

of India may work together in close communion and fellowship to win that Empire for Christ.

That support in men and money may be forthcoming for the strengthening of the Church in China and Japan so that the constructive power of Christ may be available for the building anew of the nations of the East.

That the Church may grapple boldly with the adventure of taking Christ to the British settlers in Western Australia and to the people in the gold-mining areas.

That the vision and power of Christ may sustain those who witness to Him in New Guinea, especially in the regions hitherto unknown.

That there may be an outpouring of temporal and spiritual mercies on the settlers in Western Canada in their poverty and hardships.

That inspired by examples from the Church overseas we may regain a sense of commission to witness for Christ, and by personal consecration of ourselves to Him may promote the work of evangelism in ourselves and in others.

Specially suitable for the Day of Intercession for Missions, November 30th.

### CURIOSITIES IN OLD ACCOUNTS.

In the good old days in England, church collections (which some people will call offertories) were very rare. The stipends were paid by tithe, and other expenses and repairs were provided for by a church rate, which was only abolished after a bitter struggle in Queen Victoria's time. One cannot wonder that the dissenters disliked it. In one parish in the seventeenth century, these collections averaged about five a year, and were always on a "brief" or official letter from a bishop. (See rubrics.) They are usually for towns or persons suffering from fire, insurance was known, but rare, and these briefs must have been a great help to those who were fortunate enough to get them. It paid to stand well with your bishop in those days. One example is that of a man who got eight-and-sixpence in 1691 from the parish from whose records these notes are taken, because the French

had landed, burnt his house and shop and killed his father-in-law. Several times money was given in this way for the redemption of His Majesty's subjects in Turkish slavery. Charles II.'s navy was not strong enough to protect the seas. The amounts given ranged between 12/- and £1 7/-. A larger sum was given in 1686 for the relief of distressed French Protestants. Whether this generosity was inspired by love of the Protestants or hatred of Louis XIV. we can leave open. In the eighteenth century churchwardens got into the habit of paying a few shillings out of the rate in place of collecting the Brief. It saved them trouble. Gradually the use of Briefs died out and few church people to-day know what they were.

### SCIENCE AND RELIGION.

(By Cecil Gilbertson.)

(Contributed.)

I have just been reading a book called "Man The Unknown," by Dr. Alexis Carrel (Angus and Robertson, 1936), in which the author points out how little we really know about Man. He points out how we have blinded ourselves to a really useful and comprehensive knowledge of Man by dividing him up into many different sections. The action of stooping down and picking up a threepenny bit, is a simple one, but science has made it inconceivably complex by studying it from so many different points of view, and failing to synthetise them. We have experts in biology, physics, physiology and religion, and all these sciences have something to tell us about Man's most simple actions; but each does so from its own point of view, and none tells us much about the whole Man. The chaotic state of the world to-day may be largely attributed to the fact that although economics, and politics, are of the most vital importance to Man, our economists and politicians know practically nothing about the nature of the Man they are trying to cater for.

Dr. Carrell points out that we need a sort of super science, a college of men specially gifted in synthetising the findings of all the different branches of science, whose work will

be to put Humpty Dumpty together again, so that we see Man as a unit. But, he points out, we cannot look for any immediate results. This school of synthetists will have to be so organised that it can carry on its work without interruption for even centuries of time. It must study, not merely individuals, but generations of individuals. This sounds rather disheartening to a world which seems to be tottering on the edge of disaster, and is crying aloud for help to-day. To us Christians it seems almost to imply that the life of our Blessed Lord was all in vain. Is there no other, no quicker way to an understanding of our own nature?

"There is nothing new under the sun," and I believe that what Dr. Carrel suggests has already been done to a very large extent. We know that our modern astronomers have found out very little which the ancient people of Babylon, and more particularly the Chaldeans, did not know. The Great Pyramid of Egypt proves to us that the Egyptians had a knowledge of the movements of the stars which it must have taken centuries of accurate observation to compile. The first books of our Old Testament are undoubtedly of Babylonian and Egyptian origin. Abraham came from Ur of the Chaldees. In the course of his wanderings he met with Melchizedek, "a priest of the Most High God," who "brought forth bread and wine." Moses was educated in the palace of Pharaoh, and later spent forty years with the priest of On. This must have given Moses a wonderful opportunity of coming into possession of all the occult knowledge of the time.

The Old Testament is a collection of books written over a period of some fifteen hundred years. And we know that during that time there were "schools of the prophets," and it was most probably these schools which compiled and wrote those books. This is all fairly evident; but, we may ask, if these schools were engaged upon the class of work which Dr. Carrell advocates, then where is the evidence of their work?

Now one of the first things which such a school as Dr. Carrell advocates, would need to have, would be a code of symbols whereby it would be possible to correlate the findings