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The Churchman Advertiser.

OCTOBER—DECEMBER, 1938.

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THE CHURCHMAN

October—December, 1938.

NOTES AND COMMENTS.

The Roman Censorship and Mr. Alfred Noyes.

THE authorities of the Roman Church must have reason to regret their action in regard to the book on Voltaire by Mr. Alfred Noyes, which was published about two years ago. Mr. Noyes, a well known man of letters, joined the Roman Church eleven years ago, and like other literary perverts devoted himself to win others over to his new adherence. In a statement published in *The Times* he wrote: "Since I became a Catholic eleven years ago, the chief aim of all I have written has been to persuade or convince the sceptical non-Catholic world (especially the literary section of it) that the solution of its present difficulties and bewilderments is to be found in the Catholic faith and there alone." It was with this object that the book on Voltaire, which has now received an advertisement that must excite envy in many another author's breast, was written. As it happens, his well-meant effort to benefit the Roman Church did not meet with the favour he naturally expected, and much to his surprise he learned that on May 25th of the present year, "the Supreme Sacred Congregation of the Holy Office, having carefully examined the book," decreed as follows:

> "(*a*) That the author be informed that the book be found worthy of condemnation by the Holy Office, but that such could be avoided if he removes, as far as he is able, all copies from circulation and at the same time writes something that will be equivalent to a reparation.
>
> "(*b*) That the publishers be severely warned for having published the book, and that they withdraw it from sale."

This decree was communicated to Cardinal Hinsley in a letter to which was added:

> "The Sacred Congregation charges your Eminence to communicate the above decisions to the parties interested and afterwards inform the Congregation of the Holy Office of the result of such communication."

The author and the publishers were duly communicated with, but no information as to the nature of the errors which the book was supposed to contain was vouchsafed to either. Mr. Noyes drew up a

statement describing the nature and purpose of his work, and this was forwarded to the Holy Office. In it he pointed out that it had received unstinted praise and encouragement from the Roman Catholic Press of this country; and in a letter to Cardinal Hinsley he mentions that the points to which exception is taken are nowhere indicated—and, with reference to the demand that he should write something which would be equivalent to a reparation, says: "What I *am* concerned with is the anomalous nature of a demand which obviously cannot be carried out, since the offence is unspecified."

A Diplomatic Retreat.

It was a letter written to *The Times* by Lord Charnwood which first made the matter public. The letter was headed: "Mr. Noyes and the Pope: a 'condemned' Book," and brought a prompt reply from Cardinal Hinsley, who said that there had been no condemnation, certainly not from the Pope. He did not explain what the difference was between a book being condemned and being decreed officially "worthy of condemnation," coupled with an order to the publishers, a Roman Catholic firm, to withdraw the book from circulation. The statement certainly did not satisfy Mr. Noyes, who made light of the distinction. A lengthy and illuminating correspondence in *The Times* showed how great was the interest the case aroused. The facts elicited were that two years after its publication the publishers were ordered to withdraw the book; that no reasons were given; that the author was not communicated with directly, but was informed by the publishers that he was also to withdraw all copies of the book under his control and to make an act of reparation without being told why; and that an American edition was suppressed, it having been stated quite falsely that it was the author's wish that it should be done. Where the publishers are Roman Catholics they are amenable to this kind of secret, underground pressure, and an author has no redress, unless, perhaps, to sue them for breach of contract. To his credit, be it said, Mr. Noyes firmly resisted this tyrannical and oppressive action taken at the instance of an anonymous delator, and announced that he would publish a full statement of the case together with the relevant documents. This was more than the Roman authorities bargained for and there must have been some very hurried negotiations, for a few days later Mr. Noyes announced that the matter had been satisfactorily settled, that "no errors concerning faith or morals" were found in the book, but that there may be some points of Church history requiring further consideration. These are not indicated, but if there are any real errors of historical fact, Mr. Noyes said, as he had done from the first that, of course, he would see to their correction. Moreover, the book has now been transferred to a neutral publisher, so that Mr. Noyes is free from the risk of injury from that quarter. The incident simply affords another illustration of the fact that there is no greater enemy of individual freedom and intellectual liberty than a Church that is dominated by priests.

John Wesley.

The fact that the fourth centenary of the Reformation has fallen in the same year as the two hundredth anniversary of the conversion of John Wesley, has had the effect of drawing off much of the attention which would otherwise have been attracted to one of the most notable names in the history of our country, and indeed, of the world. The great and world-wide Church which is proud to be known by his name has indeed not been backward in commemorating his services to the cause of religion the world over, but John Wesley is the possession not of a denomination merely, but of the whole Christian Church, as well as of others who recognize the extent of his influence in the shaping of all that is best in modern civilized life. On another page we call attention to a book by Dr. J. W. Bready, which should do something to remind the people of England of their debt to Wesley and to the Evangelical movement of which he was the acknowledged leader.

John Wesley was before all things else a servant of God. To that august service he devoted all his powers with an intensity of consecration which left no room for self-seeking or personal ambition. The fifty years which followed the experience that he describes as his " conversion " were filled with labours that seem incredible as we read of them. When we learn that in a period of less than fifty years he travelled a quarter of a million miles, the greater part of it on horseback, preached more than forty thousand sermons, crossed the Irish Channel fifty times and wrote more than two hundred books, and that for a large part of the time he was very frequently in circumstances of great personal danger and had to face not only the fanatical fury of mob violence, but the open opposition of bishops and clergy, and the polite sneers of the educated classes, we have to go back to the days of St. Paul for a parallel to such vast and unremitting energy. But in his own lifetime he had the reward of his labours in seeing the power of the Gospel exerted among the most degraded classes and in watching the change which was gradually but surely coming over the social life and ideals of the whole country. It is strange that this precise Oxford don with his sound classical scholarship, his complete mastery of logic and his width of reading, should have had such success with the common people of his time, while George Whitefield, who had been a tapster at an inn and had neither ancestry nor scholarship should have found his audience among the aristocracy.

There were those who predicted but an ephemeral success for the movement, but they had not reckoned with the sound common sense and the organizing ability of Wesley. He saw clearly enough that his converts must be brought together and that they must be properly instructed if his work was to have any lasting result. He would have effected this within the Church of which he was a minister had it been possible, but unhappily the temper of the Church and the circumstances of the times were too much for him. But though the full results of the Evangelical Revival of religion were lost to the Church they were not lost to the nation, and England to-day owes much of its best elements to the principles which John Wesley spent his life in inculcating.

John Bunyan.

In this age of anniversaries and commemorations, it is good that one whose fame has suffered somewhat by neglect in modern times, should be brought to mind. August 31st of the present year was the two hundred and fiftieth anniversary of the death of John Bunyan, who furnished Rudyard Kipling with an admirable subject for some verses on the late war :

" A Tinker out of Bedford,
A vagrant oft in quod,
A private under Fairfax,
A minister of God.
Two hundred years and thirty,
Ere Armageddon came,
His single hand portrayed it,
And Bunyan was his name ! "

The whole piece, which was a reference to Bunyan's *Holy War*, is contained in the author's " The Years Between," and is prefaced by the following quotation from the book : " For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt by the most mighty adverse potentate unless the townsmen gave consent thereto." Of the *Holy War*, Macaulay said that, if the *Pilgrim's Progress* did not exist, it would be the best allegory that ever was written. It would not be at all a bad thing if we could say in our day what Macaulay could truthfully say in his, that Bunyan was the most popular religious writer in the English language ; and yet his *Pilgrim's Progress* and *Holy War* are among the chief treasures of our literature. They will never be out of date, for Bunyan chose his subjects from life ; the people he portrays he had seen and observed closely ; and, fundamentally, human nature does not change. It is true, as a leading article in *The Times* said, that if much (we should prefer to say " some ") of his theology seems out of date, the world needs to-day as much as ever his simple faith and his certitude that at the end of life's pilgrimage waits the Heavenly City wherein the trumpets sound.

If the *Pilgrim's Progress* has lost some of its popularity among English people, it is a compensation that it still, as the Rev. R. Mercer Wilson assures us, has an increasing popularity in the Mission field, for he estimates the number of languages into which it has been translated as probably more than two hundred, a number which has never been approached by any other book but the Bible. It is a book equally for children as for grown up people, and would meet the need of those who wish for a book for Lenten reading far better than many of the modern productions that take its place. There is not a better guide to the spiritual life or a more genuinely helpful book of devotion than John Bunyan's *Pilgrim's Progress*, the work of a man who had passed through the experiences he described and knew by heart the subject of which he wrote.

THE IRISH MISSION TO ENGLAND.

By F. R. MONTGOMERY HITCHCOCK, D.D.

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THE story we have to tell is of the brave little Celtic Church, in character monastic and missionary, struggling hard to win a footing among the pagans of the Saxon Heptarchy—monastic and missionary, they found in their community life, ordered, regulated by a stern system, their mutual protection and safety. There they learned to labour with their hands, either as toilers in the field, or on the sea, or in the scriptorium of the scribes, copying, transcribing, and translating the Scriptures. There they sung the psalms in their church of oak; there they studied; there they prayed and fasted; and there they practised self-denial and self-abnegation, a virtue dear to the Celtic heart. There they heard lectures and readings from the Scriptures and the Lives of the Saints who had gone before.

From thence they went forth in small groups, two and two, and often more together to preach the gospel to the pagans, to win them to the heavenly life which they declared was their own great hope. Reading about these great forerunners and pioneers of Christianity we feel the reality of the words in the Collect. "Grant unto thy people that they may love that which thou commandest and desire that which thou dost promise, that so among the sundry and manifold changes of the world our hearts may surely there be fixed where true joys are to be found."

These men did not shut themselves up within their Convent walls, like the Buddhist monks, issuing forth only to beg food, but they regarded their Convent as their headquarters, whence they could issue forth to attack paganism in the name of the Lord. They loved that which the Lord commanded—"Go and make disciples of all nations." They desired that which He promised—eternal life, and the presence of the Lord. The story of these men is a call to serve the Lord at home or in the mission field. They were not the first Christians in England. There had been a flourishing British Church that sent three bishops to the Synod of Arles (A.D. 314), and many more to the Council of Ariminum in A.D. 359. Some of whom went at their expense. They had a celebrated martyr, St. Alban. They boasted a famous heretic, Pelagius who, with his Irish companion Celestius, won the Pope to their way of thinking; they sent a bishop to Ireland, our St. Patrick, the darling and glory of all Irishmen. But when the Roman legions were withdrawn, about 410, the country was exposed to the invasions of the Jutes, Saxons and Angles who drove all the resisting Christians into Wales, Cumberland and Cornwall. And so Christianity largely

disappeared from its oldest strongholds in England, York, Colchester, Lincoln and London, although a Celtic substratum of population undoubtedly remained in the Heptarchy. The main object of the Celtic Mission to England which was sent by Columba of Iona to found a Christian colony in Holy Isle, Lindisfarne, off the Northumberland coast, was to recover the East of England and the Midlands from the paganism of the Angles and Saxons. At his conference with the British bishops at Augustine's oak (603), Augustine asked for their co-operation in preaching the word of the Lord to the pagan English, but they refused. In anger, Augustine foretold that if they would not preach the way of life to the English, they would suffer at their hands the vengeance of death. And Bede tells with exultation of the slaughter of 1,200 monks of Bangor by Ethelfrid of Northumbria. Some of the British bishops had come from Bangor. As the British people would not share their heavenly heritage with those who had robbed them of their earthly home, the Irish came forward as it were into fields already white unto harvest. They had always been and will always be full of missionary zeal. Travel and learning and work and instruction, especially in the best of causes, always appealed to the Celt. They were known on the Continent as " peregrini," the pilgrims.

You will hear of four brothers (Angles) educated in an Irish school, three in Lindisfarne and the other, Chad, in Ireland: two of them became bishops, Chad and Cedd, and another, the chaplain of the King—a great record indeed. But from one family Ireland sent seven brothers and three sisters on a pilgrimage for the love of Christ. Their names, especially Gibrian's, according to the Bollandist fathers, are still remembered in the Champagne district of France, and Neander in his Church History acknowledges the work of both " the monks that went forth from England and first of all from Ireland in establishing the earliest missions among the nations of Germany." The greatest period of Celtic Church activity was between 500 and 700; but Celtic scholars and clergy and monks down to the days of Marianus Scotus (1,000) came pouring into England, Scotland, France, Belgium, Austria, Germany, Italy. In fact, all over the Continent they spread the good news of eternal life and the knowledge of the Scriptures.

Among these Irish missionaries may be mentioned Fursey, known as " the apostle of East Anglia," who came about 633. He worked near Burgh Castle. His wonderful visions of Paradise and angels, and of Purgatory and souls in torment had a great effect upon men and were the inspiration of much of Dante's work. Columba and Columban were great missionaries. I love to read of Columba, a man of mighty stature with the voice of a Stentor, silencing the Druid who did not wish the Pictish King Brude to hear, with his chanting—" Eructavit cor meum verbum meum "—the apostle of Scotland, the founder of the Scottish Kingdom, from whose monastery in Iona, the Holy Isle of the Scots, saintly bishops and missionaries poured into Northumbria to establish a holy island monastery in Lindisfarne. Columba left Ireland and founded Iona 563, and died 597.

Columban is not so well known here, but he is the best known of all Irish missionaries on the continent. He founded many monastic

schools in Gaul. In Italy, Bobbio, St. Gall with St. Gall in Switzerland, Annegrai, Luxeuil, Fontaines in Gaul. Luxovium in the Vosges mountains was the chief of them in France. It was with deep emotion that I stood one day, ten years ago, before the precious fragments of his ancient church reverently grouped together in the Mediæval Church of Luxeuil Les Bains, a monument of the great heart of Columban. Columban began his work in 585 and died 615.

These Irish clergy were not heretics or schismatics. They were all sound on the Trinity and the Incarnation. They never wished to water down the Incarnation like the Monophysites and Monothelites in the Eastern Empire and also in Rome, for Honorius Pope, 628—638 was a Monothelite ; defended the heresy of one will and one energy in Christ and was duly anathematized as a heretic by the Sixth General Council (680).

Vitalian, the Roman bishop who sent Theodore to England made himself suspect. For at his accession in 657 he sent a notification of it with a statement of his creed to the Monothelite Emperor and the Monothelite Patriarch of Constantinople, and in July 668 entertained the Monothelite Emperor, Constans II, with great honour and expense. He affected to be so doubtful of Theodore, whom he consecrated, March 6th, 668, that he sent Hadrian, another Greek scholar, to England to keep an eye upon him.

In those early days the Roman Church had not developed its heretical doctrines. For instance, Gregory the Great had repudiated the title Oecumenical or Universal Bishop (first claimed in 853 by Rome), when claimed by Constantinople, " A proud and foolish word," he said.

But there were many differences between the Celtic Church and the Roman, principally three, regarding (1) the date of Easter, (2) the tonsure, (3) some practice in Baptism, supposed to be the trine immersion.

The date of Easter was the burning question in the Church of the Seventh century. There had always been a difference in the keeping of Easter between the East and the West, from the days of St. Polycarp who would not agree with Anicetus of Rome, and yet remained friendly with him, and of Polycrates of Ephesus, whose excommunication by Victor of Rome was hotly attacked by Irenaeus of Lugdunum. Early Christians of the Jewish school claiming St. John as their authority kept it on the same day as the Passover, the day of the Paschal full moon, the 14th of the month Nisan (Abib) which began with the new moon following the vernal equinox (21st March). They were called Quartodecimans, a term of reproach, because they kept it on the same day as the Jews. The Council of Nicaca (325) ordered that this use should cease and that the Easter festival should always be kept on a Sunday, following the Paschal full Moon. Then it had to be settled what day of the solar month coincided with the 14th of the Paschal full moon. The Council of Nicaea ordered that the correct date was to be calculated at Alexandria and announced to Rome by it. But the Roman Church for two centuries would not agree to this. They would not follow the nineteen years cycle of Alexandria until 525 : but held on

to the eighty-four years cycle until 457 : then took up the 532 cycle of Prosper of Aquitaine until 525 ; and then accepted the correct nineteen years cycle. Now the Celtic and British Churches had the eighty-four years cycle, the old Roman method of computation ; they would not accept the 532 years cycle, the new Roman method, and therefore were no more Quartodecimen or schismatical than Rome itself. This had been the Irish custom since Patrick's day, A.D. 432. Since that date the Frankish invasion of Gaul and the Saxon occupation of the East, West and Midlands of England had interrupted communications between Ireland and the Continent. So the Irish regarded the new method of calculating Easter as an arbitrary innovation, while the Romans considered the Irish attitude contumacious and heretical. We must all join in wishing that the Nicene Fathers of 325, who had the power, had taken the opportunity of settling the question, once and for all, for East and for West, by ordering Easter to be held on the first or second Sunday in April.

Now in Northumbria, say in A.D. 663, the Queen Eanfleda with her chaplain was keeping Palm Sunday, while the King Oswy was keeping the Easter Festival. Accordingly, the King summoned a Synod at Whitby early in 664. On one side were Bishop Colman of Landisfarne, Abbess Hilda, Cedd, Bishop of the East Saxons and Abbot of Lastingham, described by Bede as *vigilantissimus interpres* ; while on the other were James the Deacon, Wilfrid, Abbot of Ripon, and Bishop Agilbert who had left his See in Winchester because he could not learn English (he was afterwards Bishop of Paris). Oswy the King presided. Bede gives a report of the discussion, doubtless embroidered, but substantially correct. After hearing both sides, Colman's plea for the Scottish practice and Wilfrid's for the Roman, Oswy put a question to them. You claim, he said, addressing Wilfrid, that you follow Peter and you say that the keys of heaven were given to him. Do you claim that they were given to your Colomba, he asked, addressing Colman. No, said he. Then said the King, " As he is the doorkeeper, I must not offend him, lest when I come to the gate of the Kingdom, there will be no one to unlock it." And so he decided in favour of the Roman use. Colman was broken hearted and left his monastery, going north with many of his people. He made one request of the King that he would appoint as Abbot of Lindisfarne one of the pupils of St. Aidan, and he appointed Eata, who was afterwards bishop. Bishop Cedd retired to his monastery at Lastingham, and there introduced the new observance, but died of the plague the same year. Hilda also fell in with the new custom : it was some fifty years before the Scotic (Irish) Church of Iona and the Celtic church in Ulster fell into line. Southern Ireland had accepted the nineteen years cycle some years before. Of course, it was better for the Church as a whole that there should be one uniform practice than a number of different ones : but it was the bitterness of the Roman champions of the new method that stirred up the spirit of opposition in the Celt and Scot.

The Celtic mission from Iona had been working for thirty years in Northumbria, Essex, and Mercia, and the synod of Whitby did not

sound its death knell. St. Cuthbert of Durham, then a monk of Lindisfarne, was yet to make history.

We have now to tell the story of the Celtic mission to the Angles and Saxons. Suppose we start in 597 when Augustine arrives and is well received by the King. After a time he has interviews with the British bishops, but they declined to give up their Easter, and their tonsure which differed from the Roman. He died in 604. His work was really negligible. He had not what the Irish had—" a way with him."

Mellitus, in 604 was appointed Bishop of London and converted Sabert, a nephew of Ethelbert of Kent. He died in 616. His three sons, still pagan, demanded that the sacred bread should be given to them. Mellitus said it would be after they had been baptized. But they declined Baptism and ordered him to leave. Shortly afterwards they were all slain in battle. For more than thirty years Essex was pagan again, until the days of Sigbert the Good, who was converted by King Oswy of Northumbria, his friend, in 653.

King Ethelbert also died in 616, and was succeeded by Eadbald, a pagan, but Lawrence converted him in one day, and so completely that he was like a second Ethelbert. King Edwin of Northumbria who had defeated Ethelfrid in 617, and united Deira and Bernicia, sent messengers to ask for the hand of Eadbald's sister, Ethelburga. But Eadbald made Edwin's conversion a condition. Edwin sent again, offering the lady and her attendants full liberty in their religion and promising that he would have that religion examined by his wise men ; and would accept it if they found it better than his own. So Paulinus was consecrated bishop and went north with Ethelburga and James the Deacon (625), and they remained until 633, when Edwin was killed in battle with Penda at Hatfield. But he had redeemed his promise. When Paulinus, a tall dark man with an aquiline nose and a stoop, arrived, he promised him that if he was victorious over the West Saxons he would become a Christian. He did conquer and called an assembly of the people to see if others would be Christians, whereupon Coifi the Druid spoke in favour of the new religion. A thane said, " man's life is like the flight of a sparrow. Into the hall he comes pausing a while in the warmth and passes out again into the cold. Of what has gone before and of what follows we know nothing. If this new doctrine can tell us something more certain, it ought to be accepted." Then Paulinus expounded the Christian faith. Coifi, the Druid, declared that in this new religion there was life, salvation, and happiness, and proceeded to burn the Temple and the idols. So the King was baptized and all his people with him. But he was defeated and slain by Penda (633) at Hatfield, and Bishop Paulinus fled to the south but James remained. Then came Oswald, a King something like Alfred the Great, a saintly Prince, a tall, fair man with bright eyes, long face, thin beard. He gathered the Saxons together, set up a Cross with his own hands and told his vision to his men. In the days of his exile he had found a home and instruction in Iona, the monastery of Saint Columba. In the previous night he had seen a vision of that Saint, a glorious appearance saying : " Be of good cheer, play the man," and promising to be with

him in the battle. Greatly encouraged, they all said that if they were victorious they would be baptized. In the battle, although greatly inferior in numbers, they charged with such courage that they overwhelmed the Mercians at Heavenfield, 634. Then Oswald sent to Iona for a bishop, and Gorman came, but he was too austere. He returned and said that it is no use trying to teach those people as they are too hard and barbarous. A voice was heard saying: "You seem to have been somewhat hard yourself, brother. What about giving milk to babes?" They all agreed that Aidan the speaker was the right man, as he had the grace of discretion, the mother of virtues. When he was ordained bishop they sent him to preach to the people of Northumbria. Bede had no doubt that he was validly consecrated. He used expressions about him and his successor Finan, and Cedd and Colman who succeeded Finan, such as "antistes," "pontifex," "acceptu gradu episopatus," which plainly mean that they were properly consecrated. Bishops were attached to the Irish monasteries of which the Abbot was head. In the dual monastery of St. Brigid, Kildare, the bishop perforce obeyed the voice of the Abbess. Aidan was like all the Irish of that time, an adherent of the older Easter, and that is why Bede qualifies his praise of him, although he admits he was not a quartodeciman. He says he was a man of wonderful kindness, piety and moderation having a zeal for God but not fully according to knowledge. In spite of that one drawback, he describes Aidan with a glowing pen, saying that he practised what he preached. Chaucer may have borrowed his picture of the poor parson from Bede's eloquent eulogy of Aidan.

> "For Christ's love and his apostles twelve
> He taught, but first he followed it himself."

When Aidan arrived, he was allowed to choose a place for a monastery. He selected Lindisfarne, because it appeared like an island and reminded him of Hy (Iona).

Aidan like all the Irish of that day was severely ascetic, and a keen student. He made all his companions read the Scriptures and learn the psalms even on their walks and devoted a certain portion of the day to prayer. He went about his diocese on foot. He had one drawback. He could not speak the Saxon language at the beginning of his Episcopate: but King Oswald, in many ways a kindred spirit, used to act as his interpreter. During his long exile among the Irish he had learned to speak Irish. He was more like a priest than a King and is called Saint Oswald. Lindisfarne was afterwards known as Holy Isle. Alcuin, educated in the York school, and the literary adviser of Charlemagne, a very famous Englishman and scholar of the eighth century, declared that Lindisfarne was more venerable than all the places in Britain. But it is to be taken in connection with Hy, St. Columba's foundation in Scotland, of which it was an offshoot. Taken so together the claim that Bishop Wordsworth made must be conceded. "Truth requires us to declare that St. Austin from Italy ought not to be called the Apostle of England, and much less the Apostle of Scotland, but that title ought to be given to St. Columba and his followers from the school of Iona."

Lightfoot says, " The evangelization of the northern counties flowed almost solely from Celtic and not from Roman sources. (L.N.C. p. 31). He speaks of " the saintly Aidan to whom Northumbria owes its conversion." Lightfoot says Aidan had all the virtues of his Celtic race without any of its faults. " No nobler type of the missionary spirit than Aidan," while he describes the headstrong, irascible, affectionate, self-devoted Columba as " the most romantic and attractive of all early Mediæval Saints."

Aidan set the example of redeeming " captives whom he educated for the priesthood." While he rebuked the failings of the rich ; he was a real father of the poor. On one occasion Oswyn the sub-king of Deira presented him with a horse for his diocesan work. But when he met a beggar who asked assistance, he promptly gave him the horse. The next day the prince met him, he asked him were there not less costly gifts for a beggar ? " What," said Aidan, " do you prefer yon son of a mare to yon son of God ? " The king asked forgiveness, and Aidan was distressed to see him so humble. He said he felt the king could not live long, for he was too good for his people. Oswyn was soon after done to death by treachery (651). And Aidan only survived him twelve days, broken down with grief for the friend he loved, a truly noble, lovely and splendid prince. But this is anticipating. Aidan's work as a bishop was thus described by Bede : " Churches were built in various places : the people flocked with gladness to hear the Word. Lands and money were given by the king and others for monasteries, the English, young and old, were instructed by Scottish (Irish) masters in the rules and observance of regular discipline." Many Irish came daily into Britain and preached the word with great devotion. Men believed in the efficacy of Aidan's prayers, and resorted to him for intercession. He attached great importance to the consecration of land given to the church, and used to practise long fastings and prayers for days beforehand on the spot. Bishop Cedd, a pupil of his, did the same at Lastingham. Aidan believed in an educated ministry. He had a band of twelve boys, selected with great care, whom he trained for the ministry. Lightfoot speaks of his remarkable insight into character, for among those boys were Chad and Cedd, Eata, his successor in the See of Lindisfarne, and Wilfrid, a striking and a truly splendid figure like Becket, or Wolsey, in later days. It was through Aidan's advice that Hilda, a princess, did not leave for Gaul but took up her life mission as a superior of a nunnery in Northumbria ; and she afterwards founded a double convent at Whitby (657).

It was a sad day for Aidan and his people when they heard the news of Oswald's defeat by Penda (642) at Maserfield (Oswestry). Penda over-ran Northumberland and tried to burn Bamborough. Aidan saw the flames and cried, " See, Lord, what harm Penda is doing," and then the wind shifted (Bede III, 16). Oswy succeeded to Bernicia, and Oswyn to Deira. Oswyn was murdered and Oswy became sole ruler of Northumbria and in 655 defeated and slew Penda of Mercia at Winwidfield. He died in 670. He was a great help to the Bishops of Lindisfarne : and was an enthusiastic Churchman. He was succeeded by

Egfrid, a very pious king and a great leader in war, who was ambushed and slain by the Picts in 685.

When Aidan found his rest (quies) on 31st August, 651, he was succeeded by Bishop Finan, an Irishman from Hy (Iona). Bede considered him duly consecrated. He was more connected with the South East of England than Aidan had been. He at once started building a large church of hewn oak, and was involved in a dispute with one of his monks (Ronan) on the Paschal question. He had not the sweetness and discretion of Aidan ; but he managed to keep the peace during his life which ended in 661 ; and in the meantime he had a most successful episcopate. He is the bishop who ordained and consecrated our Bishop Cedd.

It came about in this way. Penda, the pagan king of Mercia, had a son Peada who ruled as sub-king of the Mid-Angles (north Mercians) under his father Penda ; and was converted (653) before the old man died (655), whose contempt for inconsistent Christians was expressed in his saying, " Mean wretches who have put their faith in their new God and do not trouble to obey him." Peada desired to marry King Oswy's daughter Alchfled, but the father's condition was that Peada should become a Christian and his people also. When Peada heard of the resurrection and immortal life, he said, " I will be a Christian whether I get her or not." He was baptized with all his counts and soldiers by Finan at Ad Murum (653). Finan sent with him four priests, men of erudition and good life, to teach and baptize his people. The four were Cedd, Adda, Betti and Duima an Irishman, who was consecrated Bishop of Lichfield by Finan, 656.

In the meantime, things were happening in Northumbria. Oswy had received a visit from Sigebert the Good, king of the East Saxons, and had converted him from paganism to Christianity. Accordingly, he and all his attendants were baptized by Bishop Finan in the same place Ad Murum. Then Sigebert requested that teachers might be given to convert and baptize his people. And Oswy summoned home Cedd who was working among the Mid-Angles, and sent him with another priest to preach to the East Saxons. " After having gone over the whole kingdom and gathered together a great Church for the Lord, Cedd returned and told Finan about the work. Finan was overjoyed, and having called in two other bishops consecrated Cedd in Lindisfarne as bishop of the East Saxons (654). Bede regarded the consecration as valid, although the assistant bishops must have been of the Scotic race. Then Cedd having received the degree of the episcopate returned to his province and, fulfilling with greater authority the work he had begun, made churches in different places and ordained priests and deacons to assist him in preaching the Word, and baptizing especially in that city (civitas) which is called in the Saxon tongue, Ythancaestir, but also in that which is called Tilaburg (Tilbury). The former is identified by some with St. Peter's on the wall, by others with the Roman fort Othona, by others with Bradwell on the sea. In both places Ythancaestir and Tilaburg, " he collected a swarm of servants of Christ and taught them the discipline of a regular life so far as their untrained minds could receive it." This was the beginning of the

parochial system. The notion that Theodore, Archbishop (668-693), organized parochial life in England is due to the confusion of the earlier and later meanings of " parochia " which at the first meant diocese.

Bishop Cedd was a man in authority and he knew it, and made it felt. He had a remarkable ascendency over King Sigebert. There were two brothers among the earls who hated the king, because he was too ready to forgive his enemies. " The new teaching," they said, " had made the king womanish, too mild to rule men." One of these, a kinsman of Sigebert, had been excommunicated by Cedd for his immoral life. No one was to visit him or eat at his table. But one day the Bishop met the king coming from the Earl's house. The king dismounting asked for pardon. But the bishop touched the prostrate prince with his wand and predicted, " I tell thee because thou wouldst not keep away from the house of that wicked person, thou shalt die in it." And there the king was murdered soon after. He was succeeded by his brother, Swidhelm, who was baptized by Cedd at Rendlesham in Suffolk, the King of East Anglia acting as sponsor.

Now Cedd used often to visit his northern home in Northumbria to preach to his own people. He was an Angle not a Saxon. Ethelwald was king of Deira (Deifyr) at the time. Caelin, one of Cedd's brothers, was his domestic chaplain and often spoke of Cedd to his prince, who liked what he heard so much that he offered him land whereon to build a monastery where he himself might frequently resort for prayer and hearing the Word, and where he might be buried. For he believed that he was greatly assisted by the daily prayers of those who served the Lord in that place. Cedd chose a wild, rugged place amid the hills of Yorkshire, Laestingau (Lastingham) near Whitby (660). Then he proceeded to consecrate the site of the building by prayer and fasting according to the Lindisfarne use. He intended to stay there all Lent fasting every day until the evening, when he had an egg, some milk and bread. Ten days of the fast remained when he had a summons from the king. His brother Kynibil, his presbyter, finished the fast, and a monastery after the Scotic type of Lindisfarne was erected there. Cedd was its first Abbot ; when he was away looking after his diocese, it was under the management of his brother as prior (praepositus). After the synod at Whitby (664) he returned for the last time to his beloved monastery and died there of the plague in October 664. He was buried beside the wooden church he had erected and bequeathed his monastery to his brother Cedd, who succeeded him as Abbot.

Chad was also an alumnus of Lindisfarne but he had spent a long time in Ireland with his friend Egbert. Eddius the biographer of Wilfrid called him " a most learned doctor from Ireland." He had been in retirement for many years, a humble presbyter, but winning golden opinions for his learning and character, when he suddenly, without any effort of his own, comes into the limelight.

The occasion was this. Colman, Bishop of Lindisfarne, had left his diocese with a broken heart. Tuda his successor, another Lindisfarne scholar, had been carried off by the Yellow Pest, which caused the newly converted Angles and Saxons to return to their idols. Here Cuthbert, Chad and others showed their real worth, but Wilfrid, the

friend of the King's son, Alchfrid, was elected by the Witan to the vacant See, the bishopric now to be at York. But who was to consecrate him? The Archbishop of Canterbury, Deusdedit, had just died of the plague, and Wilfrid would not have Cedd or Jaruman of Mercia, because they had been consecrated by Scotic bishops; and being a man of magnificent tastes and soaring aspirations he went abroad and was consecrated in Compiègne in the beginning of 665 by twelve prelates, including his friend Agilbert, bishop of Paris, who carried the new bishop in a golden seat to the altar, probably the happiest moment in his life. But he delayed too long in France, being fêted and acclaimed everywhere. He did not think of returning until the beginning of 666, more than a full year after his consecration.

When he arrived after various vicissitudes in York, the scene had been changed for him. A bishop had been badly needed in Northumbria, the nobles and the people were clamouring for a bishop, as paganism was again lifting up its head through the plague, which the common folks regarded as a punishment for their abandonment of their own religion. The party Wilfrid had defeated, although they had conformed to the new Easter, cried out against Wilfrid's callous neglect of his diocese. They said there was a fitter man for the bishopric, "a holy man, grave in character, well instructed in the scriptures, diligently carrying out the scriptural precepts . . . a man of prayer, study, humility, purity and voluntary poverty." Oswy consented to appoint this man, who was none other than Chad, Abbot of Lastingham, and sent him with his chaplain to the South of England for his consecration. The only bishop they could find there was Wini of Winchester, who consecrated Chad, with the assistance of two British bishops. This was towards the end of 665. Chad was more like Aidan than Cedd had been. He was "to shine forth in a brief but beautiful episcopate as one of the truest and purest saints of ancient England" (Bright, p. 222). For three years, Bede says, he ruled the church "sublimiter," nobly. He went everywhere on foot, preaching the word, founding churches, and ordaining clergy. Then Wilfrid returned to find his See occupied, and retired to Ripon where he waited events with patience. Then came the new Archbishop, Theodore, in 669 making a visitation of the whole country; and he investigated the case of Wilfrid and Chad. He seemed uncertain whether Chad was duly consecrated bishop of York. He found that there had been an intrusion into the See of a canonically appointed bishop; and that two of the consecrators were British bishops, although Wilfrid had grossly neglected his diocese.

Bede, who loves interviews, describes the meeting of Chad and Theodore. Chad said: "If you are convinced that I have received the episcopate in an irregular manner, I retire willingly from the office, for I never thought myself worthy of it. It was only for obedience sake when commanded to undertake it, that I consented, although unworthy." He offered to resign, but Theodore said it was not necessary to resign his episcopate (non episcopatum dimittere debere). The humility of Chad pleased the Archbishop and he, himself, "completed" his consecration; whatever that means. Eddius says wrongly, "he was fully ordained in all the ecclesiastical offices." However,

Chad retired to Lastingham. Shortly afterwards, a vacancy occurred in Mercia, through the death of Jaruman, and Chad was appointed. His See was at Lichfield. When Jaruman died the king of the Mercians had asked Theodore for a bishop; and he requested king Oswy to permit Chad to be their bishop, although Chad himself would have preferred to remain in Lastingham. He used to walk great distances but Theodore would not permit this. "No," he said, "you must ride"; and he took him up in his arms and lifted him into the saddle. Chad was true to the monastic customs; and after he had come to Lichfield built himself an abode by the church, where he used to spend his leisure hours, when free from diocesan duties, with seven or eight brethren in prayer and reading. When he had been bishop for some three years the plague carried him off in 672 (March 2nd). When a young man he had been educated in Ireland. He had there a friend, Egbert, and they spent their lives together in prayer, walking through the country, and studying the holy scriptures. Egbert remained in Ireland, but Chad returned to England. However, when Chad died Bede related that Egbert saw in a vision the soul of his brother Cedd descending from heaven with a band of angels and returning with the soul of Chad to the celestial realms. Bede has a beautiful story about Chad's departure. The companions of his studies had gone away to their various duties, and Chad remained in meditation. Presently the oratory was filled with the sounds of an angelic song; and he called out to his attendant. When he came he also said he heard sweet singing. Chad bade him be silent about it until he had passed, and in the meantime he was to admonish the brethren to prepare for his departure and their own.

Although a bishop, Chad held possession of his monastery at Lastingham until his death, when he left it to his brother. This custom illustrates the private rights of founders. It was from the monks of Lastingham that Bede heard so many beautiful stories about Chad its abbot. Bede described his episcopate in Mercia as "most glorious." He heard a great deal about Chad from one of his monks, Trumbert, who told of the great awe and fear Chad had of God; and how mindful he was in all his actions of his end. Every voice of God, such as a high wind, or thunder, or storm, he regarded as a warning to prepare for the end. He would instantly shut his book and fall on his knees in prayer. His whole life was a preparation for death. No wonder, said Bede, that he rejoiced when it came.

In 686 the aged Archbishop of Canterbury had his old opponent Wilfrid reinstated in the See of York. There were then twelve bishops and the bishop of York and the Archbishop of Canterbury. Thus the diocesan organization of the English Church was completed. Bede says Theodore was the first Archbishop the whole of the English nation were willing to obey. He welded the different dioceses into one by Synods, and by one uniform code of discipline. There was thus one National Church while the country was divided into a number of Kingdoms. The united National Church prepared the way for the future unification of the nation. The English Church, the Ecclesia Anglicana, is thus the direct parent of the English State, and the Ecclesia Anglicana owes its existence rather to the labours of three Irish bishops

of Lindisfarne, Aidan, Finan and Colman, than to the work of Augustine of Rome, in Gallican orders. In 664 Wessex was under a bishop ordained in Gaul but in communion with the British bishops. Kent and East Anglia only were in communion with Canterbury and Rome, while Yorkshire, Durham, Northumberland, Essex, Middlesex, part of Hertfordshire and Mercia, embracing the midland counties of England, owed their conversion to Irish bishops, scholars and saints, and their pupils, like Bishop Chad and Bishop Cedd. Our Roman Catholic brethren join with us in venerating this sacred spot, the cradle of Christianity in Essex. We can all unite in a friendly emulation in a zeal for goodness and God for which these two brothers lived and died.

NOTE.

See letter (63) from Leo 1, Bishop of Rome 440—461, to the Emperor Marcianus (Bingham, Antiquities 7, 393), " Studuerunt sancti patres Nicaeni occasionem hujus erroris auferre, omnem hanc curam Alexandrino episcopo delegantes (quoniam apud Aegyptios hujus supputationis antiquitus tradita esse videbatur peritia) per quem qui annis singulis dies praedictae solennitatis eveniret sedi apostolicae indicaretur."

Canon Hares of Gojra Panjab has been led to make a thorough study of the methods of the Church of Rome in India, and as a result he has produced a series of books dealing with Romanism and its methods in India. These smaller booklets have been joined together in one volume entitled *The Teaching and Practice of the Church of Rome in India*, and it has already reached a second edition (2*s*. net). It runs to 416 closely printed pages, and contains fifteen chapters in which the leading teaching and claims of the Church of Rome are thoroughly examined and the errors in them exposed. In his Introduction he tells of the £19,000,000 received by the Pope from Mussolini when the temporal power was restored to the Papacy. This money has been used to reinforce Roman Missions, and the method seems to be to send priests, monks, and nuns into districts where Protestant missions have been pre-eminently successful, to win converts, not from among non-Christians but from those who have already acknowledged Christ and been baptized into His Church. In the literature that they use " their claims for the Church of Rome are so arrogant, their denunciations of all those Clergy and Ministers of religion who do not render obedience to the Pope are so fierce and unrestrained, their statements regarding the doctrine and teaching of those who are not Roman Catholics are, many of them, so devoid of truth, that one sometimes wonders how they have the audacity to publish them." A Roman Catholic Priest has accused Canon Hares of inventing a quotation from the Fathers which he inserts. This sort of accusation seems to point to a use of methods of controversy with which Protestants are unfamiliar. Readers will find that the twenty-four chapters of this volume provide an adequate exposure of all the main errors of Romanism. It is practically a Manual of the Roman Controversy.

THE CHURCH OF FINLAND.

By the Rev. T. E. N. PENNELL, M.A.

(*Continued from July Number.*)

II. WORSHIP AND LIFE.

THE Sunday morning service is the centre and culmination of the Finnish Church's worship. It is drawn from the same main sources as the English Holy Communion and follows much the same form. This liturgy is the only one which the Church possesses (there is nothing to correspond to the Morning and Evening Prayer of the Church of England), and consequently it is used even when there is no communion. (For the following translation the writer is responsible.)

Daily Divine Service.

1. *The Opening Hymn.* During the last verse the minister goes to the altar, kneels and prays secretly (suggested forms are given) for grace for himself and for blessing upon the service he conducts.

2. *The Opening Greeting.* The hymn ended the minister turns towards the people and recites :

In the Name of the Father and of the Son and of the Holy Ghost.

Congregation (and choir) : Amen.

3. *Introductory Sentence or Antiphon.* This is for festivals only, e.g. Advent I has Matthew xxi. 9, Psalm xxiv. 7, Isaiah xl. 3 ; Christmas Day has Isaiah ix. 5, Luke ii. 10, 11, Isaiah ix. 1. The people respond either with Amen or with Glory be to the Father, etc.

4. *Exhortation to Confession of Sin.*

Dear friends, brother and sisters in Christ Jesus ! We are now assembled in Divine worship to thank God for His good works and to pray to Him for things both spiritual and bodily. But God is holy and we are sinners, wherefore duly humbling ourselves let us confess our sins to Him Who is our heavenly Father, and pray for His mercy and compassion, saying thus :

5. *Confession of Sin,* which the minister reads on his knees, facing the congregation, the congregation also bending forward or (where possible) kneeling.

I, a wretched sinful man, who have sinned in a sinful race, confess to Thee, holy and righteous God, that I have not loved Thee above all, nor my neighbour even as myself. In thought, word and deed I have violated Thy holy Will, and I know that my deserts are eternal condemnation. But Thou, dear heavenly Father, hast promised to grant

forgiveness of sins to those, who with repentant heart and faith in Jesus Christ desire to resort to Thy grace. Thither I resort and pray Thee : pardon me, and grant my sins forgiveness, to the praise and glory of Thy holy Name.

Or

I, a wretched sinful man, who was born in sin and have sinned and committed sin in my whole lifetime, confess with all my heart before Thee, Almighty, Everlasting God, my dear heavenly Father, that I have not loved Thee above all, nor my neighbour even as myself. With my fathers I have sinned in thought, word and deed, opposed Thee and Thy holy commands, and I know therefore that my deserts are eternal condemnation, if Thou shouldest judge me even as Thy holy justice requires and my sins have deserved. But now Thou, dear heavenly Father, hast promised Thy grace and compassion to all miserable sinners, who desire to amend and with sincere faith flee to Thy incomprehensible mercy and to the protection of the Saviour Jesus Christ. To such Thou art willing to be gracious, howsoever they have offended against Thee, and never in the world wilt Thou reproach their sins. There I myself, a wretched sinner, trust and pray for protection : be to me, according to Thy same promise, gracious and compassionate, and grant forgiveness of all my sins, to the praise and glory of Thy holy Name.

Congregation (and choir) : Lord, have mercy upon us !
Christ, have mercy upon us !
Lord, have mercy upon us !

Then the minister, standing and turning towards the congregation, declares

6. *The Absolution.*

The Almighty and gracious God, according to His incomprehensible compassion, hath had mercy upon us in His Son Jesus Christ, and granteth us for His sake forgiveness of sin, life and blessedness. So God loved the world, that He gave. . . .

Or

May the Almighty and Eternal God, through His incomprehensible compassion and the Saviour Jesus Christ, grant to us forgiveness of all our sins and grace that we may flee our sinful life and by Him obtain eternal life.

Congregation (and choir) : Amen.

(Alternative forms of exhortation, confession and absolution are given.)

Then the minister, turning towards the altar, sings :

7. *The Gloria* (the congregation standing).

Glory be to God on high !

Congregation (and choir) : And on earth peace, good will to men.

8. *The Hymn of Thanksgiving.* The congregation stands during this thanksgiving, and at other times in the singing of praise to the Holy Trinity.

We give thanks to Thee, we worship Thee. . . . (i.e. the Gloria in excelsis.) Alternatively a hymn to the Trinity may be sung.

9. *The Mutual Salutation.*

The minister, turning towards the people, sings: The Lord be with you!

Congregation (and choir): And with thy spirit!

10. *The Collect* (the minister turning to the altar).

11. *The Epistle or Gospel for the Day,* the minister first pronouncing:

Let us hear with devout minds the words of the epistle (gospel) for this holy day. . . .

Or

The holy words of the epistle (gospel) for this day are written. . . .

(There are three sets of readings from the gospels and epistles and also a set from the Old Testament for each Sunday and holy day.)

The congregation listens standing.

12. *Hymn* or Anthem.

13. *Creed,* read by the minister, the congregation standing. The Apostles' Creed is read on ordinary holy days, the Nicene Creed on festivals. But a credal hymn may be substituted.

Let us rise and confess our common Christian faith.

14. *Sermon Hymn.*

15. *Sermon.* The text must be taken from the series read for the day, epistle or gospel or Old Testament, and the particular reading from which the sermon is to be preached is given from the pulpit. The sermon begins with the apostolic greeting (2 Corinthians xiii. 14), or other appropriate introduction, and, either before the Scripture reading or after, prayer is made for the Spirit's guidance in speaking, hearing and receiving. One of the suggested forms runs:

O God, dear Heavenly Father! grant Thy Holy Spirit, that we may rightly understand and receive Thy Word into the field of our hearts as a living seed, to take root, grow and bring forth fruit; to Thee, O Lord God, be the praise and the glory, to us amendment, confirmation of faith and eternal blessedness, for Jesus Christ's sake. Amen.

16. *A Festive Hymn* (the congregation standing).

17. *The General Church Prayer.* The Litany is used at seasons of fasting, and on Good Friday, Prayer Sundays and Prayer Days.

Minister: Let us pray.

Merciful God, the Father of our Lord Jesus Christ! We thank Thee, that Thou hast called even us into Thy Kingdom of grace, and hast granted us Thy dear Son for wisdom, righteousness, sanctification and redemption. Grant us to know in our life this grace and there in faith to become rooted more deeply. Bless the preaching of Thy Word in all Christian congregations, and give Thy Holy Spirit to the hearts of all teachers and hearers of the Word.

(A prayer is inserted here for the Church Assembly during its session.)

Protect us from erroneous doctrine and evil ways of living. Have mercy upon all who wander in heathen darkness, and grant the light of Thy Gospel to dawn upon them. Guide Thine own people Israel to conversion, and restore backsliding children truly to the land of faith unto Thee, and to Him Whom Thou didst send, Jesus Christ.

Bless the missionary work amongst our seamen and emigrants. Send also, O Lord, according to Thy promise, faithful workmen into Thy harvest.

Protect and bless the lawful government, our President and statesmen and members of the Diet. Mercifully aid our government in their laws to defend the nation, to hinder vice and to further righteous and peaceful life in our land.

(A prayer is inserted here for the Diet during its session.)

Guide subjects into obedience to the laws and the authorities, the married into mutual love, children into Christian education, hosts into a sense of law, servants into faithfulness, and guide us all into earnest amendment of life.

Be Thou the Father of the orphans and the defence of the widows. Be merciful to all who are oppressed, poor, sick and troubled in conscience. Encourage and comfort all who are persecuted and oppressed for Thy Holy Name or for the truth of conscience.

(Special Prayers are inserted here when petition or thanksgiving is made on behalf of particular persons.)

Thou God of peace! Vouchsafe to us and to all nations of the world peace and reconciliation. Protect us from war and bloodshed, from famine, pestilence and wicked, violent death.

Gracious Father! Bless our land in corn and fatness, grant in the growth of the ground favourable weather, and of Thy goodness send a full harvest. Give us our daily bread and graciously grant us that as thanksgiving we may rejoice in Thy fear. Bless all business and labour, which seeks the glory of Thy Name and the betterment of our fatherland. Defend also all travellers in their necessary and lawful journeys by land and sea.

O God, the Holy Spirit! Confirm Thine own dwelling-place in our hearts. Protect us from all which parts us from the love of our Lord Jesus Christ. And in the day we approach temporal death help us to use rightly Thy gift as a day of grace. (Bless, O God, all who to-day intend to be present at Thy holy Supper. Fill them with Thy Holy Spirit and grant them Thy peace, which the world cannot comprehend. Strengthen them in their faith and help them ever to walk in the light of Thy Gospel.) Guide us all at last into Thy eternal glorious kingdom in heaven, where with all Thy saints we will give thanks to Thee in perfectness. Amen.

(There are various alternative general church prayers.)

18. *The Church Notices*—days of prayer, etc.; births, marriages and deaths; the collection, with some such exhortation as Hebrews xiii. 16, Galatians vi. 9 or 10, Proverbs xix. 17, etc.

19. *Valediction from the Pulpit*—some such passage as 1 Peter v. 10, 11, Ephesians iii. 20, 21, Hebrews xiii. 20, 21, etc.

20. *A Hymn of Prayer*, during which the collection is taken and the minister arranges the Holy Communion vessels. Scrupulous hygienic directions are given.

21. *Antiphonal Salutations.*

The minister: The Lord be with you!

Congregation (and choir): And with Thy spirit!

Minister : Lift up your hearts to God !

Congregation (and choir) : We lift up our hearts !

Minister : Let us give thanks to God, our Lord !

Congregation (and choir) : To Him alone be thanks and glory !

22. *The Consecration*, the minister turning towards the altar.

Verily it is meet, right and blessed, that we should at all times and in all places give thanks to Thee, Holy Lord, Almighty Father, Everlasting God, through Jesus Christ our Lord, Who has offered Himself unto death, to save us from our sins ; and for a remembrance of this gives us in the Holy Supper His body and blood. For this Thy great grace and mercy we give thanks with all the saints and glorify Thy most praiseworthy Name.

The minister and people (standing) sing the Sanctus :

Holy, holy, holy is the Lord God Almighty ! Heaven and earth are full of Thy glory. Hosanna in the height ! Thanks be to Him, Who cometh in the Name of the Lord ! Hosanna in the height !

The minister, still turning towards the altar, reads the words of Institution :

Our Lord Jesus Christ, in that night in which He was betrayed took bread. . . .

Let us now pray all, as our Lord Jesus Christ hath taught us, thus saying :

Then follows the Lord's Prayer, the people saying Amen or possibly joining in the Gloria (For Thine is the kingdom. . . .).

23. *The Mutual Salutation.*

(Where a second minister is to take part in the distribution he goes now to the altar.)

Minister (turning to the people) : The peace of the Lord be with you !

Congregation (and choir) : And with thy spirit !

24. *The Distribution of the Supper.*

The minister pronounces to the communicants—once only :

Our Lord Jesus Christ saith, Come unto Me all ye that labour and are heavy laden and I will refresh you.

Or

Jesus saith, Come, for all is prepared.

Or

He who is thirsty, let him come, and he that will, let him take of the water of life freely.

Or

Jesus Christ saith, he who is thirsty let him come unto Me and drink.

When the communicants have knelt, the congregation (and choir) standing, sing :

O Lamb of God, that takest away the sins of the world, have mercy upon us ! O Lamb of God, that takest away the sins of the world, have mercy upon us ! O Lamb of God, that takest away the sins of the world, grant us Thy peace and blessing !

After this, Communion or other suitable hymns may be sung.

The elements are distributed with the words :

The body (blood) of our Lord Jesus Christ preserve thy body and soul unto everlasting life.

Or

The body (blood) of our Lord Jesus Christ.

Or

The body (blood) of our Lord Jesus Christ, given (shed) for thee.

Returning to the altar and turning to the communicants, the minister pronounces :

The body and blood of our Lord Jesus Christ preserve your bodies and souls unto everlasting life. Amen.

Or

Go and show forth the Lord's death till He come.

Or

Even as ye have received the Lord Jesus Christ, so also walk in Him.

Other suitable sentences may be used.

25. *The Mutual Salutation.*

26. *The Thanksgiving*, the minister turning towards the altar :

O Lord, Almighty God, Who hast made us to be partakers of Thy holy sacraments ! We thank Thee for this Thy grace and we pray : make us also with all Thy chosen saints to be partakers of Thy everlasting glory and brightness : for Jesus Christ's sake, Thy Son, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

(There are various alternative thanksgivings.)

27. *Mutual Praise.*

The minister, turning towards the congregation :

Let us thank and glorify the Lord : Hallelujah ! Hallelujah ! Hallelujah !

Minister, congregation (and choir), standing :

To God be thanks and glory ! Hallelujah ! Hallelujah ! Hallelujah !

28. *Divine Blessing*, the minister turning to the people :

Humble your hearts before God and receive His blessing.

The Lord bless you and defend you. The Lord lift up the light of His countenance upon you and be gracious unto you. The Lord turn His face to you and give you peace.

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

29. *Closing Hymn* (one or two verses).

When the Lord's Supper is not celebrated, Divine Service continues after the General Church Prayer (No. 17) in the following form :

18. *The Lord's Prayer.*

19. *Church Notices.*

20. *Valediction from the Pulpit.*

21. *A Hymn as Conclusion to the Sermon*, showing gratitude and joy for the proclamation of the Word. During this hymn the collection is taken and the minister goes to the altar.

22. *The Mutual Salutation.*

23. *Prayer.* A concluding prayer is appointed for each Sunday and holy day.

24. *Mutual Praise.*

25. *Divine Blessing.*

26. *The Closing Hymn.*

Ritual.

Regarded from an English standpoint there is a strange co-ordination of evangelical doctrine with catholic ritual and dissenting practice. Thus the proclamation of the Word is fundamental, but the passages set from Gospel, Epistle and Old Testament are extremely short, and there is no attempt at comprehensiveness. It is true that this is, in part, compensated in the numerous meetings, but not altogether so. Almost invariably there is an immense picture behind the Communion Table, which is always called the "altar." Upon the Table there is generally a crucifix and candles of varying number, wax or electric. No open Bible stands symbolically in the centre as among the German Lutherans. Religious pictures and other such aids to devotion are in common use. The dress of the minister has no distinguishing mark on week-days, not even in the case of a bishop. On Sundays, a black frock-coat with high stiff collar and bands is worn, and a bishop dons a pleated silk top-hat. The ordinary church vestment (as in Sweden) is a long, pleated black fall, depending from the shoulders, a relic of the priest's cloak. On special occasions—but not for Holy Communion, so far as one's experience went—alb and chasuble are used. These are an ancient tradition, and chasubles from the seventeenth century are still common.

At the Holy Communion only one set of vessels is employed : all eat of the one bread and drink of the one cup. Wafers, symbolically stamped, are usual and perhaps invariable. Both bread and chalice are given direct to the mouths of the communicants by the minister. No manual acts accompany the consecration, fresh wafers are taken from the ciborium without a second consecration, and there is no consumption of any superfluous elements—they are removed to the vestry and mingled with the unconsecrated. The words of administration, it will be observed, are the first portion only of those in the English Prayer Book. As each "table" of communicants rises from its knees, it is customary for them to bow to the minister who bows also to them.

The church furnishings are typically Lutheran. It is practically impossible to kneel in the pews, in spite of a rubric that indicates its desirability. A crouching attitude for prayer is accordingly normal, except among Renquist's followers. The service is taken from the Communion Table, the minister either facing the people or kneeling with them. A semi-circular rail, generally accommodating about thirty people, surrounds it, openings being not in the centre but (except in the newest churches) by the walls to give convenient access to the vestry behind. There is no reading desk or lectern. From the pulpit there is given the Scripture from which the sermon is preached, the

sermon, the church notices and the general church prayer. The organ and choir are in the gallery at the back of the church—one cannot say west end, since the building may be on any line of the compass.

It is customary to stand for the reading of God's Word and for the creed and hymns in praise of the Holy Trinity. The German practice of standing for prayer and sitting for all hymns is not followed. Hymns occupy an important place in the liturgy, the more so since neither psalms nor canticles are recited. An official hymn book is issued, which alone is permissible in church services, but each of the religious movements has its own book, and there are others. Some psalms are included in a metrical form, and it is customary to sing one of these during the taking of the collection—the latter in non-conformist fashion by bags on long rods—the number of verses being accommodated to the length of the collection.

Services, in spite of the hymns, are not of so congregational a character as in the Church of England. The people take no part in the confession, thanksgiving, creed (though a rubric permits it here), or even Lord's Prayer, except by an Amen. With the choir they sing a few responses and the Gloria, but normally they are limited to hymns. For this reason perhaps a hymn can replace the creed.

Occasional Services.

The great distances between villages and homes, and the difficulties of transport, often make it impossible for a gathering of anything at all approaching the whole congregation on a Sunday morning. Thus it is part of the clergy's routine to visit different centres and homes on Sundays and during the week for extra services. These meetings are of a quite informal nature, and consist simply of addresses and hymns and a short extempore prayer.

Thus one Sunday evening in August the writer was included in a small party from the vicarage at Mikkeli, going by boat to an island in the neighbourhood. At a typical red and white farmhouse by the water's edge the Finnish flag was flying as a welcome (this is a general courtesy to visitors), and the host greeted our arrival. Following the usual offer of coffee we joined some fifty men, women and children in the main living-room of the farm. These buildings have changed little for centuries, and what are museum pieces in Helsinki are still usual in the country. Walls, floor and ceiling were thick timber, uncovered and dark with time. Chairs, benches and tables were equally bare, and no seat had the luxury of a back. Household implements hung from the beams overhead, and in a corner was a great square stove and oven. Windows were small, and even the August heat did not avail to have them properly opened. A subtle smell of birch leaves suggested a "sauna," but this may have been fancy. After a hymn the children were called forward, and were instructed and questioned by the vicar's wife, concluding with children's hymns. Addresses were then given by each of the clergy present, interspersed with hymns, the whole prefaced by a short Scripture reading and ending with a short extempore prayer. The proceedings took a good two hours. And so, with

another cup of coffee, back to the vicarage. Similar meetings may be discovered almost everywhere—in a country church, a schoolroom, a drawing-room.

In addition, there are, of course, the usual meetings for Bible study, for instruction, and also in connection with the various revival movements. Of the last-named more may be said shortly. Two features, however, mark every meeting.

(*a*) An address or addresses, often the latter. There is an address at every wedding and every funeral. For the Finn it is the ministry of the Word that is important—not sacrament, not prayer. At the same time, the passages read from Scripture are no more than a long text in the Church of England. Yet it is true that the Bible is the basis of all. Part of the wedding ritual is the presentation of a Bible as the guide to happiness and true living.

(*b*) Hymns. Finns know their hymn books as well if not better than their Bible. They delight in this aspect of devotion, and it is common for them to break into a hymn spontaneously—slow and loud in the Finnish fashion, for a fast time suggests worldliness—in greeting or farewell, after special services, always at family prayers, even in public places and vehicles.

A development of recent years has been the occasional use of Vespers on Sunday afternoons. Still the only Prayer Book Service for Sundays after the main service is an arrangement of hymns, Scripture reading, sermon and prayer. But Vespers have become popular, though they are of a type that leaves little scope for congregational participation in the Anglican fashion. The following is an outline of a Vesper composed by the Bishop of Borgå, and used amongst the Swedish-speaking parishes, especially at the institution of a vicar. It is called a " Shepherd Vesper," and the details centre round the title-theme.

1. *Organ Prelude.*
2. *Congregational Hymn* (fixed for the service).
3. *Sermon.*
4. *Organ Interlude* (Bach's " Erschienen ist der herrliche Tag ").
5. *Introductory Versicle and Gloria* (sung).

Precentor : The Lord is a strength unto His people, and He is a stronghold of salvation to His anointed.

Choir : Save Thy people, and bless Thine inheritance : feed them also and bear them up for ever.

Precentor : Glory be to the Father and to the Son and to the Holy Ghost.

Choir : As it was in the beginning, is now and ever shall be, world without end. Amen.

6. *Antiphons* (sung).

Precentor : Tend the flock of God.

Choir : Which is among you.

Precentor : And this not of constraint.

Choir : But willingly.

Precentor : Not for filthy lucre.

Choir : But of a ready mind.

Precentor : Not as lords over God's heritage.

Choir : But making yourselves as examples to the flock.
Precentor : When the Chief Shepherd shall appear.
Choir : Ye shall receive a crown of glory that fadeth not away.
7. *Congregational Hymn* (fixed for the service).
8. *Prayer.*
Precentor : The Lord be with you !
People : And with thy spirit !
Precentor : Let us pray (collect follows).
People : Amen.
9. *Scripture Reading* (2 Timothy i. 6-12).
Precentor : The Lord write this word upon our hearts !
10. *Choir Hymn* (fixed for the service).
11. *The Apostles' Creed* (Precentor and people together, standing). Concluded by a threefold Amen.
12. *Solo and Choir Hymn* (fixed for the service).
13. *Psalm* (sung).
Precentor : The Lord is my shepherd ;
Choir : I shall not want.
Precentor : He maketh me to lie down in green pastures ;
Choir : He leadeth me beside the still waters.
Precentor : He restoreth my soul ;
Choir : He guideth me in the paths of righteousness for His Name's sake.
Precentor : Yea, though I walk through the valley of the shadow of death I will fear no evil ;
Choir : Thou art with me ; Thy rod and Thy staff they comfort me.
Precentor : Surely goodness and mercy shall follow me all the days of my life ;
Choir : And I will dwell in the house of the Lord for ever.
14. *Thanksgiving and Lord's Prayer.*
Precentor : Let us give thanks and pray. . . .
People : Amen.
15. *Magnificat* (part only, in metrical form).
16. *The Blessing* (as in the Daily Divine Service).
17. *Concluding Hymn* (fixed for the service).

The meetings held by the revival movements are not all of the same type. It should be noted that these do not clash with the main church service, but that this has in all probability been attended by those who, later on, Sunday or on a week-day meet in their own groups. Frequently but not necessarily the clergy are members of these groups.

Those who are followers of Renquist lay great stress on prayer, and practise the habit, exceptional indeed amongst Lutherans, of a kneeling posture. To be present at a Renquister " seurat " is a moving experience. The prayers (by any who feel the impulse) are passionate to an intense degree, only just short of ecstatic. The meeting follows a regular sequence, with three prayers respectively of confession, thanksgiving and commendation : the first and last are concluded by the Lord's Prayer, and a verse of a hymn is sung kneeling, the verse being begun spontaneously by some other worshipper. In between are addresses

by any who are so led, each preceded by reading of the Scripture to be expounded, and hymns from the book of the movement. A certain Puritanism still holds good with many members, e.g. the dark clothes, long hair, and absence of instrumental music in the meetings. Sin and forgiveness are primary themes.

A pietist meeting leaves itself open to the direction of the Spirit. No hymns are announced, but are begun by any present; similarly, any present may give the Word felt to be committed to him or her. The Pietists are severely evangelical (in the English sense) in their theology, and again black clothes and black kerchiefs distinguish the Pietist country women.

In the case of the other two movements, the Laestadians and Evangelicals, their conduct is determined by their respective emphasis upon sin's forgiveness and Christian joy. The meetings are more formal than those of the Pietists. The old Laestadians are somewhat ecstatic, and high-pitched cries break into a sermon at mention of the pains of Christ. Sin is realized in all its heinousness, and the conclusion of a meeting may be men and women weeping for sin and crying out for forgiveness. The latter may be pronounced by any Christian (it is the Christian's privilege), not by the minister only. They are serious Christians indeed. At a short convention in Kuivaniemi near Oulu (such occur three or four times in the summer) they were holding five two-hour meetings each day, interspersed by meals or coffee from a temporary canteen. Each meeting followed the same form—hymn, Scripture, hymn, address, hymn. Prayer was made only at the beginning and ending of the day. The singing was of the slowest possible. They stress the order in Christian experience of belief, confession and absolution, guidance by the Holy Spirit. Their usual greeting or farewell is " Jumalan rauha "—" God's peace."

The Christian Life.

The contribution that Finland can make to the Catholic Church of Christ is not small.

First, there is the unity of the church life. The various movements of spiritual life during the past 150 years have not given way to schismatic tendencies in the English fashion, but have remained as a permanent enrichment of the whole body. Such recognition by the church of God's different ways of giving life to His people, such recognition by the revival movements of the unity of the Spirit are central for our Christian life as well as for our oecumenical hopes.

The Church of Finland, like our own church, is a national church. Whilst difficulties may not be minimized, and a certain drift away, this national character is still impressive. One cannot think that the English people is at heart less religious, and the Church of England is (we believe), the expression of the national religious feeling. But one cannot but covet that same outward expression which can claim over 96 per cent of the nation as its voluntary members; so much so that denominational religious instruction can be given in the schools, church registers be also national registers, and days of prayer be the affair of

government and people as one whole. Nor is the activity of the church in many directions affecting the needs of the nation—People's High Schools (after the Danish pattern of Grundtvig, for adult education), Hospitals, Y.M.C.A., etc.—less impressive, for so often in England these are only in part connected with the church.

The attitude towards ritual, and the relationship between ritual and doctrine, is very different than in England. Details of church decoration and religious ceremony have become charged for us with doctrinal significance. Party differences have been expressed and accentuated by varying ritual practices, and by their means variant doctrines have established themselves within our church. It is accordingly startling to an Englishman to see in Finland Divine Service in evangelical truth, accompanied by an ornateness of decoration and liturgical form. But in its very naturalness there lies a lesson and a solution to one of the greatest of our English problems.

The evangelical character of the Church of Finland is a factor of the highest importance. One cannot but be impressed by the manner in which this affects not only the official standpoint of the church but also the general life of its members. The obedience to the Prayer Book; the necessity and importance of the sermon, as the proclamation of God's Word; the concern of youth and student conferences with devotional rather than social topics; the more natural place which religion has in life and speech than amongst Englishmen; the realization of the deadly fact of sin; the stresses of the great revival movements—these features form a valuable part of the Christian life. The evangelical character of the Church of England can receive much help and strength from Finland. Along with this goes a serious attitude towards spiritual things, seen in the pleasure taken in the church services and other meetings: an hour is of no account, and the better part of a day may be taken by two services with only a brief interval for refreshment. Or, again, a bishop's visitation of a parish, which occurs each fifth year, is welcomed for the concern with its moral and spiritual welfare.

In practical matters also, the aid of the Church of Finland could well be claimed for our common life. There is the careful and thorough training of candidates for the ministry. There is the more detailed instruction given in the confirmation schools, where not less than a hundred hours is required. There is the way in which Finland has solved the problem of her enormous parishes, enormous in both area and numbers. And surely for winning youth for the church and for Christ (Finland makes them synonymous), we need something of her methods—the church clubs, the summer homes, the pastors specially for youth.

Conclusion.

The relationship of England and Finland began in distant centuries, with Henry and Thomas. Since those times the development of the churches has never been entirely unconnected. We both experienced the crisis of the Reformation and received its benefits: we both have

known the grace of God in movements of spiritual life in the eighteenth and nineteenth centuries, in part from the same sources. Some English devotional writers, like Bunyan and Wilcocks, have meant not less to Finland than to their home country. It is but expression to a relationship of fact that has been given by the conferences of recent years.

But there is more behind this expression than history. The name of Christianity in the first days was "the fellowship." It was the new thing that came from the new experience of God in Christ. "We, who are many, are one body in Christ, and severally members one of another." The many members do not merely *belong* to one body: they *are* one body. From the new life in Christ must come a new fellowship one with another, both individuals and churches. It finds new and wonderful experiences through the unity of the Spirit, new possibilities of growth in Christian life and service. If universal fellowship is not yet possible—though the Edinburgh Conference brings encouragement and hope—at least we can and we ought to come closer to such a church as the Church of Finland. Our learning with and from one another may well be the means of stronger life for us both, of greater usefulness in the service of our common Lord and Master.

HENRY T. HODGKIN: A MEMOIR. H. G. Wood, D.D. *S.C.M.* 5*s*.

Biography has always a charm of its own, but this charm is enhanced when the subject of the study is a man of stature in every way. Those who may not agree with the outlook which was Dr. Hodgkin's, must admire his singleness of heart and resolution of purpose. This memoir traces his life from childhood to his Home-call. Readers are allowed to see him at school, at the university, as a missionary and friend of China, to note his work for the Fellowship of Reconciliation, and see him at his last task in U.S.A. The Quakers have produced many noble men within their ranks, and there seems to be little doubt that Dr. Hodgkin will be counted as a great character. It is most fitting that this book should have been published by S.C.M.

RESPECTABLE SINS. By Hugh Elder, M.A. *Allenson & Co.* 2*s*. 6*d*.

Amongst the sins which are dealt with in these twelve sermons preached to Scottish congregations are Worry, Censoriousness, Loveless Religion, Compromise. Perhaps this short list may lead some to obtain the book and find out what the others are. They will repay attention, for each discourse is an example of simple and sound exegesis, with practical application. As the Introduction rightly says, "it is a remarkable fact that in the teaching of Jesus 'Respectable' Sins had a larger place than 'Disreputable' Sins." "The sins which brought Jesus to the Cross were 'respectable' sins." A helpful volume and very well produced.

AN OLDEN TIME HIGHLAND SUNDAY.

By the Rev. Alexander Macrae, M.A.

IT was in an autumn of the early sixties of last century that I was on a visit to a Highland farm occupied by a relative whom, for convenience, I will call my uncle. It was a sheep farm up among the hills, though distant only about three miles from the king's highway. The house which was quite a substantial one stood on a small plateau or hillock at the foot of which began the level bottom of the glen. This level ground consisted in all of perhaps not more than about ten acres of arable land, bounded on the further side by a river which made its way from a lake, a corner of which could be seen some distance up the glen. Down the side of the hillock and quite close to the house flowed a noisy brook which supplied the household with water. On the slope of the hillock in front of the house there was a plot or garden in which grew cabbages, leeks, and onions, and close by there were some farm outbuildings and a fank or sheep-fold—quite a typical Highland farmstead.

There were hills on every side, and in the far distance, peeping up from the horizon, there were mountain peaks in sight which were already covered with snow. In one place not far from the house there were a few very old fir trees growing on the hillside, perhaps the survivals of an ancient forest, and a small birchwood near by was fast shedding its pale yellow leaves. There were signs of the approach of winter everywhere visible. A good roadway branching from the king's highway ran past the farm and on to a shooting lodge about two miles farther up the glen. There were cattle and horned black-faced sheep grazing here and there on the hillside. Such then, is the picture of my uncle's Highland farm that rises up before me, as the mind's eye gazes backwards across the lapse of many years.

On the small fields by the riverside grew some turnips and potatoes, and a scanty but precious harvest of oats, which had not yet been all secured. It was very true in this case that "he that regardeth the clouds shall not reap." Harvest work was a fight with the weather, and sheaf after sheaf had to be carefully and laboriously secured as favouring gleams of sunshine and puffs of dry breezes made them ready for the stackyard. It was a very anxious work, this Highland harvest work, but on a bright and sunny day—and there were such days—it was a joy and delight, and six days of such honest toil made Sunday a beautiful and blessed day of rest.

Sunday morning had about it a delightful stillness and peace: none of the talk and noise of the ordinary week day morning. On waking and looking out at the windows, I saw the sun on the sky-line

struggling to shine through a thick haze. By then the maidservant and one of my girl cousins were quietly milking the cows, and my uncle himself was attending to various things that had to be done about horses and cattle in order to let his boys and the "lad," as the young labourer was called, have as long a rest in bed as possible. In due time, however, the whole household was astir, and the young people were out with towel and soap to perform their ablutions in the burn. There was a certain amount of etiquette observed about these ablutions, and I being a guest, was told to wash higher up the stream than the others, so that there might be no risk of my having to wash in water that had already been used by someone else. But there was no scarcity of clean, clear water for all of us, and our ablutions were performed with leisurely care and a good deal of lively and gladsome talk, although we knew quite well that there ought to be no such thing as frivolous talk and merry laughter on the Lord's Day. Meantime, the haze was gradually vanishing away, and the sun already high above the horizon was shining with all the promise of a perfect day. When we got back into the house there was a minute inspection from top to toe, from ears to finger nails, to see that we were clean enough to get into our Sunday clothes, though, by the way, I, being a visitor, had already been wearing my best clothes, and when the final inspection had been successfully passed, and we had got into our Sunday attire, I have no doubt we all felt duly impressed by a sense of the smartness of our appearance.

The next event was the breakfast, not in the kitchen with the maid servant, the lad and the shepherd as on ordinary week days, but in semi-state in the "room" as it was called—the state apartment of the house, crowded with furniture, with pictures on the wall, ornaments on the mantelpiece, two or three deer skins on the floor for rugs, and in the middle of it a substantial table. There was of course, the porridge and milk which was the ordinary everyday breakfast, but on Sunday it was followed by a cup of tea and delicious home baked scones and butter. The servant, the shepherd and the lad had a similar breakfast in the kitchen. On week days my uncle had family prayers only in the evening, but on Sunday he had prayers or "took the Book," as they used to say, in the morning as well, and after breakfast the whole household assembled in the "room" for that purpose. All very homely and very beautiful. The exclusive breakfast helped to cultivate a sense and feeling of family unity, while the simple and reverent act of worship duly impressed everyone with a sense of the sanctity of the day and the duty of keeping it holy unto the Lord.

After the "Book" came the final preparation for church. This, in the case of the young people was done with minute care; from the parting and brushing of hair to the knotting of shoe laces, for though the young people were often barefoot on week days, footwear was always necessary for church. In those days women still adorned themselves with crinolines, not so far as I can remember at their ordinary weekday work, but always on Sunday, and so it was necessary to practise the art of getting a wide crinoline gracefully into a narrow pew. To walk carelessly and thoughtlessly into a pew was to make the crinoline spring out and up behind in a way which might and sometimes

did cause a titter among the less serious of those who happened to notice it—naturally to the great annoyance of the poor blushing victim. And so the plan was to place two chairs back to back, at the width of a pew apart, and to walk between them with the crinoline pressed forward in front so as to leave none of it to rise or stand out behind. This exercise was carefully gone through over and over again so as to make it possible of performance in church as gracefully and as imperceptibly as possible.

The church was by the king's highway and the walk thither on this particular day was very delightful. The cloudless sky, the hills bathed in a flood of sunshine, the autumnal tints of the straggling trees on the hillside and along the banks of the river, the russet brown of the brackens, and the flow of the river which was the only sound that could be heard besides our own voices—all this together with the thought of the smartness of our own get-up, gave us, especially the younger members of our party, a sense of boundless delight. Needless to say that all Sundays on a Highland farm were not fine like this, but we are justified in enjoying the fine day whenever we can, and my uncle's delight was none the less, as he reflected that next morning the stooks of oats would probably be in a fit condition to be carted into the stack-yard. We arrived at the church in time for a good deal of talk and gossip with the friends who were gathering there before going into the church. As the time for the service to begin was drawing near, my uncle walked into the church and we all followed. Taking his stand at the end of the pew, he saw us all into our places in due order, a good, long pew-full, and then took his seat himself at the out end of it. The service began, I think, at 11 o'clock, first a Gaelic service, followed after an interval of about ten minutes by an English one, for which nearly the whole of the Gaelic congregation remained.

During the interval a good many more worshippers arrived, including a party from the shooting lodge and most of the shooting lodge servants, for His Lordship was a strict observer of Sunday, and liked to see as many as possible of his people at church. It was customary in those days for English worshippers, instead of kneeling down to repeat a brief silent prayer on entering church, to remain standing, hold their hat before their face and repeat a prayer into it before sitting down. This ceremony by the shooting lodge gentlemen was watched by us with great interest. I remember thinking the smart dresses and the white faces of the shooting lodge servants more beautiful than the homelier dresses and sunburnt faces of the native girls, some of whom, however, were dressed smartly enough.

Though my recollections of this, and other Highland services are entirely pleasant, yet I can remember that, from where I sat, I could look out through the open door on to a sunny hillside, and when my attention wandered away from the sermon, as it sometimes did, I could watch some sheep grazing on the hillside, and when there chanced to be a lull in the minister's voice I could hear the drowsy, monotonous sound of the river flowing past not very far from the church. Some of the women had sweets and smelling salts which they passed along their pew, while the men had snuff boxes which they handed round. This

was presumably to help them to keep awake during the sermon, for it was only natural that after walking in some cases from a distance of five or six miles on a warm day some of them should feel drowsy before the end of a long sermon, however interesting it might be.

When we got out we found that there was a carriage and pair waiting for the shooting lodge party and a brake for the servants. One or two farmers from a distance had come in gigs. My uncle received the last issue of the *Inverness Courier* from a neighbour with whom he shared it, and who always received it first because it was delivered at his house from the mail. On the way home we were joined the greater part of the way by a man, who was spending a holiday at the neighbouring inn, and who talked a great deal with my uncle. He was well and smartly groomed and sported a fine grey moustache which greatly took my fancy, as a moustache, especially by itself, was not often seen there in those days. We arrived home about four o'clock with a keen appetite to enjoy an excellent dinner of broth, venison, and fresh potatoes. Whether there was anything else or not I cannot now remember.

After dinner my uncle appeared to have settled down at all events for a time to the *Inverness Courier*, and whether the dinner things were washed and put away just then or not, I do not know. In any case my aunt soon assembled her family, including myself and also the maid-servant, for her Sunday school, which was held in the kitchen. There we all seated ourselves mostly on stools, silently and reverently, to be put through the Gaelic Shorter Catechism, which was not at all a trifling undertaking. Some of us could do no more than to repeat the answers after her, but she persevered Sunday after Sunday and year after year until all the 107 answers were known off by heart. The older members of the family were at school and were there taught the Catechism in English, and on Sunday they had to learn a portion of a psalm to be repeated at school the first thing on Monday morning. While the schoolchildren were busy with the preparation of this task, my aunt told the younger children a Bible story. After quite an hour of this valuable discipline and instruction, we were once more free, but being Sunday we had to keep quiet and to refrain from all ordinary play. The afternoon was very fine, but it was now getting late, and there was not much daylight left. However, we got together for a time in a quiet corner outside, and enjoyed ourselves by singing some of the hymns which, in those days, were usually taught at school.

Later in the day a party of servants, men and girls, arrived from the shooting lodge. They were taken into the "room" and there entertained to tea, a creamy cup of tea with buttered scones and crisp oat cakes. They came really to say good-bye; because the deer-stalking was now at an end and they were returning to London in the course of the week. His Lordship's servants, both male and female, were very nice and respectable people, and their visits were always welcome. My uncle talked with the men about the war in America, while we youngsters crowded round the girls and plied them vigorously with questions about London. One of the men was the French chef whose English we thought very funny. We were sorry when the time arrived for their departure. It was dark and the candles had long been lit for it was

well on in October, but there was a bright moon to lighten them on their way, and their walk of about two miles or so would probably be a pleasant one.

I don't know why people so often think that a Highland Sunday in former times was a dismal and miserable day. It was usually a very happy day. True, there were family restraints and discipline, and there were little puritan taboos which checked noisy and frivolous amusements, but how salutary for young people, and how beautiful and praiseworthy the efforts of parents, especially of the mother to bring up her children "in the nurture and admonition of the Lord," and what hallowed memories and influences were often thus stored up for their moral and religious strengthening and guidance in after life. How restful and refreshing such a day was sure to prove for the coming toils and duties of the week.

A supper of creamy junket, followed by prayers, brought a delightful day to an end.

DEVOTEES OF CHRIST. By D. S. Batley. *C.E.Z.M.S.* 2*s.*

There is a charm in a well-arranged book of good snapshots. One can turn to it with the utmost pleasure, and in the spirit of memory experience afresh the joys of the past. Such a book is *Devotees of Christ.* It is a volume of rapid sketches of those "recognized as leaders in the army of the holy ones." These are the "holy ones," the "hagioi," the "saints" of Christ, as distinct from the "devotees" of the heathen deities of India.

As is fitting, the book deals with Christian women as leaders of Hindu womanhood. What a tremendous contribution they have to make! One must read the book to understand this more fully.

Some of these have passed to their rest, others are still labouring for their Lord. Miss Batley has given us a delightful, well-illustrated volume. Out of his personal knowledge, Lord Halifax has written a charming and appreciative foreword. The book should stir many souls in devotion to the Lord. It deserves a wide circulation.

E. H.

MESSIAH THE PRINCE. F. Thorpe. *Thynne & Co., Ltd.* 1*s.* 6*d.*

No one finds the interpretation of the Prophet Daniel an easy matter. Many have been the solutions offered regarding it. This short study of 84 pp. takes its title from the R.V. margin of Daniel ix. 25, and verses 24-27 of the same chapter form the basis of the work. Several very interesting suggestions are made which are worthy of much fuller investigation. Particularly is this so of Chapter II and Part III, regarding the Passover of Holy Week, and the chronology of the events of those few momentous days. E. H.

DOCTRINE IN THE CHURCH OF ENGLAND.

By the Rev. C. SYDNEY CARTER, D.D.

IN considering this Report of so influential a Commission on Doctrine as that responsible for its issue after fourteen years of serious deliberations, we do so with the respect which such a weighty document deserves.

It has naturally been awaited with keen interest, if not with anxiety, by Churchmen generally. Much of that anxiety might have been allayed had the terms of reference been borne in mind. These are made quite clear in the very lucid, able and careful survey and summary which the Chairman gives of the aims and history of the work of this Commission. The Commissioners were not asked to concern themselves with the limits of permissible opinion regarding doctrine in the Church of England or to pronounce authoritatively what that doctrine is, but, instead, to discover the varying views and doctrinal teaching actually held by the widely divergent schools of thought now existing in the Church, in order "to remove or diminish" these differences.

The Report is at great pains to assert that it has no concern with the "lawfulness" or otherwise of such views, but merely with declaring accurately and in clear theological terms precisely what these divergencies are. We may say at once that in our opinion this task has been accomplished very thoroughly, with considerable ability and with most commendable candour and impartiality.

But its permanent value in achieving its object of removing these serious differences is very questionable indeed. It is evident that the Commissioners have at times shown definite inconsistency in exceeding their brief and actually pronouncing a verdict that some types of current doctrine are not permissible in the Church of England.

We can only touch in a sympathetic, and in no antagonistic or controversial spirit, on one or two of the more salient features of a Report which will certainly receive for some time the serious consideration of all earnest Churchmen.

We are glad to see, especially in this year of the celebration of the fourth centenary of the English Bible, the very definite and repeated affirmation of the supremacy of Holy Scripture as supplying the Church of England standard of doctrine. This is a valuable vindication of the VIth Article, as it is also, later, of the VIIIth Article, since, when referring to the authority of the Creeds, the Report emphasizes their acceptance not so much as based on the decision of a Council as on their "true expression of Scriptural Doctrine."

As the supreme authority of Scripture is the foundation stone of the XXXIX Articles, we cannot but regard it as strangely inconsistent that the Report deliberately discounts their value and authority; especially when we recall that they were issued with the precisely similar object of the Commission—viz. "for the avoiding of the diversities of opinion and for the establishing of consent touching true Religion." We cannot allow that the Articles were intended to be merely of temporary controversial import. Rather they were composed to settle definitely the recognized limits of Anglican doctrine. They were obviously designed for "teachers" and this is why they are made the chief item in the "Declaration of Assent." In this connection, we are glad to notice that the Report in dealing with this "Declaration" wisely says that "the position of the authorized 'teacher' is distinctive," as one who is bound to teach the authorized doctrine officially "set forth" by the Church. Therefore we would say that the new standard which the Report advocates of "the light of reason and of modern knowledge" can never be accepted as a superior alternative to the official doctrine of the Church "set forth" in the Articles and Prayer Book.

It is when the Report deals with the fundamental Christian doctrines concerning the Scriptures and the Creeds, that it reveals a serious and alarming divergence of views. We see at once that its professed "Unified" Statement is only secured by the repeated avowal of the widely divergent convictions of the Members of the Commission. It is, moreover, most disturbing to observe that there are some Anglican theologians who repeat the Creed and yet hold that such Catholic doctrines as the Virgin Birth and the Resurrection "belong rather to the sphere of religious symbolism than to that of historical fact."

On the subject of the Church, we are glad to note that the Report makes a full admission of its mystical aspect as "the whole company of those who share in the regenerate life," "the unity of which is undestroyed by outward divisions." But when speaking of the actual official Ministry of the Visible Church, we notice that the Report makes two or three carefully guarded, but none the less real, assertions of the necessity of an Apostolic succession of Ministers guaranteed through episcopal Orders, though this theory is neither Scriptural nor in accord with Reformed Anglican teaching—a fact which the Report candidly recognizes by quoting Hooker's refusal to declare that "God has instituted any one necessary form of Church policy." In fact the statements of the Report on the Ministry as the "organ of Unity and Continuity" are expressed in vague and questionable assertions, though they are coupled with the candid admission (which was held by Caroline Churchmen) that distinct corruptions of, or disloyalty to Christ's teaching justifies the refusal of the historic episcopal Ministry and the adoption of a presbyterian alternative.

The Report gives an extensive exposition of the Sacraments and their validity, but it should be pointed out that this abounds in cryptic or equivocal statements. For instance, it is admitted that in the New Testament times the Christian *presbyter* was distinct from the Jewish or pagan *priest*; yet the Report affirms that a "priestly character was implicit in the celebration of the Eucharist from the beginning"—a

statement impossible to establish from the New Testament or from the language of our Articles or Ordinal. There is, however, a very useful, clear and impartial summary of the different views held and taught now in the Church on the "Real Presence" in the Eucharist, and the Report does well to emphasize the misleading ambiguity of this term which, it admits, all parties, *in some sense*, accept.

The Report also faithfully records the fact that the narrower interpretation of a "Presence" of Christ in the "elements" was revived by the "Oxford Movement." We cannot but notice that in the Report's treatment of the practices of Reservation and Adoration, or "Devotions," there is too great a display of subtle reasoning and of "hedging and fencing." It is also rather significant that while in general the Commissioners state their declared policy of merely registering varying doctrinal teaching in the Church of England, they make conspicuous exceptions to this rule with regard to Reservation, which is treated as a normal and legitimate practice, in spite of the "Archbishops' Opinion" of 1900 distinctly condemning it. They also even consider Adoration as an extra-liturgical devotion capable of an inoffensive use and interpretation. We must remind them that only ten years ago this very cult was strongly condemned and clearly forbidden even by the Revised Prayer Book.

We notice that the Report resorts to sweeping assertions and to much special pleading concerning a widespread use and desire for "Auricular Confession." We must point out that in this case it departs from its usual fairness in its deliberate refusal to distinguish, as *our Prayer Book clearly does*, between a provision for occasional "spiritual consultation" for troubled consciences, and the permission of "Auricular Confession" on the request of a distressed sick person whose conscience is specially troubled by some weighty matter.

We gratefully recognize the extensive and laborious study displayed in this lengthy Report and are especially grateful for the valuable theological exposition from recognized experts, which should make it a useful book of reference on some deep doctrinal subjects. We also appreciate to the full the transparent sincerity and honesty of purpose which have actuated all the Commissioners; but we must sadly confess that we feel that the revelation of such indefinite, conflicting and even contradictory doctrinal views as held in the Church of England to-day, afford small hope of bringing the different sections to a "common mind"; especially as the Commission lacked any real representation of a large section of faithful Churchpeople whose convictions are definitely Evangelical.

The lamentable position of a Church so seriously divided, as this Report reveals, on questions of such fundamental importance as the integrity and interpretation of Scripture, and on some of the cardinal doctrines of the Christian Faith, will never be remedied by rejecting, as the Commissioners do, appeal to official Anglican doctrine. To do so would reduce the Church of England to a sort of nebulous *tertium quid* willing to harbour, if not welcome, hazy, and widely divergent and conflicting, and often manifestly unscriptural, teaching. Further,

we cannot but feel that this unhappy position has developed through a culpable episcopal policy of drift and compromise. If the Commission wished to allay or diminish existing doctrinal differences they should have stated clearly what was the actual official "doctrine of the Church of England" to which every clergyman has solemnly bound himself. They would then have been compelled to re-echo the statement of Thomas Rogers in 1607 (Archbishop Bancroft's Chaplain) who in describing what he called "The Catholic Doctrine of the Church of England" declared that "The doctrine of the Church of England is known by the Thirty Nine Articles. Other doctrines than in the said Articles is contained, our Church neither hath nor holdeth." We fear that a Church which speaks on fundamental questions of Faith with two or more uncertain and mutually opposing voices cannot expect to command the confidence of her children or recover real internal unity and concord.

WHY GOD AND WHERE? By Joel Gomborow, B.Sc. Yegia Cappaim, Jerusalem. *Thynne & Co.* 5*s*.

The writer keeps before him the title of the book and seeks to answer the question by a close examination of the most recent scientific knowledge. He has done some close thinking on many of the intellectual problems of the day and has much to say that is both striking and illuminating. The writer is out to help students to an intelligent faith in God and revelation. His chapters on Where is God?, Design and Evolution, and the Problem of Evil, will well repay the careful reader.

The book seeks to cover a vast field of knowledge, and while some subjects would seem to deserve fuller treatment, there is much to stimulate the student for further study. The reader will admire the frank and courageous way in which the problems are faced, and the suggested answers given.

T. S.

THE NEBUCHADNEZZAR SYMPHONY AND OTHER STORIES. B. M. W. Grautoff. *Thynne & Co., Ltd.* 1*s*. 3*d*.

Miss Grautoff certainly grips one with her vivid writing. These five stories should stir the souls of those who read them; further, the authoress touches unerringly human weaknesses and human needs. The sub-title of the first story which gives its name to the book is "Self-made." In reflective moments, many men have come to the conclusion uttered by the hero of that tale. "I have come to see that there is no such thing as a self-made man, the powers we have are *given* and can be taken away at a stroke. Our only assurance is in Him, and we've got to acknowledge it." In the same manner, spiritual truth underlies every story. The book deserves a wide publicity and a good sale.

E. H.

JOHN ROGERS AND THE BIBLE.

BIRMINGHAM MARTYR'S PLACE IN TRANSLATION.

By T. B. FOWLER.

IN the celebrations during the present year of the Fourth Centenary of the Reformation and the setting up of the Bible in the parish churches of the land, a place of honour is due to John Rogers, of Birmingham, sometimes known as "Thomas Matthew," the first of the Marian martyrs.

Rogers played an important part in the events which helped to determine the religious destiny of the nation. True, it was Miles Coverdale who was entrusted with the task of preparing the translation of the Bible intended by Henry VIII as his specific and wholly personal gift to the Church and the people. But Coverdale's version was based upon the work produced by Rogers under the name of Matthew, reaching its completion in 1537.

Rogers was on terms of friendship with Tyndale whom he had met at Antwerp, and when in 1535 the latter was betrayed and led off to prison and the stake, he handed over to Rogers his incomplete translation of the Old Testament.

Version of the Whole Bible.

Already an ardent convert to the Protestant faith, Rogers found in the responsibility with which he was entrusted the very stimulus needed for the development of his scholarship and industry. He had not, perhaps, the same strong simplicity and homely vigour of style that enabled Tyndale to establish a standard of biblical translation into English, but what he lacked in this respect he made up for in clearness of insight and understanding.

The task of preparing for the Press an English version of the whole Bible, including Tyndale's translation of the New Testament which had been issued ten years earlier, absorbed his energies for the best part of a year.

Tyndale's manuscript of the Old Testament extended no further than the end of the Book of Jonah. Rogers did not use it in its entirety, but relied on Tyndale's translation only from the second book of Chronicles. For the rest of the Old Testament and the Apocrypha he borrowed from Miles Coverdale, whose text he adapted to his own requirements, while the "Prayer of Manasses" in the Apocrypha was an independent version of his own from the French Bible printed at Neuchatel by Pierre de Wingle in 1535.

All the time the production was being advanced the general apprehension and alarm excited by the persecution of Tyndale was uppermost in the minds of the Protestants, and the suggestion is that by way of precaution against attracting the same direct attention on the part of vindictive enemies, Rogers adopted the pseudonym "Thomas Matthew."

Basis of the Bishop's Bible.

So it happened that Roger's Bible appeared with the title: "The Byble whych is all the Scripture in whych are contayned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew MDXXXVII, set forth with the Kinge's most gracyous Lyce(n)ce."

The volume, containing 1,110 folio pages, double columns, was printed in black letter type. The printer was Jacob von Meteren, of Antwerp, who introduced a wood engraving of the title, together with a drawing of Adam and Eve, from the actual blocks used in the Dutch Bible, printed at Lubeck, in 1533.

The Dedication, as much a concession to the vanity as to the arrogance of Henry VIII, also bore the signature of "Thomas Matthew," and, as a consequence, after the appearance of the publication Rogers became known as "Rogers alias Matthew."

Besides Coverdale, other Bible-makers made free use of Rogers' publication, and proof of its far-reaching influence was afforded by its liberal adaptation by the compilers of the Bishop's Bible in 1568, an issue which paved the way for the classical English translation represented by the "Authorized Version" of 1612.

In spite of rivals, Rogers' Bible enjoyed a wonderful run of popularity. Two extra editions, one in five volumes, were published in 1538 and 1540 respectively, and of the latter no existing copy is known. Again in 1549 there were two reprints, and the last publication was made in 1551, when Edward VI, Henry VIII's son by his third queen, Jane Seymour, had been on the throne for four years.

Original Commentary.

One of the distinguishing features of Roger's Bible was the Preface, occupying twenty-six folio pages, including not only "A Kalendar and Almanack" for eighteen years from 1538, but an "exhortacyon onto the Studye of the Holy Scripture," and "A table of the pryncypall matters contained in the Byble in whych the readers may fynde and practyse many commune places."

Taken in conjunction with the original marginal notes, the prefatory matter gave to the whole publication the characteristics of "a dictionary, a concordance and a commentary."

There had been earlier examples of concordances. As far back as 1244 a certain Hugo de Sancto Caro, with the assistance of other Dominican monks, had made a Concordance of the Vulgate, while a Greek Concordance of the New Testament and Septuagint was

prepared by Euthalios of Rhodes about the year 1300, only to be lost.

No commentary on the English Bible had, however, previously existed, and Rogers' innovation was welcomed though its value was lessened by the provocative nature of his notes and additions. He would have done better from a general point of view had he restricted himself to simple elucidation, supplying an obvious need, instead of allowing himself to drift so deeply into controversial issues.

As it was, while he provided a profitable inspiration for future commentators, he only made himself a marked man.

Martyrdom at Smithfield.

When, after about fourteen years' absence, he returned to England with sympathies steadily crystallizing into the sternest Calvinism, he became immediately absorbed in current conflicts. It is true, reality had been given to Wycliffe's dream of wider popular knowledge of the Scriptures, but the old enmities remained, and Rogers was in no mind to shirk what he regarded as his responsibilities.

At St. Paul's Cross he denounced the misuse of the properties of the suppressed monasteries. His refusal to comply with the regulations respecting the use of vestments led to his suspension from the divinity lectureship at St. Paul's. Three days after Queen Mary's arrival in London he boldly condemned "all pestilent popery, idolatory, and superstition."

At the instigation of Bonner, the Bishop of London, he was removed to Newgate. Then, when brought to trial, Gardiner sentenced him to death as an ex-communicated person and a heretic, brutally refusing his request to be allowed to see his wife.

On the morning of February 4th, 1555, he was led to the stake, but not before Bonner had formally degraded him from the priesthood by directing his canonical dress to be torn piecemeal from his shoulders.

Rogers was burnt alive at Smithfield.

DO WE LOOK FOR ANOTHER? By Ricketts Wayte. *Thynne & Co.* 6*d.*

Religious verse has a charm of its own. These short poems mostly centre around the person of Christ. A few are devoted to other figures of the New Testament. Their aim is to express the truth as it is in Jesus and lead men to Him, for a word on the cover says, "Men look for Another only until they gain a personal knowledge of the reality of Christ, for this knowledge satisfies the heart." It is not easy to single out particular instances, but the short poem headed, "True Worship" has a decided meaning.

> "We are not still a cradled race,
> Which learns as little children do;
> God's Heavenly truth we now embrace,
> God's Spirit doth our souls renew."

E. H.

THE FOLLOW-UP OF A PAROCHIAL MISSION.

By the Rev. Canon R. B. Lloyd, M.A.

VERY few things are so difficult, and the more successful the Mission has been the more difficult the Parish priest will find the following up.

There are, of course, a number of reasons for this. In the first place there is no recognized technique for it. In preparing a Parochial Mission there is such a thing as a recognized technique and all the books agree on it. The difficulty of preparing a Mission is not in wondering what had better be done next, but in summoning the great energy that is required and of inoculating the people with it. The actual sequence of things to be done is perfectly plain and straightforward if only people will stick to the text books, introducing only local variations. For the following up there is no such technique and very little has been written about it. The Parish priest must make up his own as he goes along.

Besides this, if the Mission has been at all successful opportunities open out in bewildering numbers and variety. The vicar will have in his hands the names of perhaps about two hundred people who took Resolution Cards. All of those who are not regular members of his congregation ought, of course, to be followed up at once. In addition, there is the far larger number of people who came several times to the Mission or who came every night but who did not take a Resolution Card or leave any record of their names. A good number of them will be known to the Parish priest and probably all those whom he does not know himself will be known to one or other of his visitors. These present a formidable problem. If they are not followed up at once the effect of the Mission will quickly fade from their minds and it will soon be with them as if there had been no Mission at all.

Then there are those who give in their names to be confirmed. These are quite simple to deal with. One simply drafts them into adult confirmation classes in the ordinary way.

It is the two first classes that cause all the difficulty. It means that after a successful Mission there are probably some four hundred people who need to be followed up without any delay at all. This number is obviously far too large for the Parish priest and his curate, but, and here is the hub of the difficulty, all his workers are tired out and are not at all in the mood to renew their efforts without any delay. They have been working day after day and night after night for probably two to three months on end. Between them they have brought about a glorious climax, they have shared to the full in the initial excitement, and

now both in body and in spirit they are exhausted. It is not reasonable to deny them the rest they need, and in any case most of them would flatly insist on that rest.

Then there is the difficult psychological atmosphere. It is so much easier to work up towards a definite climax than it is to go on working in the same way once that climax is past. Nothing is harder than to generate enthusiasm for an anti-climax. In many parts of England, especially in the North, there is another difficulty. Most people object to being organized, especially if the organization looks like being permanent. They will allow themselves to be organized for a particular task but once that task is over they expect the organization to disband.

Is there any way over or round this difficulty? If it is not met and faced it means that more than half of the possible fruits of a good Parochial Mission are dissipated and wasted. Really, the difficulty ought to have been faced before the preparation for the Mission began and provided for as a normal part of that preparation. The enormous majority of Parishes which are having a Mission work out their plans so as to cover the year of the preparation and the period of the Mission itself, but enter upon the Mission without any real plan as to what is to happen afterwards.

The counsel of perfection would be to divide one's workers and visitors into two sections. The first would do the preparation, the second would not be expected to do their work until the Mission was over, when for a period of three months or more they would visit as devotedly as their co-workers in the other section had done before the Mission had begun. But in all but a tiny fraction of Parishes this is a counsel of perfection because it is not possible to get enough workers to do all that.

What, then, of the others? Is it altogether inconceivable that two neighbouring Parishes should combine for this purpose, that Parish A should have its Mission, keeping in touch throughout with Parish B, and that when the Mission is over, Parish B should provide the resources to do the necessary visiting and following up work. Presumably there would be some kind of agreement that in another year, when the roles were reversed and Parish B had its Mission, the workers of Parish A should descend on it afterwards to help to reap the fruits.

It seems a difficult thing to ask, yet if parochialism could be sufficiently broken down to allow it, it would unquestionably mean that far more of the real fruits of most parochial Missions could be reaped than are being reaped now. Moreover, the workers of Parish B, if only they would begin their visiting at once, the very day after the Mission ends for preference, would find that their task is not half so difficult as the task of those who did the visiting before the Mission, for their ground will be broken up and they will find it receptive and not hostile. Moreover, they will not be visiting from house to house but dealing only with those who are known to have been touched in some way or another by the Missioner's message.

ISAAC WHITEHEART—A RECENT MARTYR.

By Lt.-Col. F. A. MOLONY.

"I DO not believe that anyone would face torture for the sake of religion to-day." So said a brother officer in our hearing many years back: but since then many cases in Asia have proved him to be wrong, and the following is possibly one of the most recent.

Isaac was a comparatively well-educated farmer of the Chiang tribe, who inhabit a mountainous district on the Min river, a northern tributary of the Yang Tze Kiang, and about 150 miles from Tibet. Some of the reasons for believing this tribe to be descended from Jacob were given in THE CHURCHMAN of January, 1938.

About nineteen years ago Isaac first heard of the Gospel and read the book of Genesis. His people were accustomed to set up in their houses twelve white paper banners to represent twelve sons of one man who was the ancestor of the Chiang. So of course, he was greatly interested in the story of Jacob, and, as he read more of the Pentateuch, he claimed it as the long-lost title deeds of the immemorial religion of his people. A period of Biblical study in the home of the Rev. T. Torrance, at Cheng-tu, W. China, fully confirmed his faith, and he was baptized in his own country by the name of Isaac Whiteheart. The Chiang associate white with God, holiness and purity even more than we do.

He was already well known as a man of solid integrity, and now, with his heart softened with the love of Jesus, his influence was felt far and wide. With another convert he travelled among the mountain villages proclaiming the good news of the fulfilment of their ancient sacrificial rites in the work of Christ on the cross. As believers began to increase he formed the conviction that the young should be taught to read, and have, at least, an elementary education. The only way to do this was to take eight or ten lads to Cheng-tu to attend a mission school. For several years he did this, finding the whole expense of the venture himself. The only help he received was free accommodation for the lads in the home of the missionary. He longed ardently that his people might share the joy that he had found in the freedom and power of the Gospel.

After a time he returned to his preaching. When Mr. Torrance yearly visited his region in the summer months he accompanied him from place to place, introducing him to the headmen of the district and to the priests of the High Places. By his help in this way Mr. Torrance gained an inner knowledge of the religion of these Israelites, which, through fear, they refrained from giving to any outside their race. And many learnt of the Gospel at the same time.

Isaac had many threats made against him but refused to be turned aside from his work. He was a man of peace, and made no enemies. Constantly he suffered loss and indignity rather than claim his rights by law and custom. Chinese and Israelites alike loved him. His only offence was his adherence to Christ.

There being about 150 converts out of the 30,000 to 40,000 in the tribe, the churches were organized, and Isaac was ordained as pastor in charge, a number of elders assisting. It was he who gave to Mr. Torrance the written summary of Chiang ritual and beliefs which appears on pp. 113, 114 and 115 of Mr. Torrance's book (*China's First Missionaries*, Thynne & Co., 3*s.* 6*d.*). Mr. Torrance left China in November, 1934, having arranged for Isaac to make evangelistic tours and to be visited occasionally by a lady evangelist missionary of the China Inland Mission. Before they parted, Isaac besought Mr. Torrance to make the story of the Chiang known in western lands.

All went harmoniously until the summer of 1935, when a section of the Communist army, hard pressed by the Chinese government troops, took refuge in the mountains and overran the region where Isaac lived. Over twenty of the Christians lost their lives, so bitter was their feeling against Christians.

Isaac himself knew his danger, for wherever the Reds came, blood and pillage attended all they did. He made arrangements to flee, but his wife became seriously ill, and it was impossible to remove her. It came to his knowledge that the Reds murdered the whole families of those men who fled from them. What was to be done? Facing the situation calmly and as a Christian he said, "Were I to flee now and save my own life at the expense of others, I should never be able to look Jesus Christ, when I meet him, in the face. He gave His life for the world, I must, if needs be, give mine for my family. Come what may, I will stay here. My times are in His hand." And stay he did.

His expectations were tragically fulfilled, for the Reds did spare his wife and family, but they led him away amid the wailing of his friends. And that was the last seen or known of him, save that he was put to death at the Red headquarters, where the most infamous cruelties were practised on the captives. Mr. Torrance says that he was one of the noblest and most lovable men he ever met.

Isaac Whiteheart was a great expounder of the Atonement. The lamb sacrifices, made by his people, made the Gospel of Christ plain to him. His plan of action confirmed the "teaching" policy of our missionary societies, because, while he loved to preach the Gospel of Christ himself, he spent his money freely in order that his young friends should have a Christian education. His action is notable, because his upbringing and circumstances were so different to the members of our missionary committees, and yet his policy was the same. And his heroic death should constrain us to give weight to his opinions. Fortunately things are improving and we may hope that few converts will suffer the terrible death which Isaac Whiteheart faced so bravely. The example and influence of Chiang Kai Shek will doubtless prevent that happening in the parts of China which he controls.

It may be argued that Isaac died for his wife and family rather than for Jesus Christ: but he would not have been in danger at all, if he had not been known as a prominent Christian. His wife's entry into the story explains why he did not follow his Saviour's advice: "But when they persecute in this city, flee into the next." Thus he was a true Christian martyr, and a noble example of devotion to Christ.

REVIEWS OF BOOKS.

ENGLAND BEFORE AND AFTER WESLEY. By J. Wesley Bready, Ph.D. (London). *Hodder & Stoughton.* 10*s.* 6*d.*

It speaks well for the knowledge and insight of Dr. Bready that he should be able to write so fresh and interesting a book as this on a period which has for many years past been written about by historians and students of English social, literary, political and religious life, of the highest degree of eminence. It is a great book and its production is a fine achievement even from the author whose previous books have secured him a position as a competent historian. Dr. Bready undertook a difficult task, for the literature of the subject is enormous ; but he very wisely concentrated on that relating to his main theme and has done it thoroughly. He has brought together an immense accumulation of facts and the book gives the impression that what it contains is only a small part of what the author could have put into it. Although it is undoubtedly history written with a purpose, there is no element of partizan treatment. The reader must feel again and again that the case is understated and that the proof might be immensely strengthened had the author not felt that he had given more than sufficient to carry conviction. The book will be invaluable as a work of reference for years to come. Its purpose is clearly expressed in the following paragraph with which the Preface begins :

> " When, a dozen years ago, I concluded my Doctorate researches in social history at the University of London, I had been driven to conclusions far different from those held five years earlier, at the beginning of that research, and far different also from certain basic assumptions common to most historians, whether general, political or economic. I was forced by pressure of much evidence to the conclusion that the democratic and cultural heritage of the modern English speaking world is much more a spiritual than a political, or an economic achievement ; that the positive impact of the French Revolution and its philosophy upon British and American developments has been vastly overrated, or unduly taken for granted ; and that the much neglected and oft-lampooned Evangelical Revival, which began with Wesley among the outcast masses, was the true nursing mother of the spirit and character values that have created and sustained free institutions throughout the English-speaking world."

The extract is lengthy, but its quotation is justified, for it gives the thesis of the book and it shows that the pressure of facts compelled the author to abandon a position more or less generally held by other writers on the period, though it becomes less strongly held, as research from different points of view is revealing more and more of the eighteenth century, " that paradoxical century," as Dr. Bready calls it.

The title of the book is *England : Before and After Wesley,* and of some four hundred and fifty pages, nearly half are given to England before Wesley. No one can possibly measure the greatness of the work Wesley accomplished without a fairly full knowledge of the state of society in England, before and when he first appears

on the scene. It is indeed, a lurid picture that is drawn for us, but no one can say that it is exaggerated. Sober historians like Lecky, contemporary artists like Hogarth, serious and competent observers of the religion of the day, such as Bishop Butler and a host of equally unprejudiced and equally competent writers tell the same tale. It was an age of irreligion; of almost unexampled brutality and cruelty; of shameless immorality and profligacy among all classes. It is difficult to believe that such a state of things could have existed among the people of an age which has so brilliant a literary record as that of the eighteenth century. We think that Dr. Bready is right in ascribing the moral degradation of the time and the destruction, or the blunting, of men's finer and humaner feelings to the universal prevalence of drunkenness. The unrestricted sale of cheap gin and other crude spirits among the lower classes and the excessive and extravagant wine-drinking among those above them would account for the extent of moral decline which seems to have no other explanation. And to this we must add the absence of the restraints of religion owing to the worldly and unspiritual character of so many of the clergy. The story has often been told, but Dr. Bready recounts it with a wealth of detail, all adequately documented, and with a strength of conviction which places his book in a class by itself.

When he comes to Wesley, he does not attempt a biography, but gives us a picture of the man which we think will be a revelation to many readers. Wesley as the most wonderful and most successful preacher of the Gospel whom this land and possibly any other land since the days of St. Paul, has witnessed, has overshadowed Wesley as an educationalist, a social reformer, a master of practical and constructive organization. Yet it was what he did for his converts in these ways, after their conversion, that made the whole movement the agency for permanent social and moral elevation that it became in his hands. Never was there a man more wholeheartedly or more self-sacrificingly devoted to the service of God and the welfare of his fellow-man than he. Never has there been a more consistent and practical application of Christian principles to the whole of life than that which he expounded and exemplified from his conversion to his death, a period of fifty-three years of incessant labour in the face of almost overwhelming difficulties and opposition. We can imagine no better tonic for spiritual depression in times of religious decadence than to read again and yet again this story of such unswerving faithfulness rewarded by success so great as almost to be incredible.

Yet it is not Wesley, so much as the effect of his work long after he was laid in the grave that is the main theme of this book. Dr. Bready brings the story right down to our own days, through the abolition of slavery, the rise and development of popular education, the reform of penal institutions, the innumerable social and other ameliorations of modern days, the rise and growth of Protestant Missions overseas, and the multitude of philanthropic activities which exemplify the Christian spirit in a concrete and tangible form. These are all, directly or indirectly, the results of the religious principles which Wesley preached and to which in addition he gave practical

effect. The concluding section of the book is headed, " Is Christianity effete ? " It is a question which has been asked at all periods of the history of Christendom, and only too often answered in a spirit of defeatism, and hopelessness, notwithstanding the wonders of God's grace which have progressively been manifested to a faithless people. Dr. Bready does not in express terms supply the answer to his question, but his book leaves us in no doubt as to what his answer would be. The way before us is long and thorny and difficult : " the times are out of joint " ; the foes of religion are many, and not a few of them are they of her own household ; but to despair is to be blind to the signs of the times and to ignore the many indications of God's working among us. The Gospel of Christ has a recuperative and vivifying power which seems more often to surprise its advocates than its opponents ; and to that power we can find few testimonies more striking than the history recorded in this book. May it find a large company of readers ! W. G. J.

SYMBOLISM AND BELIEF. By Edwyn Bevan. *London : George Allen & Unwin.* Price 15*s.*

If there is any man in England to-day who is sure of a respectful hearing, whether he is lecturing or writing books or contributing some important letter to the columns of *The Times*, that man is Dr. Edwyn Bevan. His gracious and persuasive methods of dealing with difficult subjects, his lucid understanding of the problems of religion and of life, his patience and his great learning—all these combine to make his contributions to history, philosophy, and theology of undisputed value. His work on Christianity (" Home University Library ") exhibits all these characteristics, and is regarded as a classic. He now presents us with the lectures given at the University of Edinburgh on Lord Gifford's foundation in the years 1933 and 1934. They will rank with Prof. A. E. Taylor's " The Faith of a Moralist," as among the very best of the lectures delivered on that foundation. It may be regretted that Dr. Bevan did not use the years that have intervened between delivery and publication to expand and modify these sixteen lectures ; but, in his preface, he briefly explains why he found such revision impracticable. We have in this volume, therefore, the actual lectures almost as they were originally given nearly five years ago.

We all know that, without the use of symbolism, the true contents of thought cannot be made intelligible. What we have to ask ourselves is how far do these symbols correspond to the reality they endeavour, so imperfectly, to represent. The idea of God, for example. We endeavour to make it more or less available for our minds by means of symbols, necessarily drawn from the material world, which seems so much closer and familiar than " ideas." And such symbols must obviously be inadequate.

The subject then of Dr. Bevan's lectures is clearly beset with difficulty. But they raise questions of fundamental importance, and these same questions are handled with great tact, care, and learning in the book before us. Not that the lecturer has succeeded in solving the problem—or rather problems—involved ; in the nature of the case

they are insoluble. We can never get to the Reality which lies behind all Phenomenal existences : we are forced, owing to the feebleness of even the highest human reasoning, to fall back on symbolic conceptions. Yet light is thrown here on those problems, and for this we are grateful. As Browning puts it in his rough, vigorous lines :

> 'Tis Man's to explore
> Up and down, inch by inch, with the taper his reason :
> No torch, it suffices—held deftly and straight.
> Eyes, purblind at first, feel their way in due season,
> Accept good with bad, till unseemly debate
> Turns concord—despair, acquiescence in fate.
> Who works this but God ?

Apocalyptic literature is characterized by its symbolism, which may well have a mythological origin; and a prominent feature of all Mystery-Religion is that symbolism which, through myth and allegory, sacramental acts and iconism, provoked in the initiates a mystical experience, conveying to the heart a sense of divinity, awe, *religio*. Naturally all this had immense influence in the growth and development of sacramentalism. It is to be noted that Dr. Bevan does not, in his lectures, deal with visible symbolism, but with symbolical ideas which re-present to us, in the province of religion, what lies outside the phenomenal world as we see it.

After an introductory chapter follow two on " Height," a notion inherent in all religious thought (so the Greeks spoke of the high gods, we of the Most Highest, the high and holy One) ; next come two chapters on Time ; the sixth is devoted to a lecture on " Light " ; then follow two on " Spirit." After this we are confronted with two very important chapters—perhaps the most significant in the whole volume—on the wrath of God ; a thing which the majority of people refuse to accept nowadays, but which has a basis in Christian belief, notwithstanding. The titles of the remaining chapters are as follows : (1) Distinction of literal and symbolical ; (2) symbols without conceptional meaning ; (3) Pragmatism and Analogy ; (4) Mansel and Pragmatism ; (5) Rationalism and Mysticism ; and (6) the justification of belief. Of these chapters the only one which struck us as somewhat less convincing than its fellows was (4). But enough has been said to indicate the sort of book which the reader will find, when he begins to study these Gifford Lectures. A single reading will not do ; the book should be read rapidly at first, and then studied slowly and carefully ; for despite the fact that the writer's use of language is precise, his reasoning clear, and his judgment cool and collected, the book is not to be understood, in its many implications, without close thinking. What hard-boiled Rationalists will make of Dr. Bevan's arguments, we should not like to say ; but probably they will set little, if any value, on those " mystical experiences " of seers, prophets, and poets, which, notwithstanding the scorn of " unbelievers " cannot—should not—be dismissed as mere products of the fancy, or of a disordered brain ; and it is in dealing with such experiences that the Christian scholar which Dr. Bevan is, shows such a masterly caution yet such an understanding sympathy. For this, and for much else in this notable volume, we would offer him our thanks.

RELIGION IN ESSENCE AND MANIFESTATION. By G. Van Der Leeuw. Translated by J. E. Turner, M.A., Ph.D. *London: G. Allen & Unwin.* Price 25*s*.

The accomplished translator of this immense volume speaks of it, in his prefatory note, as a work of wide comprehensiveness and marked originality, and thinks that it deserves comparison with a book (which is, indeed, a classic of its kind), the late William James's *Varieties of Religious Experience*. There may be a comparison made, but the contrast is striking—in one respect, at least. Whereas the work of the American psychologist is delightful to read, Dr. Van der Leeuw's book is far from being so. The perusal of the seven hundred and more closely packed pages of which his volume consists has been, at least to the present writer, a cause of toil not unmixed with irritation. Not for a moment do we doubt the Groningen Professor's learning and competence: they are visible everywhere. But what has he accomplished? He designates his work as a study in Phenomenology; and by this term—a technical one—he seems to mean a purely descriptive observation of phenomena, involving therein no judgment-values. The key-word in the whole treatise is "Power," and with that word he introduces his readers to the study of religion. Over and over again, in these seven hundred pages, the term comes in like a refrain; and sometimes we are left wondering what, precisely, he intends to imply by the word. And the "wonder" hardly grows less as we try—far from successfully, in too many cases—to follow out the fundamental "ideas" which are exhibited in the long, and often tedious, windings of the discussion. Specialists may, possibly, think otherwise, finding in the volume a satisfaction denied to us. In reading the volume we are, from time to time, reminded of a journey by rail; the train is passing through a series of tunnels, out of which it emerges into clear daylight, only to move again into twilight or darkness. The bright intervals in the book are most welcome; but we are all too soon conscious of the corresponding obscurities.

By way of short description, it is enough to indicate the main topics of the book, which consists of five parts, and four short chapters of "Epilegomena." Part I, with its twenty-one sections, deals with the *Object* of Religion (Power, Awe, Tabu, sacred stones, animals and trees, with corresponding sacred forms, etc., in the background). In Part II we have put before us the sacred man, the sacred community, the soul of man. Part III discusses Object and Subject in their reciprocal relation; Part IV has for title "The World" (ways to the world; goals of the world). Finally in part V, "Forms of Religion" is one theme, followed by "Founders." The finest sections of the book are, we think, from §§71—81, which contain some acute and vivid comments, e.g. on such all-important matters as the knowledge of God, the following of God, the love of God.

The book is well provided with bibliographical clues; most, indeed, of the works referred to are foreign, but a few English books are named. Had the author been better acquainted with such books, it would have been to the good.

In conclusion it may be said that the author's intention is not so much to provide a mere "History of Religion," as to get behind the facts of the religious life and find that "attitude of the spirit" which is, after all, the main point to be aimed at; to become acquainted with the divine activity which is the foundation of all underlying phenomena; and to understand something of those movements in the spiritual sphere which are in danger of being obscured by the prevailing "mechanism" of modern civilization. That the Professor's volume possesses some outstanding merits, is undeniable; what is wanted is for some adequately equipped thinker, who is also a man of letters, to do for it what the Cairds did for Hegel—render it less obscure and more easily intelligible.

THE "TRUTH" OF THE BIBLE. By Stanley A. Cook, Litt.D., Hon. D.D. (Aberdeen); F.B.A.; Regius Professor of Hebrew in the University of Cambridge. *Heffer* and *S.P.C.K.*, 1938. pp. 346. 9*s*.

The inverted commas, the writer tells us, are intended to draw the reader's attention to the ambiguous nature of the word "Truth" and to invite him (1) to ask himself what "truth" he expects or desires to gain from the Bible, and also (2) to consider what important "true" things are to be gained from the modern study of that Sacred Book.

The "Truth" of the Bible should be read in connection with the five pages of Chronological Notes which are to be found at the close. There are four great Biblical epochs: I—*c.* 2000 *B.C.*, The First Dynasty of Babylon and the age of Abraham. II—*Fourteenth Century B.C.*, The Eighteenth Dynasty of Egypt and the "Amarna" age, the age of Moses. III—*Sixth Century B.C.*, The age of the Exile. IV—*First Century A.D.*, The Foundation of Christianity. These great epochs are subdivided, and the movements in the world synchronizing with the Religious events in the history of Israel and of the Church are noted. In itself this is an invaluable compendium.

The reader is soon filled with admiration of the author's wealth of knowledge. One who is first and foremost a Semiticist and an historian of the highest order, shows his versatility by his knowledge of the Comparative Study of Religion, of Philosophy and of Psychology. This is a valuable equipment, for Stanley Cook is concerned not only with the remote past: his thoughts are ever upon his own day. The writer is impressed with the seriousness of affairs—in the international, economic, social world, as well as in the world of religion and ethics. "Once again men's convictions of Truth and Reality are in the balance." He refuses, however, to take a pessimistic view as to the ultimate issue. The Truth, the truth that is to be found in the Bible, will meet the need. The history, however, of the Religion of the Bible shows that religious truth is revealed in historical events; and the author believes that it may be that before long some event in history, or some sweeping religious awakening, will provide Christianity with a new driving power. Such a "creative event" as the Reformation in the past gives us a glimpse of what could recur in the present and take place, perhaps, on a far greater scale. "A new stage in the history of religion, with the

interpretation of the Bible as its foundation, is what is needed and what may come to pass." We read between the lines that if so, this will be the *fifth* great epoch in Bible-Church history. We to-day can realize, so Dr. Cook contends, more than the first Christians could, what a stupendous event was the advent of Christianity (arising out of and separating ultimately from Judaism). And Christianity was more than a new selection of truths already half-realized (as some objectors might allege). The work of a Newton or an Einstein is more than a re-arrangement of letters and symbols—it is something persuasive and impelling.

Dr. Cook, though not a controversialist, makes several references to the Reformation period. He classes it with two epochs in Biblical history of great importance: (1) The reconstruction of Israel in and about the Exilic period; (2) "The tragic failure of Israel to advance at the rise of Christianity." The present age, he declares, is no whit less significant for human history (pp. 57, 58). In the Introduction the author tells his readers that he has ever been impressed by the confidence which William Robertson Smith had "that that great step in the cultural development of the Western world which we call the Reformation has even now not fulfilled all its promise." This is good to read in the Quater-Centenary Year. Elsewhere (p. 91), speaking of "new movements," Professor Cook maintains: "Men ignore or belittle the work of the prophets themselves, and fail to see the necessity of the conflict between prophet and priest in old Israel, or of St. Paul's anti-Jewish stand, or of the Protestant Reformation." Again, with reference to the mode of using the Bible, the author feels that in some quarters to-day "as in the days before the Reformation there is indeed a tendency to treat the Bible as a book from which to select those crumbs only that men think they need or that support their cause." This, however, the writer says, is not typical of our age. Rather, the Bible is now beginning to be treated as a "field, or indeed as part of a field, so that just as the earlier Reformers found it was living history, so we are now finding that modern knowledge is paving the way for an historical interpretation vastly more extensive and comprehensive than was possible when the Reformation began" (p. 213).

Stanley Cook, the layman, these years has been giving his life to the investigation and the teaching of Semitic Grammar and Literature. Such studies seem to many to be theoretical—even to be detached from human life. Are they? Read the two concluding paragraphs from which the following sentences are culled (p. 328): "It takes an age of crisis and change for men to re-discover that the Bible is the Book of the Prophet's path; and when the kingdom of Heaven seems to delay its coming, it may need the completest faith in the God of the Universe and His Righteousness. There is a path to be trodden; and like the man in *Pilgrim's Progress*, if we cannot see the wicket gate on the other side of our field, there is a shining light. . . . The religions have had their symbols. . . . But of all the symbols the Cross stands on a hill, apart. . . . It is the assurance that it is not men alone whose concern is with the history and conditions of men, but that behind and above all is the Divine Love."

S. A. Cook, student of the Prophets, is himself in a certain measure a prophet. From his latest book all (whether or not they entirely agree with him) can benefit, and not least those who from one cause or another have regarded the Bible as a mere text-book of study, or as *Literature* rather than *Life*. R. S. CRIPPS.

THE HISTORICAL BACKGROUND OF THE BIBLE. By J. N. Schofield, M.A. (Cantab), B.D. (Lond.); Lecturer in Old Testament Studies and Hebrew, University of Leeds. *Nelson*, 1938. pp. 333. 7*s*. 6*d*.

This is a book upon the New Testament as well as the Old, dealing with History, Archaeology and Geography. Moreover, it describes "the rise and fall of the Jewish people," reviewing the various attempts to re-establish the Children of Israel in Palestine. The subject is interesting and important, and without doubt the author handles it well. Mr. Schofield writes with the grasp and the caution of a trained scholar in his subject. His work has the characteristics of depth and vividness, for he has had the advantage of having studied for four years in Palestine and Egypt.

In the first great division of the volume, the author deals in a fresh and concise way with the Creation, the Flood, the Patriarchs, and the "Exodus" and Wanderings. He is yet another competent judge who fails to see that Professor Garstang's excavations at Jericho prove the Conquest of Canaan to have been around B.C. 1440. Recent excavations on other Palestinian sites, in the author's opinion, favour the orthodox later date. By Merneptah's time the Philistines had settled along the coastland, and so the remark in Exodus xiii. 17 would not be an anachronism. On the other hand, upon examination there seems to be far less agreement or even common ground between the Amarna correspondence and the Biblical account of the Conquest than the wholehearted advocates of an early date for the Exodus realise. As regards the eternal question of the wanderings in the wilderness, Mr. Schofield identifies the "Red Sea" (Hebrew *Reed* Sea) with the Gulf of Akabah according to 1 Kings ix. 26, and follows strictly the wording of Judges xi. 16, "Israel walked *through the wilderness* unto the Red Sea and came to Kadesh." Undoubtedly the region east of Elath (unlike the mountains of the "Sinaitic" Peninsula) was at one time volcanic and, moreover, here really was Midian. This section concludes with a plate showing the Samaritan (abbreviated) Ten Commandments, as inscribed at Shechem, and with a discussion of the similar "version" found on two large stones washed down Mount Gerizzim in 1935. (Is the author right on p. 93 in stating definitely that the commandment to build an altar *on Mount Gerizzim* "is in the original account of the story of Joshua's inscription as related in Deut. xxvii"?)

Book II is entitled "The Growth and Decline of Political Power." Solomon is set in a framework of history. Reference is made to the unearthing of his fortifications at Jerusalem at Gezer and Megiddo. An interesting plate shows the "well-arranged stabling for hundreds of horses (at Megiddo). Long rows of stone pillars, each pierced with a hole through which a halter could be fastened . . ." The author

explains the puzzling phenomenon of Shishak's inscription recording defeats of Jeroboam's cities even more than of Rehoboam's (1 Kings xiv. 25), by the suggestion that the Pharaoh was bent on enforcing a neglected promise of allegiance to his person made by Jeroboam during the latter's sojourn in Egypt. His description of Omri and Samaria is to the point. As regards Ahab's reign, the writer quotes from the receipts (written on broken pottery) for tribute of oil and wine paid, by the persons named, to the official in Samaria. "The names compounded with Baal are more frequent than those with Yahweh" (p. 154). It is disappointing not to read more of the expeditions to Samaria made by Crowfoot (whose name does not seem to be mentioned). A fine reproduction, however, of one of the best pieces of (inlaid) ivory found by him is given on p. 182.

Book III, "The Formation and Loss of the Cultural Centre." The entire period from the "Return" until the present day is (in some respects) the least understood or known; and Mr. Schofield's pages abound in useful historical material. Here, as indeed throughout the volume, matter is provided so as to answer those questions which come into the minds of all intelligent Bible-readers—e.g. on the facts of the Persian, the "Syrian" and the Roman domination of Israel, the career of Herod the Great, the dating of our Lord's Birth and of His Crucifixion, the duration of His Ministry, and the story of Pilate. An ordinary history book and an encyclopaedia of the Bible are always necessary helps to Bible study; but these may (to many minds) be dull, and, moreover, they appear at such rare intervals that they cannot remain long up to date. Our author has produced a volume bright, well-written and embodying something, at least, from all the latest sources of information, as well as from his own observation and research. (In this latter connection no one should miss the pages on the Samaritans to-day and their celebration of the Passover.) "The Historical Background of the Bible" is written frankly from what is styled the "critical" standpoint, and readers will feel free to form their own opinions, as the author in his Preface desires they shall.

Mr. Schofield's interest in true religion is always coming to the surface. "The difficulty with Israel's religion is not to discover its origins, but to explain how, from such beginnings, there grew the moral teaching of the great Old Testament prophets and the spiritual religion of Jesus" (p. 74). To many the most interesting section will be "The Conclusion"—Palestine in the Twentieth Century.

Reference has been made already to some of the prints and maps (there are no fewer than forty-four). The author obviously has taken great trouble in the selection of these, quite apart from some plates made from his own photos. There is much to commend the omission of precise references (to the Bible or to documents), and obviously every author has the right to decide his plan in accordance with what he believes will commend his work to his public, but may it not be worth consideration whether, in a future edition, references be supplied more liberally, if only as notes at the end of the volume? The index is full and accurate. The typography is excellent and the price of the book only *7s. 6d.*

R. S. CRIPPS.

THE CHURCH OF ENGLAND AND REUNION. By H. L. Goudge, D.D. *S.P.C.K.* 8*s.* 6*d.*

After reading this book, one has the impression that whilst Dr. Goudge would appear as the apostle of peace, he is rather like the dove of peace without the olive branch. In reality, the book is a study of the reply of the Free Churches to the Lambeth Appeal of 1920, and an answer to it. To these Free Church leaders nothing is offered but a re-statement of the Tractarian ideals of the Church and the Ministry. For all the kindly way in which he says it, it seems to amount to nothing other than the phrase " you may take it or leave it."

Dr. Goudge covers a wide range in his study and divides it into three parts, critical, constructive, and practical. Whilst in some sections he will have the wholehearted support of Evangelicals, the book frequently shows how far apart he is from them. The whole of Christendom is criticized ; the Roman, the Eastern and the Anglican Churches each come in for their turn. Protestantism in particular comes in for the lion's share. He sees that great changes are necessary in them all if reunion is to take place, and it is the author's conviction that this is absolutely necessary.

The hindrances to reunion are presented under three heads, Individualism, Indiscipline and Nationalism. Protestantism is thought of as displaying individualism in its worst forms. Yet it is as individuals that we experience salvation. Membership of a Church, no matter how apostolic it may claim to be, is no guarantee of redemption. Sanctification is worked out in the fellowship of Christ's Church, and under the terms of such a fellowship, Evangelicals will not be second to those who give great prominence to the doctrine of the Church. Within the Church of England, the greatest individualists of these days are those Anglo-Catholics who know obedience to neither bishop nor their Church, but each act as a law unto themselves.

Indiscipline is displayed most in those same Anglo-Catholics for, as Dr. Goudge says, " individualism leads to indiscipline " (p. 314). If discipline means regimentation as seen under Papal Rome, it offers no attraction and is no guarantee for the " unity of the spirit."

Nationalism is now more apparent in the Roman Church than in any other Church. It has forfeited any claim to internationalism, for it is at head purely Italian and Latin in outlook. It displays the exclusiveness of Judaism which Christ Himself so roundly condemned. Yet this Church is held up as the possible rallying-point for reunion as being the largest Christian Church of Apostolic descent. At the same time, Dr. Goudge does not spare that Church of searching criticism, and in many instances, his words are searching indeed.

Dr. Goudge is always courteous. He says that what he has written has no authority and that " it is offered for consideration, and nothing more " (p. 329). As the basis for a study of one point of view the book is admirable, but its view of the Church and the ministry is so definite as almost to un-Church many professing Christians. As such it offers no real welcome to those who do not adopt the author's views, and

consequently neither brings "home reunion" any nearer to realization, nor that with the Churches of Christendom. The absence of an index from the book is lamentable, and should be remedied in any subsequent issue. E. H.

DID CHRIST REALLY LIVE? By H. G. Wood. *S.C.M Press.* 5*s.*

Christ-myth theories are still put forward. Editions of "The Thinkers' Library" prove the activities of the Rationalist Press Association. Mr. Wood's book is an answer to these theories, and for that task he is well qualified, knowing both sides of the question. The book mainly deals with the late Mr. J. M. Robertson's objections to the Christian standpoint. The author says: "In dealing with Mr. J. M. Robertson, one is going to headquarters. If the original teacher fails us, the theorists who depend on him are not likely to succeed" (p. 31). The skill with which the answer is given and the prejudiced theories exploded simply carries one away. The work is done effectively and thoroughly. The last two chapters are particularly instructive. Of these, Chapter XII asks: "Does the Christian Faith need a historic Christ?" Here is a reply to the thought that the Faith does not necessarily need such a background. "The essence of Christianity is not to be found in the Fatherhood of God and the Brotherhood of man, nor in the truth, 'God is Love,' but rather in the assertion 'God *so* loved the world'" (p. 170). In the last chapter: "What do we know of Jesus?" the author puts forward features of the Gospel record about which "the historic actuality and religious importance cannot be seriously questioned" (p. 174). He sees these in the Jewish background of the Gospels, in the reality of the conflict between Jesus and the religious leaders of the people, and in Christ's combination in Himself of the ideas of an exalted and a suffering Messiah.

In the last pages, the moral and religious aspect of the fact of Christ are emphasized. "Try as we may, we cannot get him out of history, and if we have any sense for reality, we cannot evade his challenge" (p. 185). The book should serve a great end in the vindication of the reality of the person of Christ. E. H.

HOW TO READ THE BIBLE ALOUD. By R. S. T. Haslehurst. *S.P.C.K.* 4*s.*

A book devoted to this subject is certainly timely and many will find it most useful. Although it is stated that the book is addressed mainly to laymen and ordinands, it is clear that clergy are never far from the author's mind. This is particularly plain in Chapter XI, "Reading Public Prayers," where some splendid suggestions are offered.

Worship is never adorned by either slovenliness or offensive artificiality. The book reveals many pitfalls in the way of one who reads in public. In offering his warnings, the author has bravely taken the risk of a charge of pedantry. Yet as is stated on p. 66: "pedantry is the other fellow's accuracy." In the chapter headed, "The uses of the Voice," one wishes that the uses of the "head," "normal," and "chest" voices had been stressed. Again, the significance of the negative is omitted, yet so much reading is ruined by its neglect. The

lesson from Isaiah i. is instanced on p. 133. This is much more impressive if the negative is emphasized (rather than the verb as is suggested). On this fact the contrast rests "The ox *knoweth*. . . . Israel doth *not* know." In dealing with the daily offices the Apostles' Creed might have been instanced. One often hears: "I believe in God-the-Father-Almighty." The capitals suggest a slight pause after God, Father, and Almighty. The use of such pauses would make our profession of belief more intelligible to others. The language and slipshod theology of so many modern prayers make one echo the words of p. 106. "There are times when we could wish for a Cranmer, with all his faults!" What were his faults in comparison with his greatness? A phrase on p. 128 gives a great deal away. With the Prayer Book in hand, it causes one to ask, Where is the reference to "Lady Day"?

When in his first curacy, it was the privilege of the present writer to serve under a prince among readers, and his indebtedness to that Vicar is warmly acknowledged. Had it not been for the inspiration and guidance then received, it would not have been possible for him to have appreciated this estimable volume.

E. H.

THE DEVELOPMENT OF THE SUPERNATURAL IN HUMAN EXPERIENCE. By Rev. Wallace Deane, M.A., B.D. *James Clarke.* 6s.

The author of this book has lived and worked in the Fiji Islands from which he draws many of his finest and most arresting illustrations. The quotation on the first page from *The Torchbearers* sufficiently indicates the general argument of the book:

> "Fools have said
> That knowledge drives out wonder from the world;
> They'll say it still, though all the dust's ablaze
> With miracles at their feet."

Mr. Deane does not believe that the sense of wonder which leads up to God is declining. He has read very widely. He quotes with ease and judgment from the pages of Karl Barth, Clodd, Descartes, Julian Huxley, Jeans, Oman, Otto and many others. Whether he writes of the difference between wonder and curiosity or of the fetishes of primitive man which were objects of fear and wonder, he always has something interesting to say. In a later chapter he makes good use of Dr. Dorsey's remarkable book: *Why We Behave Like Human Beings*, to prove that the sense of wonder is still with us in the new discoveries of science or as he calls it—the New Marvellous.

But we enjoyed most of all his chapters on our Lord's wonders in which he pays reverent and believing tribute to the character and motives of the Miracle-Working Jesus. "The Gospels show us the transcript of a mind penetrating and noble, pure and lovely in the highest degree" (p. 163). "His works are in harmony with Himself" (p. 164). "We have no room for doubt that Christ did work wonders in the days of His flesh" (p. 173). And his general conclusion is: "Science, which not so very long ago was thought to be the enemy of religion, has opened the door to the *mirabilia* of the very dust at our

feet, and has introduced *miracula* of the inventive power of man such as he never dreamed of. The days are near when science will combine with religion in revealing the supremacy of the wonder of God." We have read this book with great care and profit. It will reward those who are prepared to follow a pioneer in the realm of the supernatural and who are ready to do some hard reading and serious thinking.

A. W. PARSONS.

SUNDAY MORNING, THE NEW WAY. Edited by Brother Edward. *S.P.C.K.* 3*s.* 6*d.* (paper 2*s.* 6*d.*).

Attendance at Church and Holy Communion is fundamentally a matter of the spiritual state. When people are "right with God" they do not usually neglect worship. On the other hand, the means of grace should be so presented that all who come to the House of God may find themselves in an atmosphere in which the potency of spiritual influence is manifest. Those who are experimenting in the "New Way" have as their object the building up of the living Church by means of a better appreciation of, and attendance at, Holy Communion. There is a great deal to awaken thought and much to admire in these experiments. Broadly speaking the method is a celebration of Holy Communion at 9 or 9.30 a.m., followed by a breakfast in the Parish Hall. How this is done in detail, and with what results, can be seen in this series of papers by clergy from various parishes in England and Overseas.

Appendix 3 explains the point of view of many who are enthusiastic about the "Parish Communion." It is a letter to a congregation after the change from the Sung Eucharist at 11 to the Parish Communion at 9.15 had been decided upon. The writer points out that in the early Church the Eucharist on the Lord's Day was always the general communion. He deplores the fact that the Sung Eucharist without communion of the people has become so general and attributes it to the Catholic revival. Doubtless this unhappy practice is one of the fruits of the Oxford Movement, but it is a state of affairs which the Church of England does not contemplate and which Evangelicals never encourage. If the new way is going to induce more people to come more often to Holy Communion in the right spirit and for the right purpose, well and good. But why should 9 or 9.30 be the only time? For those who practise fasting communion such an hour is probably necessary. It does not appear that anyone has yet suggested a Parish Communion in the evening. In the accounts of some of the services mentioned there are many irregular additions to and deviations from the form prescribed in the Prayer Book, many of which are in themselves painful to us, but a celebration of the Lord's Supper in the solemn quietude of the evening hour, using the Prayer Book order as it stands, would involve nothing illegal and nothing out of harmony with the spirit and intention of the ordinance. In this day of many experiments we throw this suggestion out as a variation of the "New Way."

H. D.