishop, entertained by the royal command the French ambassadors who had come to London to a formal conference in respect to the marriage of Prince Charles with Henrietta Maria of France. Upon the signifying of the will of the king, "the invitation at a supper, says an old chronicler, was given and taken, which was provided in the College of Westminster, in the room named Jerusalem Chamber: but for that night it might have been called Lucullus, his Apollo." Stanley tells us that from that time to the present, the room has retained what he calls its "convivial aspect," though with the breaking up of the abbacy it lost largely its significance as a place of worship.

One scene of a very different character is familiar to those who have read with care the Henry IV of Shakespeare. It was in this room that Henry died. That miserable monarch, the first of the Lancastrian kings, had determined to expiate his usurpation and his other misdeeds by a crusade, and the vessels were already prepared for the expedition to the Holy Land. But he was, according to tradition, leprous and epileptic, bent with infirmity and premature age, and wholly incapable physically or mentally of entering on such an expedition. But his purpose was unchangeable, and feeble as he was, he went to the shrine of Edward the Confessor in the great Abbey to confess his sins and to implore a

blessing on his journey. While at the shrine he became so ill that it was feared that he would die, and the monks laid him upon a pallet and carried him through the cloisters to the Jerusalem Chamber, where there was a fire, it being in the winter. It was apoplexy which had now seized upon him with a deadly grasp, and there before the fire the king, corrupt in conscience as well as in body, and probably excited and overwhelmed by the sense of his wrong-doing, lay in great agony for some time. Returning to partial consciousness, he asked what place it was. When told that it bore the name of Jerusalem, he said: "Laud be to the King of heaven, for now I know that I shall die in this chamber: according to the prophecy made of me, that I should die in Hierusalem." And so, surrounded by a concourse of ecclesiastics, attended by his son who became Henry V., after receiving the sacrament and pronouncing on that son a fatherly blessing, the treacherous and murderous king, crafty and cruel, prematurely old and smitten with mortal disease, passed out of life in that historic Chamber, and was carried thence for burial, not to the neighboring Abbey, but to the Cathedral of Canterbury.

Nor was his the only body that had temporary place within those walls. Not to speak of abbots and deans and other ecclesiastics who were carried from this room to their sepulture in the cloisters and the great cathedral itself, two at least of the eminent poets of England, Dryden and Addison, were brought to the Chamber and there were laid in state before their burial in the Abbey. Dryden died in the last year of the seventeenth century at the College of Physicians, and his funeral was one of the most grotesque events in the history of the celebrated Church.* Macaulay tells us in his imperial way that the body of Addison "lay in state in the Jerusalem Chamber, and was borne thence to the Abbey at dead of night. The choir sang a funeral hymn. Bishop Atterbury, one of those Tories who had loved and honored the most accomplished of the Whigs, met the corpse, and led the procession by torchlight, round the shrine of St. Edward and the graves of the Plantagenets to the Chapel of Henry VII. At the head of the vault Atterbury officiated as dean, in his prelate robes, and round him stood the Westminster scholars with their white tapers dimly lighting up the fretted aisle, as the coffin was lowered to its place." Three years before this event, the remains of Robert South, preacher and wit, who had once declined the office of dean, were brought to the Chamber, and carried thence into the College Hall where a Latin oration was pronounced, after which the corpse was borne to its resting-place in the Abbey with impressive

* *Annals of Westminster Abbey*. pp. 312, 313.

funeral services. Eight years later, in 1727, the body of Sir Isaac Newton was brought from his deathbed in Kensington, the leading members of the Royal Society attending it, to the Chamber, where it lay in state until it was taken to a conspicuous spot in the Abbey, in front of the choir, for burial. These are not the only instances in which the Chamber, from its convenient proximity and from its valued historic associations, served a like purpose as the temporary resting-place of the honored dead of England.

Other events, even more tragic, have given added significance to this remarkable room. It is known that its walls became, for a time, the secret sanctuary of the two young sons of Edward IV, one of whom was born within the precincts of Westminster; and it was from this room, as a refuge, that they were forcibly taken to the Tower where they were secretly murdered, smothered with pillows in their sleep, it is said, by the order of Richard III, and their bodies concealed in a secret stairway, until long afterwards their bones were discovered, and a royal burial was assigned them among their kindred in the Abbey. In this room Sir Thomas More spent four days in confinement after his condemnation, and within its walls he wrote his famous appeal to a General Council, just before he was taken to the Tower where he surrendered his noble life to the axe of the headsman. Somewhere in the deanery, Bradshaw, the Lord-President of the High Court of Justice which condemned Charles I, ended his days; and it was probably from the Jerusalem Chamber itself that his body was taken and buried in the Chapel of Henry VII, only to be afterwards disinterred and carried to Tyburn and there hanged, while his head, with those of Cromwell and Ireton, was set up on the top of Westminster Hall, the place where he had passed his judgment on the king. Other similar tragedies doubtless reflect their dark shadows on the Chamber: and when one remembers also the arrest of Dean Coxe and his imprisonment on a charge of high treason based on his alleged design to advance Lady Jane Grey to the crown; the troubles and conflicts of Dean Goodman; the two imprisonments of Dean Williams; the struggles and trials of Dean Atterbury, ending in confinement in the Tower and his final banishment to perpetual exile; and the many painful experiences of others among those who from Litlington to Stanley held the office of abbot or dean—he will easily realize what a multitude of sorrows those walls have witnessed, and comprehend in a measure how strangely the pathetic and the tragic were blended together within that narrow space.

In marked contrast with all this we may here note the singular connection of this little Chamber and its occupants with the coro-

nation of the kings and queens of England. From time immemorial there had been within the Abbey domain a Jewel-House in which the regalia of the crown were kept in the custody of the residing abbot or dean. Stanley gives a list of these regalia and other sacred treasures of the State, including according to popular tradition not only the crown and sword of Edward the Confessor and like relics of later kings, but daggers, crosses, swords of far remoter periods, and even the rod or sceptre of Moses. These regalia and other treasures were, so far as needful, brought out of this ancient treasury and used in the august ceremony of coronation down to the era of Cromwell and the Commonwealth. But the Long Parliament ordered that these insignia of royalty should be seized and confiscated for the benefit of the State, and instructed Henry Marten, a bold and reckless spirit, to carry out the order.

Anthony Wood, in describing this transaction, says that Marten "forced open a great iron chest, and thence took out the crown, robes, sword and sceptre belonging anciently to King Edward the Confessor, and used by all our kings at their inauguration, and with a scorn greater than his lusts and the rest of his vices, he openly declared that there should be no further use of these toys and trifles, and in the jollity of that humor, invested George Wither, an old puritan satyrist, in the royal habiliments; who being crowned and royally arrayed as right well became him, did first march about the room with a stately gait, and afterwards with a thousand apish and ridiculous actions exposed those sacred ornaments to contempt and laughter." It is not strange that such acts, coupled with like treatment of the venerable Abbey itself—the soldiers of Cromwell quartered in the cathedral, burning the altar railing; sitting on benches around the communion table; eating, drinking, smoking, singing; playing at hare and hounds in the church, the hares being dressed up in the surplices of the choir; turning the chapels to the basest uses; destroying the organ and pawning the pipes for ale—should have brought about the severe reaction that followed after the Restoration: Cromwell and Ireton and Bradshaw disinterred and their bodies hanged at Tyburn and buried ignominiously at the foot of the gallows, while their ghastly heads were impaled in the sight of all men on the summits of Parliament Hall; and the corpses of eighteen others, including that of Dr. Twiss, the Prolocutor or Moderator of the Westminster Assembly, and of Marshall and Strong, members of that body, dragged from their tombs in the Abbey, and buried in a pit somewhere in the cloister yards with nothing even to mark the spot.*

* "When the ground between St. Margaret's and the Abbey was leveled

After this transaction the royal regalia were kept, as they are still kept, in the Tower, instead of the Abbey, though always under the guardianship of the Dean of Westminster. But on the day preceding a coronation, as in the instance of Queen Victoria, they are brought from the Tower to the Jerusalem Chamber; and it was thither that the maiden queen came at her inauguration for a final preparation for the impressive ceremony in the great Abbey. Before her were carried from this room through the Jerusalem Chamber into the Cathedral the sword and sceptre of office, the crown and the sacred ampulla of oil for her official anointing as the Queen of Great Britain. And it is interesting to note that again, on the occasion of the celebration of fifty years in her life as queen, Victoria Regina once more came to the Jerusalem Chamber and there received the representatives of the royalty of Europe, before proceeding to the Abbey for the glad and gorgeous ceremonial. It must have been an impressive moment when the trembling girl, just eighteen, passed out of that private room into the wide spaces of the cathedral, and took her seat in the ancient chair of King Edward, while four distinguished Knights of the Garter held over her head a rich pall of silk or cloth of gold; and when, after the anthem was ended, the Dean of Westminster poured the holy oil from the ampulla, and the archbishop anointed the young head in the form of a cross, and the crown was placed upon her now consecrated brow in the presence of the nobility of England and the British Empire. Even more impressive must have been the scene when the venerable queen, with the weight of half a century of just and faithful rule upon her, came once more to that Chamber, and again passed out from it to receive in the same Abbey the welcome, the plaudits, the reverence of a loving and loyal people.

But these reminiscences, however interesting, do not constitute and turfed over some years ago, a round space with a large number of bones lying in great disorder, instead of in ordinary graves like the rest there buried, was found north of the second and third buttresses on the west of the north transept, not in St. Margaret's Churchyard, as was supposed by some, but in the Abbey ground. There lie massed together the bones of divines like Dr. Twisse, and the pious ministers, Marshall and Strong, with Admiral Blake, the Parliamentarians Pyne, Denis, Bond and Strode, and one or two military men. Not only were the men of the Commonwealth thus rudely torn from their graves, but the women also. The Protector's mother; his sister; Jane Desborough, his granddaughter; Anne Fleetwood, daughter of another general, and Mrs. Bradshaw, conjectured to be the regicide's wife, were disinterred and flung into the pit, as if some plague spot had infected them all. Here let them rest henceforth undisturbed, with the grass growing over their heads, while within the Abbey their names may be seen inscribed on the stone in the Cromwell Chapel beneath which most of them were once buried."—*Annals of Westminster Abbey.*

the supreme claim of the Jerusalem Chamber upon our regard. That supreme interest centres rather around the ecclesiastical events and incidents, some dark and narrow and some full of noble aspiration, to which Stanley refers in the sentence already quoted. It would be impracticable here to trace the history of the rise and development, the movements and struggles, of the two great Convocations of England, that of York and that of Canterbury. We know that originally the latter Convocation, composed of two ecclesiastical bodies, met for long periods in the Chapter-House of the Cathedral of St. Paul, the bishops in the raised chamber, the subordinate clergy in the crypt beneath, and therefore distinguished, as they still are, as the Upper and the Lower House. Gradually the place of meeting was transferred from St. Paul to Westminster, and as early as 1563 we find the bishops assembling, not without protest from Dean Goodman, who feared some invasion of his prerogatives, in the Chapel of Henry VII, while the Lower House held its sessions, probably, in the Chapel of St. John and St. Andrew—sitting among the tombs, as Fuller quaintly describes it. These meetings of the Convocation are specially memorable, because the Thirty-nine Articles, the creed of the Anglican Communion, were adopted and signed in them.

After the Restoration, a century later, we find the Convocation convened again at Westminster, under command of James I, for the revision of the Prayer Book; and in 1662, we see the House of Bishops established in the Jerusalem Chamber. The attraction, says Stanley, was still, as in the time of Henry IV, the greater comfort and the blazing fire. In 1689 the change of place was made permanent. "It being in the midst of winter, and the bishops being very few," says Gibson, "they accepted of the kindness of Dean Sprat in accommodating them with a good room in his house called the Jerusalem Chamber; and left the lower clergy in the Chapel of Henry VII, and saved the trouble and charge of erecting seats where they used to meet." The change was the more readily made because some of their number had shortly before sat in the room for eighteen sessions, during six weeks, in the commission for revising the Liturgy—among them such men as Bishops Butler, Burnet, Beveridge and Stillingfleet. Then arose that series of conflicts between the two Houses, which—as has been said—turned the Chapel of Henry VII and the Jerusalem Chamber into two hostile camps, with the small ante-chamber and the organ room or Galilee Parlor for an intermediate arena, where fierce personal discussions often occurred and the strife for prerogative and supremacy ran so high as to bring both Houses to discredit before the nation. Stanley speaks of the fierce eloquence of Dean

Atterbury in the Chapel, and the impetuous vehemence of Bishop Burnet in the Chamber during these debates, the latter stimulated doubtless by the mortifying fact that his celebrated *Exposition of the Thirty-nine Articles* had been condemned, with other books and pamphlets, by the Lower House. As a consequence meetings of the Convocations became very infrequent during the last century, and the results of such meetings were relatively unimportant. In 1852 the Convocation met once more, first in St. Paul, but afterwards in the Jerusalem Chamber; the bishops, at one time, giving up the room to the clergy, and themselves retiring to the library of the deanery, while at another the bishops occupied the Chamber and the clergy the adjoining organ-room. Thus for two hundred years has the Jerusalem Chamber been intimately associated historically with the ecclesiastical life of England, so far as that life was represented in the Established Church and in the Convocation of Canterbury.

But this little room is also associated with what may be regarded as a matter of vital moment, not to any specific communion, but to all Christians of whatever name who speak the English tongue. When King James ordered a royal commission for that revising of previous translations of the sacred Scriptures which gave to the world the Authorized Version of 1611, one of the three companies of scholars to whom that work was entrusted, the Westminster Company, met at the Abbey, and almost certainly, upon the invitation of Dean Andrews, in the Jerusalem Chamber. The immediate predecessor of Andrews, Dean Goodman, was a Welshman, as Dean Williams was after him, and under his auspices Bishop Morgan, his countryman, had spent an entire year just before in the deanery, engaged in the work of translating the Scriptures into his native tongue. How often must the Chamber have echoed with the voices, first of the two Welshmen in earnest conference over the translated Word, and then of this group of English scholars, to whom, together with their associates at Oxford and Cambridge, we owe the matchless Authorized Version!*

And again when, on motion of the Convocation of Canterbury, the new Revision of the English Bible was undertaken in 1870, the company of British scholars called to that task met always at Westminster, and for the most part in the Jerusalem Chamber, to conduct their important investigations. Eighty-five sessions, generally of ten days each, were held, including seven hundred and

* "It lives on the ear like a music that can never be forgotten—like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind and the anchor of national seriousness."

ninety-two days, generally of six hours each, and continued through fourteen years, until the Revision was completed in June, 1884. It is an interesting fact that the work of this reverend company was inaugurated by the administration of the sacrament to all the members who were inclined to attend, in the Chapel of Henry VII, the Dean of Westminster reading the service from the Communion Table just erected where the ancient altar had stood above the grave of Edward VI. The dean has himself described the scene in these words: "In front of this table, itself a monument of the extinct strifes of former days, and round the grave of the youthful Protestant king in whose reign the English Bible first received its acknowledged place in the coronation of the sovereign as well as its free and general circulation throughout the people, knelt together the band of scholars and divines, consisting of representatives of almost every form of Christian belief in England. There were bishops of the Established Church, two of them by their venerable years connected with the past generation; there were delegates from our historic cathedrals and collegiate churches, our universities, our parishes, and our chief ecclesiastical assembly; and with these, intermingled without distinction, were ministers of the Established and of the Free Church of Scotland, and of almost every non-conformist Church in England—Independent, Baptist, Wesleyan, Unitarian. . . . It is not without significance," he adds, "that at this time such various representatives of British Christendom partook, without difficulty, on such an occasion, in the sacred ordinance of the Christian religion." It was called by a devout theologian, now departed, a true Elevation of the Host. Interesting, indeed, to our eyes is the Chapel, so full of ancient memories, in which that holy celebration took place; but even more interesting the little room where that distinguished group of scholars met so often, during the fourteen years ensuing, to search out the meaning of the Scriptures, and to give that meaning to the English-speaking world in the best translation ever made.

To complete our recital of reminiscences clustered within the Jerusalem Chamber, one other event remains to be mentioned—an event hardly second in significance to that which has just been related. In June, 1643, the Long Parliament ordered the "calling of an Assembly of learned and godly divines and others to be consulted with by the Parliament for the settling of the government and Liturgy of the Church of England, and, for vindicating and clearing of the doctrine of said Church from false aspersions and interpretations." So ran the ordinance, and, on the first day of July, this Assembly, whose membership had been selected by

the Parliament, met at Westminster, notwithstanding a proclamation from the king forbidding the meeting. Both Houses of Parliament were present at the opening service, held in the choir of the Abbey, Dr. Twiss, as Prolocutor, preaching the sermon from John xiv. 18: *I will not leave you comfortless*. After the sermon the Assembly withdrew to the Chapel of Henry VII, sixty-nine of the one hundred and fifty-one appointees being present. The sessions were held here from this time on, with some intervals, down to October, with an average attendance varying from sixty to eighty, and composed of Presbyterians and Independents chiefly, the representatives of Episcopacy declining to be present. During this time, from August onward, the Assembly concerned itself with an attempt to revise and improve the Thirty-nine Articles, but came at last to the conclusion, especially after the solemn League and Covenant uniting Scotland with England in belief had been accepted, that the wiser and better task would be the formulation of a new creed, which would be acceptable to the Scottish as well as the English mind.

Near the close of September the cold and chill of the Abbey led to an adjournment to the Jerusalem Chamber, where the comfort of a fire could be enjoyed. Robert Baillie, one of the Scotch commissioners delegated to the Assembly, gives in his *Letters and Journals* a graphic description of the body as it was now convened. After saying, in his quaint way, "the like of that Assembly I never did see, and as we hear say, the like was never in England, nor anywhere is shortlie lyke to be," he goes on to describe the gathering in its new location:

"Since the weather grew cold, they did go to Jerusalem Chamber, a fair roome in the Abbey of Westminster. . . . At the one end nearest the doore, and both sydes, are stages of seats: there will be roome but for five or six score. At the upmost end there is a chair set on ane frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twiss. Before it, on the ground, stand two chairs for the Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the roome, stands a table at which sitts the two seribes, Mr. Byfield and Mr. Roborough. The house is all well hung with tapestries, and has a good fyre, which is some dainties at London. Foranent the table, upon the Prolocutor's right hand there are three or four rankes or formes. On the lowest, we five" (the Scotch Commissioners, among them Rutherford) "doe sit: upon the other, at our backs, the members of Parliament deputed to the Assemblie. On the formes foranent us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house and backsyde

of the table, till it come about to our seats, are four or five stages of formes whereupon their divines sitts as they please, albeit commonlie they keep the same place. From the chinney to the door there is no seats, but a voyd, about the fire."

Baillie goes on to describe in detail the method of discussion, and the manner in which the conclusions were reached, meanwhile sketching the Prolocutor as "very learned in the questions he has studied, and very good, beloved of all and highly esteemed; but merelie bookish and not much as it seems acquaint with conceived" (unwritten) "prayer, and among the unfittest of all the company for any action." It brings one down to the level of our own times to find him adding the intimation that it was "the cannie conveyance of those who guides most matters for their own interest to plant such a man of purpose in the chair." In the course of his account of the debates and the debaters he remarks naïvely that "their longsomeness is awful at this time when their Church and kingdome lyes under a most lamentable anarchy and confusion." But he adds by way of apology that "being to establish a new platforme of worship and discipline to their notion for all time to come, they think they cannot be answerable if solidlie and at leisure they doe not examine every point thereof."

For five years and a half, in eleven hundred and sixty-three sessions, these divines and their lay associates kept at their task with Presbyterian persistence in the historic Chamber, until they had prepared the Confession of Faith, the Larger and Shorter Catechisms, the Directory for Worship, Form of Government and Book of Discipline, the brief Sum of Christian Doctrine and the little treatise entitled the Practical Use of Saving Knowledge.* How faithfully they toiled at their difficult task, and how strenuously they sought to secure such doctrinal statements and such a polity as would meet the demand of the time and unify Great Britain in belief and ecclesiastical relationship, the minutes so far as published and the reliable annals of the period abundantly testify. And when, in February, 1649, three weeks after Charles had been beheaded and the Commonwealth had been established under Cromwell, their labors had come to a close, the Assembly was

* "For five years, six months and twenty-two days, through one thousand, one hundred and sixty-three sessions, the Chapel of Henry VII and the Jerusalem Chamber witnessed their weary labors. Out of these walls came the Directory, the Larger and Shorter Catechism and that famous Confession of Faith, which alone within these islands was imposed by law on the whole kingdom, and which alone of all Protestant confessions still, in spite of its sternness and narrowness, retains a hold on the minds of its adherents to which its fervor and its logical coherence in some measure entitle it."—*Stanley.*

finally adjourned, leaving only a committee which met in the same place weekly for the examination of candidates for the ministry and other kindred business until March, 1652, when the Long Parliament itself was forcibly dissolved by Cromwell, and Independency instead of the anticipated Presbyterianism became for the hour the legally established faith of the nation.

All this, as well as all the other ecclesiastical events and incidents before and subsequent to this period, which have been already mentioned, the little Jerusalem Chamber witnessed. And as one recalls the story of the room, political and social as well as ecclesiastical, during the five long centuries which have so greatly changed the condition, the character and the fortunes of England and of the world, an interest spontaneously attaches itself to the place hardly less intense than that we feel in visiting the Chapel of Henry or the Shrine of Edward, or the great Abbey itself. What a procession of kings and queens, princes and nobles, archbishops, bishops, abbots, deans, plain Presbyterian preachers in their Genevan gowns, dignitaries conspicuous in State as well as in Church, martyrs like More, suffering youth like the sons of Edward, wicked and dying monarchs like Henry; the good, the great, the selfish and the base; even the corpses of the honored dead, borne amid tears and strains of solemn music on their way to the grave—what a procession it is which we see moving across the oaken floor and out through the low doorway of that remarkable room! What scenes have been transacted here—what high debates and learned investigations and earnest conferences—what ambitious and what noble schemes, what blended piety and selfishness, good and ill, how much of heaven and how much of earth and how much of hell! And what influences have flowed out from this room, to affect the political, the social, the ecclesiastical life and destinies not only of Great Britain, but of the world—influences which have made themselves felt ineffaceably upon even our own times, and are destined to be felt even when these walls and the great Abbey itself shall crumble into dust!

One cannot refrain from uttering to himself over and over the ancient, mysterious, sweet name of this historic room—the Jerusalem Chamber. With an exquisite taste Dean Stanley has responded to this feeling in a way most characteristic of his large and noble Christian nature, and most fitting to the sacred place itself. The old mullioned window and the tapestried walls spontaneously attract our thought toward both the Jerusalem that was in holy Palestine and the Jerusalem which is to be. But the beloved Dean, now sainted, his remains resting near by in the Abbey he loved so much, has added to these another precious contribution

to our interest and our aspiration. The old fireplace of the fourteenth century has been recast in more convenient modern form, but on one of its jambs he has caused to be inscribed in letters of gold the Biblical text, *Pray for the Peace of Jerusalem*; and on the other, the kindred expression, *Build thou the Walls of Jerusalem*; and on the horizontal lintel above, that suggestive declaration of the apostle, *Jerusalem which is Above is Free*. And that Jerusalem the apostle also assures us, in letters worthy to be written in gold, is *the Mother of us all*. Catholic and Protestant, Episcopalian and Presbyterian and Independent, have each in turn occupied that sacred Chamber, and each has some share in the remarkable memories that are clustered there. But the Jerusalem which is above, for whose peace the prayers of all true saints have been offered, and in the building of whose walls the true disciples of Christ of whatsoever name have been engaged together, will be indeed the Mother of us all.

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