

his author, the reason is not far to seek. He is driven to do so by the necessities of his position. For the second portion of this chapter (vers. 11-16) is *attributed to another hand*. A "definite historical situation," we learn, "is assumed in it which can only with some violence be harmonized with the actual circumstances of Isaiah's time." It might at least, one would think, be as "easily harmonized" with those circumstances as the supposed change of nature in the beasts. But the critic was compelled at all hazards to destroy the close connection which obviously exists between the figurative prophecy of vers. 6-9 and the literal repetition of it in ver. 13. It is only when the critics come to be criticised that the amazing shifts to which they are reduced in order to cover the weak places of their work are clearly perceived.

J. J. LIAS.

(To be continued.)

ART. IV.—AN ANCIENT CUSTOM OF THE SEA.

FROM ancient times, it was at sea that the fullest development of lay work in the Church was found. Lay ministries at sea necessarily include the most sacred offices in health and in sickness, in life and in death. Who but a sea-officer has within the last few years baptized eighteen persons at one time? Yet that was done in the ordinary course of a commander's duty, calling at Tristan d'Acunha in the South Atlantic. That he did not also perform the Office of Holy Matrimony was only that there were no couples ready for marriage at the time of his visit. Christian burial at sea is a most solemn service, which is rarely conducted by a clergyman. Rightly or wrongly, even the Lord's Supper itself is sometimes administered, in one form or another, with or without the sacred elements, by seamen shut out for lengthened periods from participation in clerical ministrations. Daily prayers and Sunday worship have come down from the days of old as the ordinary habit in all well-regulated British ships, whether of the King or of the merchant. These are still the "custom of the service" in the King's ships and in some well-commanded merchant vessels.

Naturally, therefore, the discussion at the Liverpool Church Congress on "Religion on Shipboard" turned almost wholly on Divine worship in merchant ships on the high seas. All seven appointed readers and four free speakers rightly made

this their principal point in the promotion of religion on board ship. A veteran merchant captain, who, as Superintendent of the Board of Trade Mercantile Marine Office at Liverpool, is in a position to take a wide outlook of the great variety of merchant crews and of traders oversea, stated: "There is no religion in tramp [cargo] ships. There are of course, a few exceptions, where a devout, well-meaning captain does try to hold a Sunday service; but, except in the rare case of cargo ships carrying passengers, the practice may be said to be non-existent for the last fifteen or twenty years." The result is, according to this experienced authority, that "the good old British tars have almost disappeared. . . . Insubordination in the merchant service is nowadays so rife, and the captain's disciplinary powers are so restricted, that a constant ill-feeling exists between the poop and the fore-castle, which, it has been considered, would most probably bring into contempt any essay at holding religious services at sea."

In other words, the practice of united worship on board ship reminds all of the common Fatherhood of God, and hence of the brotherhood of man. It brings peace, contentment, good comradeship, and fellow-feeling, into the vessel. Whereas the absence of Divine worship tends to ill-feeling between man and man and between foremast men and officers, cooped up for long periods in the confined quarters of a ship, and to discontent, insubordination, and unhappiness on board. Hence the exodus from our foreign-going merchant vessels of self-respecting Britons, and the inroad into the long-voyage trade of 39,000 Asiatics and of 40,000 other foreigners, not always the cream of their respective nationalities.

There are in all 327,000 seamen serving under the red ensign, scattered over every ocean in 33,000 merchant ships. Mixed crews of many nationalities, and still more numerous creeds, in the long-voyage trade, act, mayhap unconsciously, as missionaries for good or evil to many lands! Always itinerating from port to port, and ever preaching by their lives to various nations, they are in more than one sense "living epistles, known and read of all men." These are the advanced guard of the Church in propagating the Gospel in foreign parts. Probably half their lives are spent on salt water, and the other half in seaport districts at home or abroad. Their spiritual needs at sea and in port, afloat and ashore, have been far too much neglected by the National Church, and in the long-voyage ships of many merchants their moral and spiritual condition is frequently deplorable.

The fault of this negation of united worship does not always lie with the foremast sailor, who, of whatever creed

or nationality, is usually willing, with due tact and consideration, to avail himself of such gracious opportunities. Nor is it necessarily the captain's fault, for he has to consider the supposed wishes of his employers, on whom the main responsibility must rest. Rightly or wrongly, the impression prevails amongst captains that some shipping companies do not encourage Divine worship in their ships, except for passengers, and that their further employment in command might be endangered if captains were known to take an active interest in the spiritual welfare of their crews. Moreover, duties are sometimes required of captains which they regard as incompatible with their personal conduct of Divine worship, or there may be other personal disqualifications. In the Royal Navy the captain is not required himself to conduct this duty; but he is to "*cause* the public worship" to be performed diligently, and to see that "the Lord's day is observed according to law"; whilst every week-day short prayers from the Liturgy are to be read publicly.

Happily, where the merchant captain does not do so, one of the officers, or engineers, or apprentices, or foremast seamen, is often willing to conduct united worship regularly with the crew if supplied with the necessary books of prayer and praise.

Can we wonder at any misconduct of merchant officers or crews, when for all the years of manhood so many of them have to herd together at sea without any leaven of united prayer or other outward symptom of godliness? Recently the captain of a British barque was asked by a roadstead chaplain to accept the gift of a "service box," containing prayer and hymn books, etc., conditionally on worship being held every Sunday when at sea. The captain replied: "No; I would not make a fool of it. I have never seen a service at sea since my apprentice days. As an apprentice I heard what the men said of the captain for doing so. I have been thirty-three years at sea in sailing ships. When at home I go to church (Scotch) with my family; but it is no good holding service afloat. You good people don't understand the position." Poor fellow! thirty-three years without worship at sea! "Brethren, pray for us, that the Word of the Lord may have free course, and be glorified even as it is with you."

Solomon notwithstanding, the former days were better than these as to the ancient custom of united worship at sea. The naval character, nurtured by a commercial and enterprising spirit in attaining its present greatness, has never been insensible to the co-operating power of religion. A spirit of devotion, a constant attention to the duties of a Christian life, have appeared a distinct feature among the most renowned

of the nautical profession. Those great sea-captains and merchant adventurers who, in the Tudor era, originated the commercial greatness of England rigidly enjoined the public worship of Almighty God daily in their ships. The custom of daily worship at sea was doubtless even then ancient, as in the reign of King Stephen, when, in 1147, a great expedition left Dartmouth for Lisbon, there was amongst the foremost articles of agreement: that there shall be the same religious observances as in parishes on shore, whilst everyone shall join in prayer daily through the week, and shall communicate on Sunday.

The Shipping Companies of to-day might learn something from those of old. We find amongst the "ordinances, instructions, and advertisements of and for the direction of the intended voyages for Cathay, compiled, made and delivered by the Right Worshipfull M. Sebastian Cabota, Esquier, Governor of the Mysterie and Companie of the Marchants Adventurers for the discoverie of regions, dominions, islands and places unknowne, the 9th day of May, in the yeare of our Lord God, 1533. . . . 13th item: That morning and evening prayer with other common services appointed by the King's Majestie, and lawes of this realme to be raid and saide in every ship dayly by the Minister in the Admirall, and the Marchant or some other person learned in other ships, and the Bible or paraphrases to be read devoutly and Christianly to God's honour, and for His Grace to be obtained and had by humble and hartie praier of the navigants accordingly."

Another shipping company, trading to the North, issued "Certain instructions delivered in the third voiage, anno 1556, for Russia, to every purser and the rest of the servants taken for the voiage, which may serve as good and necessary directions to all other like adventurers. . . .

"6. And principally see that you forget not dayly in all the voiage, both morning and evening, to call the company within boord to prayer, in which doing you shall please God, and the voiage will have the better successe thereby, and the company prosper the better."

No doubt it was with the approval and encouragement of his employers that, in 1578, on his third voyage of discovery, the articles of agreement of Captain Martyn Frobisher began:

"*Imprimis.* To banishe dice, cardes playing, and all filthie talk, and to serve God twice a daie with the ordinarie service usuall in the Church of England."

Amongst the "Instructions" given by Sir Francis Drake to the captain of the *Francis*, captured by the Spaniards at the island of Gaudaloupe, was found: "The Instructions and order to be observed by the whole fleet, which departs from

the port of Plymouth on the 29th August, 1595 : (1) In the first place, omit not Divine worship, and let this order be observed twice a day, unless no opportunity offers. . . . —FRANCIS DRAKE."

Space forbids our quoting at length the admirable commands of Captain Luke Fox to his crew, but here is an extract : " May 7, anno 1631. The voyage of Captain Luke Fox, in His Majestie's pinnace, the *Charles*, burthen 70 tonnes, 20 men, and 2 boyes, victuals for 18 months. . . . (1) That all the whole company, as well officers as others, shall duly repaire every day twice, at the call of the bell, to heare publike prayers to be read (such as are authorized by the Church), and that in a godly and devout manner, as good Christians ought."

An appendix of " Narratives of Voyages towards the North-West, 1496 to 1631," gives : "*Discipline*.—From the commencement of the East India Traffic, the Commanders of vessels were instructed to pay the strictest attention to the following points, viz. : (1) To the performance of Divine worship twice every day," etc.

The " Instructions " given by the Earl of Lindsey, in the reign of Charles I., to those commanding ships in 1635, say : " First, and above all things, you are to take care that all the officers and company of ships do offer their best devotions unto God twice a day, according to the usual practices and liturgy of the Church of England."

Seamen had their grievances in the days of yore, but they were not about avoidable Sunday work shutting out Sunday worship. In the " Seamen's Protestation," published in the winter of 1641-42, it is written : " Be pleased to understand : Although we have no churches, we say our prayers as well as you, and the same God you have on shore is ours at sea, Whom we serve, though not so decently as we would, being for the most part of our daies restrained from a church, to dwell upon the seas for your better securitie. But for our religion, King and country, we do, and will, advance our colours against the world, and for confirmation to you all of our true hearts, we have all protested in this manner : ' I, —, do protest before Almighty God to maintain with my dearest life and blood the Protestant religion, as it was established in the days of Queen Elizabeth ; to acknowledge Charles, by the Grace of God King of England, Scotland and Ireland ; to stand for the privileges of Parliament ; utterly from my heart to abhor all poperie and popish innovations ; so help me God.' "

When on the eve of St. Bartholomew, 1645, the rulers of the Commonwealth—following in this the evil example of

Queen Mary—interdicted, under heavy penalties, the use, not only in churches, but even in private houses, of the Protestant Book of Common Prayer, the seamen afloat fondly clung to the old paths and the accustomed book. They continued to use on board ship, as heretofore, the Order for Morning and Evening Prayer.

In the hope of supplanting the use of this Scriptural book on the sea, there was published "A Supply of Prayer for the Ships of this Kingdom that want Ministers to pray with them: agreeable to the Directory established by Parliament." The only known extant copies of this booklet are two in the British Museum. It gives the "Reasons for this Work" thus: "Whereas there are thousands of ships belonging to this Kingdom which have not Ministers with them to guide them in prayer, and therefore use the old form of Common Prayer or no prayer at all; the former whereof for many weighty reasons hath been abolished, and the latter is likely to make them rather heathen than Christians (the Lord's Day being left without any mark of piety or devotion), therefore to avoid those inconveniences, it hath been thought fit to frame some prayers, agreeing with the Directory established by Parliament." Several of these prayers are principally political disquisitions of inordinate length. "A Prayer in a Storm" contains 837 words, another prayer contains 787 words, a third 598 words, a thanksgiving 218 words, and the concluding blessing 87 words.

It is very doubtful if this "Supply of Prayer" ever reached the ships "that want Ministers to pray with them"; but credit is due to the Long Parliament for attempting some spiritual provision for the special need of crews robbed of their formerly authorized public religious services. Doubtless it is to this attempt of the Long Parliament that sailors owe "Forms of Prayer to be used at Sea," provided in the restored Book of Common Prayer of 1662, with the wise rubrics, "The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer," and, "These two following Prayers are to be used in His Majesty's Navy *every day*."

Nevertheless, the Commonwealth broke the continuity of the ancient custom of worship at sea; and the declension of religion on shore in succeeding reigns was not favourable to its revival in the mercantile marine, notwithstanding excellent Acts of Parliament affecting the Royal Navy and commendable Admiralty instructions for the same portion of the sea-service, which are still in active operation.

The most frequent difficulty experienced in inaugurating united worship on board merchant ships is the absence of the

necessary books for the use of the congregation. In the King's ships and in passenger vessels these are supplied, but books of prayer and praise are seldom supplied to cargo ships. Where the books are at hand, there is often found someone on board willing to lead the worship, which is generally marked by great heartiness, both in responding and in singing.

During the last few years as many as 500 merchant crews have been persuaded by The Missions to Seamen to accept "service boxes," containing a service Bible, Prayer-Books, hymn-books, and a book of short plain sermons, under a pledge from someone on board to regularly conduct Divine service every Sunday, circumstances permitting. A small fund raised specially for this purpose has, with aid from the S.P.C.K., defrayed the expense, each box costing for twenty worshippers 23s., and for ten worshippers 18s. An endeavour made to induce Shipping Companies to help in extending this benefit to their employes in their cargo vessels met with very limited response. So that The Missions to Seamen would be grateful for gifts of about 200 "service boxes" annually, to supply to as many ships in which crews, however mixed in creed, are found willing to revive this ancient custom of the sea.

When "Jesus entered into a ship" on the Sea of Galilee, the owner made no objection and the crew readily consented. There were no disorders in that crew, no shirking work, no harshness or strong language to enforce commands, no mutiny, no "desertions." It is so still: when "Jesus enters into a ship" now, the crew are no longer called "the crowd," but the "ship's company," the companions of the voyage; the officers, seamen, and owners form one family, sons of the same Father, and therefore brothers. Contentment, kindness, fellow-feeling, brotherliness, consideration for each other's interests, and cheerful obedience reign where this ancient custom of the sea is observed.

A COMMANDER, R.N.



ART. V.—CHURCH ESTABLISHMENT: SOME OBJECTIONS ANSWERED.

IN the CHURCHMAN for April, 1903, and May, 1904, I argued thus: We are assured both in the first chapter of the Revelation and in the last that the things in that book were then, at the time they were revealed, shortly to come to pass; the time was at hand. That was in the first century. We are now in the twentieth century; and unless one of these things, the holy city, New Jerusalem, has been, like the sheet in