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THE CHURCH OF FINLAND.

I. THE LAND AND THE FAITH.

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

THE first view which a visitor gains of Finland, if like myself he sails to Helsinki, is one that impresses itself on the imagination and memory. There must be few entrances to any European country comparable to the island-strewn sea of the south-west. After a dull voyage from England, it was in startling contrast that Helsinki appeared white and shining across the blue waters under a sky full of the sunshine of a July morning. The red rocks near at hand, the wooded coastline, the harbour seeming to run into the very heart of the town—these gave a welcome and a promise that later memories have not belied.

Finland is a country of pleasant surprises for the traveller. Its size is astonishing, more than half as big again as Great Britain. The southernmost point is about on a line with the extreme north of Scotland, and from there it stretches to the Arctic. But so far from there being perpetual ice and cold, the summer is one of glorious sunshine. The clear skies of Europe remain scarcely troubled by clouds, the nights even in Helsinki are little more than a brief twilight, and the temperature remains at a level which in England is associated only with a heat-wave. Naturally this is only in the summer months, and the winter is very different : but from June to August, and in part in May and September also, there is idyllic weather. The present writer has the recollection of a morning of sunshine, bathing in the brown waters of the Gulf of Bothnia not far short of the Arctic Circle—and that at the very end of August.

To its clear skies must be added the attraction of the countryside itself. Finland is one vast forest. Those who have learnt to love trees—the lovely clean bark of the birch, the warm sweet breath of the pine—find themselves at home. The wood is everywhere. Fields and farms there are, but fewer and smaller to the centre and north : boulders crop up in the midst of wheat, the trees press around, as if grudging the land to cultivation. The vast chains of lakes, 60,000 in all, seem themselves to be snatched from the forests which begin again at the water's edge. Down the rivers one sees perpetually timber floated or towed—in single logs dashing through rapids, drifting slowly along a timber-marked channel in the broader slower stretches, towed in bundles or a great triangle on the lower waters, waiting in vast islands on the lakes of the north.

The wealth of Finland is in the forests. In minerals the country is poor. There are a few nickel and copper mines, but practically no coal

or iron. Some granite is exported. But it is the timber that counts. The Finns themselves make good use of it. Wood is the universal building material and the universal fuel. Apart from perhaps half a dozen towns, houses even in the very centres of administration are of wood, whilst in the country a brick or stone structure is rare indeed. As late as 1890 it is said that there was no corner in Helsinki where four brick edifices met. Birch logs keep the great cylindrical stoves burning from September to May, and they are piled behind the locomotives of all but the fastest trains. But still more, wood is the country's great export—as timber or as one of its multifarious derivatives, paper, cellulose, ply-wood, bobbins and so on, even as linoleum. England above all is dependent upon Finland for her supplies of these things.

A useful handmaid of the timber is the water supply and power. It is just over a hundred years ago that the first mill was established in Tampere, dependent upon the different levels of two adjoining lakes. Tampere to-day is the great industrial centre, "the Manchester of Finland" as the people love to call it—though a city more unlike Manchester could scarcely be found. Its population is not great, some 60,000 (the total for the country is some three and a half millions), but even so it is astonishingly clean and attractive considering its factories. Partly this is due to the lakes and the trees, but partly also to the use of water-power. Tampere is being repeated in what are often yet only industrial villages, such as Mänttä, where the lakes supply power to a vast cellulose undertaking. Water, too, is the source of cheap electricity. The lovely falls of Imatra have been despoiled for this purpose, and shortly the rapids of the Oulujoki will succumb to the same need. The visitor, however, will notice the water most of all as a means of transport, and that not for goods only but for himself. Again and again he will have to take to one of the little white lake steamers. "At such times the loveliest mode of travel is by water. The shores blossom and the transparency of the green lends to the air a special appearance. The road, too, along which one travels is new and original for every traveller, innocent of the touch of any preceding voyager. No dust raised by others, no annoying intruders from the roadside; and those who chance to be making the journey together in the same boat are in some manner humbler to each other when resting on the mysterious element. For a moment they are removed from the soil of earth" (Sillanpää).

The Finnish character is perhaps to be glimpsed through two of their favourite words :

(a) "sisu," an untranslatable term, signifying determination and persevering energy. It is a word that spells successful effort, but also it leaves room for slowness and sometimes for casualness.

(b) "sauna," the Finnish steam bath. It is a stimulating experience to sit near the roof of the bath-house and feel the purifying blast of steam from the stove of hot stones, hastening the circulation meanwhile with the "vahti" or whisk of green birch twigs. And then, if possible, a plunge in a lake! It is typical of Finland's thorough and passionate seriousness.

Early and Mediæval History.

The origin of the Finns is lost in antiquity. They give an impression of a Mongol strain in their facial appearance, but this, authorities tell us, is a false deduction. A certain relationship exists with the Hungarians ; recently an exchange of visitors has kept this bond before the minds of both peoples. But the real links are with the Teutons and Scandinavians. In character and outlook they are more congenial to the English than the nations of central Europe. And this impression of kinship has its justification in Christian history. No Englishman can come to Finland unmoved by history, for it was an Englishman, Henry, who first brought the Gospel to her shores. This was in connection with the Swedish crusades of Eric IX in 1156. Henry's work lay in the west in the neighbourhood of Åbo (Turku), until he met a martyr's death. One of his immediate successors, Thomas (c. 1220-45) was also an Englishman. Whilst naturally he was, like Henry, mainly a missionary, he did no little to organize church life in the southwest, as for example in the matter of church taxation and a commencement to the lofty pile of Åbo cathedral. The orthodox church was meanwhile active in the East, working from Novgorod, but the significant activity came from the West by these two Englishmen.

Until the early nineteenth century the country was part of the kingdom of Sweden, rising to the status of a duchy in 1551, and a grand duchy in 1581. Indeed, the influence of Sweden has lasted until almost the present day. Swedish has in the past been the official language and Finnish the tongue only of peasants. With the rise of nationalism Finnish came into its own—though the cause was sung to victory by Runeberg in Swedish—until it now threatens to oust the other language altogether. Still there is a strong Swedish-speaking minority, and their importance is out of all proportion to their numbers ; one-tenth of the population, they supply one quarter of the university students. Their chief centres are in the south and west, where the old aristocracy still survives. Amid the humble homes of the fishermen and the effects of the nineteenth century, there can be seen the traditional manor-houses with their white painted furniture, tall tiled stoves and fine linen.

To return to history. Beginning with the thirteenth century there ensued to the missionary activity a time of growth for Finland both as church and people. Åbo held a position of ecclesiastical, military and political eminence from the first : the cathedral was consecrated in 1300, and until 1819 the town was the capital. Commerce sprang up with the Hanseatic towns and a charter was granted by Gustavus Vasa in 1525. Christianity slowly spread its customs, education and doctrines in the course of a long fight with heathenism. Its quality may be judged by the churches it has left—small steep-roofed stone buildings, humble compared with the magnificence of the Continental and English Gothic architecture of the period, yet in their castle-like strength witnessing to the good fight of faith. The Dominican liturgy was introduced in the early fourteenth century, and many mediæval songs are preserved in the *Piae Cantones* (1582). Bishop Lehtonen

sums up in the character and achievements of the Middle Ages as follows :

- (a) Nationhood ; a unity of thought and ideals was achieved.
- (b) Scholarship ; men from Finland made their mark on the Continent, especially in the University of Paris.
- (c) Abuses were not present to the same degree as in other countries, though superstition was rife.

The Reformation Period.

The Reformation took place under Luther's influence. It began in Åbo with the work of Peter Särkilahti (1523-c. 1529), and followed much the same course as in other northern countries. All relations of the church with the Pope were broken off and the external administration was transferred to the king, i.e. the king of Sweden. By the Diet of Vesterås in 1527, part of the church property was restored to the crown and the nobility, and an order was made that God's Word was to be preached unalloyed. At this time too, the vernacular began to be used in the Swedish congregations. Martin Skytte, bishop of Åbo from 1528 to 1550, was a Dominican monk, but he had a sympathy for the Reformation and sent students to Wittenberg. Amongst them was one Michael Agricola, and he is the great figure of the Reformation in Finland. His statue stands along with the more well-known figures of Luther and Melancthon in the Great Church in Helsinki, and a church in the town is called by his name.

Agricola, who became bishop of Åbo, carried through the change-over to Lutheranism, though in a very moderate fashion. Certain customs were retained, such as Saints' Days, honour to the Virgin, elevation at the Mass and the more important canonical hours. But Agricola insisted on the supremacy of the Bible and the doctrine of salvation by grace : he commended prayer and Bible-reading and rejected formal piety and papalism. The use of the vernacular in worship is due to him, and also the publication of the first books in Finnish—an A B C book, a Catechism, a Prayer Book (1544), a Finnish New Testament (1548), a Finnish Mass (1549), a Manual and a translation of the Psalms and of parts of the Old Testament. His Prayer Book contained the doctrine of purgatory, prayers for the dead and homage to the Virgin. Personally he was noted for his life of prayer and for the pastoral care he gave to his people.

The Reformation had many difficulties to face in the later sixteenth century—the attachment of the people to the old ceremonies, the inability of the clergy to teach evangelical doctrine satisfactorily, the attempt of John III to introduce the Roman liturgy and Jesuit activity. Unfortunately the bishop of the time, Ericus Erici (1583-1625), was a weak character. But by the Synod of Upsala in 1593 the evangelical character of the church was securely established : the *Confessio Augustana* and the three creeds were taken as the basis. Ericus Erici is not wholly to be condemned, for from him came such

important contributions to the life of the Finnish Church as a compound of Evangelical Church Law (1571), a Finnish Hymn Book (1580, 1614), a Ministerial Hand Book (1614), and a Scripture Commentary.

The Period of Orthodoxy.

The seventeenth and eighteenth centuries have for their history the confirmation of the Reformation settlement. There is little in the way of outstanding men or events, but a quiet deepening of life and culture continued. Swedish-born bishops were appointed—there was still only the one See of Åbo—and J. Gezelius, father and son, are notable names : they were in office from 1664 to 1718. Lehtonen characterizes the period under three heads :

(a) Confirmation of the evangelical consciousness amongst the clergy ;

(b) Consummation of the Lutheran denominational State, but without prejudice to the independence of the Church ;

(c) Progress in education. People were taught to read by the clergy, and stocks are shown in various old churches formerly used for the punishment of the dullard and the idler. Instruction was given in the catechism at village inspections by bishop or minister, and at marriages and baptisms. The University of Åbo was founded in 1640 by Per Brahe and continued till the nineteenth century as the only university, when a great fire caused removal of capital and university alike to Helsinki. The Finnish Bible was issued in 1642.

From this time the great square wooden churches of the Finnish countryside began to be built. Typically the bell-tower is a separate structure. These churches are the more remarkable in that they were put up by the people themselves, without an architect or skilled direction. They testify to the progress of the faith and its contact with the lives of increasing numbers.

The Nineteenth and Twentieth Centuries.

Finland all this time was a part of Sweden. Thus a third of the army of Gustavus Adolphus was composed of Finns. By the Peace of Fredrikshamn in 1809, however, Russia gained control—a control lasting till 1917. There had been long wars between Sweden and Russia, of which the castle of Olavalinna at Savonlinna is a reminder. Its massive walls and towers rising from the lake justify its claim to be the strongest fortress in Northern Europe. Built to protect the frontier it was taken and re-taken by Finland and Russia to the end of the eighteenth century.

Alexander I wisely allowed Finland to continue as a grand duchy with autonomous rights, except in international affairs. It was during this Russian period that Finland introduced her monetary system, universal suffrage, the secret ballot and her one chamber Diet : economic and cultural life advanced steadily. There was persistent pressure from

Russia, so that even apart from more recent events its name earned the hatred of the Finns. They steadily refused to be assimilated, and Russia could never utilize them in its armies for foreign service.

Nationalism came to the fore, stimulated by three very different men—Porthan, a professor in Åbo ; Lönnrot, the poet of the national epic, “ Kalevala ” ; Snellman, the statesman patriot. Along with the nationalistic spirit, Finnish as a language came into its own again. In 1841 it was first taught in all the lower schools, Swedish remaining the State language. Then in 1902 it was given equality with Swedish, and a double set of names sprang into existence. This continues still, and except in parts where only one language is spoken, everything—street-names, notices, menus, etc.—appear in both Swedish and Finnish. In accordance with a law of 1906, 16,000 families changed their Swedish names into Finnish. The strife between the languages is not yet ended. There are now three universities in the land—State universities at Helsinki and Åbo, and a private Swedish foundation also in Åbo. At Helsinki instruction was given in both tongues until September 1937, but from that time onwards Finnish only is to be used. Still Swedish predominates in certain districts, notably round the coast, and these parishes form a separate diocese in the see of Borgå. Meanwhile, in the break-up of Czardom in 1917, Finland had declared her independence, which was acknowledged by all the powers. A brief and bloody struggle took place in 1918 between Red and White armies—which has left its mark in a voluntary military force in addition to the regular conscripted army—and the Finns regard this as the decisive crisis of their freedom. The hero of the hour was General Mannerheim. The autonomy of Finland was thus secured, though East Karelia remained and remains under Soviet Russia.

Finland was admitted to the League of Nations in 1920. The first question decided by that body was the ownership of the Åland Islands, to which both Finland and Sweden laid claim. The bitterness aroused has now died down, and the decision that gave them to Finland has not had its equity queried.

These events of the nineteenth century had their counterpart and also something of their support in the great revival movements of the time. Local stirrings, influenced by German pietism, and of an ecstatic nature, had taken place in the eighteenth century, but the big revivals only came later.

(a) Pietism. The leader was Paavo Ruotsalainen (1777-1852). Great numbers were influenced, especially amongst the peasantry and more recently amongst the students. The characteristic stresses are somewhat those of Keswick. Conversion is an “awakening,” and emphasis is laid upon its corollaries in practical living. The meetings are of a Quaker type but (as always in Finland) with many hymns. The movement has been important as a social force, it has helped the nationalist cause and it has been connected with the establishment of People’s High Schools after the Grundtvig pattern.

(b) The followers of Renquist (1789-1866). The movement is practically confined to Karelia in East Finland. Extremely Puritan in its first outlook and habits, it is still somewhat ascetic. Not many young

people are attracted, but there is still enthusiasm and power. It lays great emphasis on prayer and temperance.

(c) The Evangelicals, originated by Hedberg (1811-93). Their strength and individuality were once so marked that a schism from the Church of Finland was a threatening possibility. "Prayer-houses" of the movement are to be found in big numbers, especially in the centre and south-west. The characteristic doctrines are something of a modification of Luther's justification by faith. The universality of God's grace is fundamental: through baptism comes new birth, though salvation is accomplished by the Holy Spirit and faith. The joy of Christianity and the importance of missionary activity are marked features.

(d) The Laestadians, now divided into four groups. The founder, Laestadius (1800-61) did a great practical moral work amongst the Lapps. His movement is mystical and attaches great significance to life in the body of Christ's disciples. Differences between the groups are not great: some are more broadminded than others, some more keen on foreign missions; all stress salvation within the community.

All these movements have remained within the bounds of the visible church, stirring and enriching its life. Between them they affect practically the whole country. "All the most characteristic traits of the Finnish people, as pensive wistfulness, introspective devotion, unremitting endurance under suffering, have been sanctified in these movements by the Spirit of Christ."

Another nineteenth century incident should be mentioned. Apostolic succession was preserved through the Reformation period and was unbroken until 1884, when all three bishops died. In this situation, when it was not possible to obtain the assistance of bishops from outside to continue the succession, the oldest theological professor, Granfelt, was commissioned to ordain a new archbishop. Though personally reluctant he felt constrained by the situation, and Archbishop Renvall was appointed to Åbo. Recently episcopal consecrations have been with the co-operation of a bishop from Sweden, so that in time the Apostolic Succession will be claimed again by the whole episcopate.

Church Organization.

Strong democratic tendencies are everywhere evident. The country became a republic in 1919, and the legislative power is vested in a Diet and President. The highest executive power is held by the President, who is chosen for six years. The present President, Kyösti Kallio, is elected for the term March 1937 to March 1943. The Diet, composed of two hundred members, is elected by universal suffrage. Many, it is said, would wish for another form of government: the number of members of the Diet and the party divisions seem equally over-large and clumsy. But the spirit of democracy is strong and will not be foregone. More than half the land is in private ownership, mostly in small holdings; the State comes next with 39 per cent. Joint stock companies have some 6 per cent., and communities (including churches) but one per cent. Co-operative enterprise again is

powerful : everywhere one sees the signs Valio (dairy produce), Elanto (clothing, etc.), and S.O.K. (i.e. the English C.W.S.), and there are various others.

So, too, in the Church of Finland. It is a State church but it possesses autonomy in matters of faith and order. The chief authority is the Church Assembly, which consists of the bishops, thirty-five clergy and fifty-two laity, together with representatives of the State Council, the High Courts, and the Theological and Legal Faculties of Helsinki. Bishops are elected by the clergy, and any man may be chosen even though not yet ordained : this possibility actually arose a few years ago. The three names at the head of the poll are put before the State President, who normally nominates the first. There is a long and useful tradition that professors from the theological faculties have often been appointed. The parish clergy and organists are elected in much the same fashion. Applications are made by any who wish, when a vacancy occurs : of these applicants three are chosen (in the case of a vacant rectorship) to conduct a service and preach a trial sermon. The congregation votes, every confirmed person having a single vote, and those over forty or with ten years' experience of married life having a second vote. The bishop usually appoints the one at the head of the poll. Should none of the three please the congregation, they can invite a fourth, whom they wish, to stand for election : but his appointment depends upon his polling a clear majority over the total votes for the others.

Training of Ordinands.

There are no separate theological colleges, and the course is therefore taken wholly at the university. Five years are spent in the study of theology, in which a considerable knowledge of Greek and Hebrew is required. Opportunity for practical experience is also given. Then comes ordination (there are no separate orders of priests and deacons), and two years as an assistant, working as and where need requires but without a permanent appointment. At the end of this period and the passing of a pastoral examination, he is free to apply for a permanent post as assistant curate. Only after ten years and a minimum age of twenty-eight can he apply for an independent charge. No exceptions are made at any point of this system : instances exist of middle-aged men undertaking this thorough course of training.

Women have also the possibility of studying theology and proceeding to ministerial work : they act as assistants in certain parishes, but they are not ordained and they do not minister in the church services.

Church Finances.

Income is mainly derived from a church tax, collected by the State from every confirmed member. This amounts to but one half per cent., as against a ten per cent. State tax, and a five per cent. municipal tax. There are of course, allowances of a certain sum free of tax and

a graduated scale. Contrary to previous practice, clergy also now pay the church tax.

Salaries are, on the whole, fair. (The English pound is at present worth 225 Finnish marks.) In the country (and most parishes are of this type) a rector will receive about 60,000 FM, and a curate about 40,000 FM a year, each having in addition a house and land, and the latter bringing in possibly 20,000 FM a year in rent : a further reckoning is the fees for the registration of births, marriages and deaths ; these are considerable. A small parish with only one minister will be worth perhaps, 36,000 FM, with the same extras as above. An increase in salary is given according to the years of service in a parish. During the first two years after ordination, whilst still without a permanent appointment, the salary is 24,000 to 36,000 FM. In Helsinki church office fees are considerable, some 40,000 FM a year in each parish, so that a rector all told there has at least 100,000 FM annually. In contrast, bishops and theological lecturers and professors, paid by the State, have relatively small incomes and not infrequently have to eke them out by other means.

Present-day Activities.

Finland, during the last century and more particularly since her independence, has been a progressive country. She led the way in conceding women suffrage and representation, and it is noteworthy that it was gained without agitation. In Helsinki she has shown what can be done in the reduction of noise : the use of horn, whistle or bell is prohibited. In the arts Sibelius has made her famous internationally in music, Saarinen in architecture and Nurmi in athletics. She is, too, exceedingly prosperous. She can pay her debts in a fashion no other European country can imitate. There is no unemployment, but rather a shortage of workers—and that in a country where women seem to work on a practical equality with men.

At the same time, Finland has a long lee-way to make up. Many features leave much to be desired in ideals and still more in practice, e.g. the speed and comfort of railway transport, the road surfaces. Still more, the standard of social life ought to be higher than it is. Finland boasts that she has no slums. True, she has none of the evil quarters of London or Manchester. The workers' suburbs are not merely tolerable but often decent and (at least in Helsinki) even beautiful. *But* the workers' apartment houses consist of flats, of from one to three rooms : the average number in a family is five. There is no half-holiday in the week, and insurance has only begun with a 1937 law. Still, Finland is doing much economically and socially. Less than one per cent. are illiterate.

Present-day activities of the Church are numerous and varied, There is no need to detail the different societies, for they cover much the same ground as the corresponding organizations in England and, indeed, were largely founded under English influence or even (like the Finnish Bible Society in 1812) under English auspices—John Paterson in the instance mentioned. They witness to a living and

vigorous Christianity concerned with home and foreign missions, children and youth, students, seamen, prisoners, industry, settlement work. Specific mention may be made of a few :

(a) The Christian Association of the Youth of Finland, i.e. Y.M.C.A. and Y.W.C.A. With a similar constitution to its parent in England, this association has remained not merely in close touch with but dominated by definitely Christian and evangelistic aims. It seeks primarily the ends of faith and devotion.

(b) The Deaconesses' Homes in Helsinki, Oulu, Viipuri and Sortavala. The deaconess is a valued assistant. Some are nurses simply, but others do Sunday School and pastoral work. Their services are far more widespread than their namesakes in England, though Finland has nothing corresponding to such lay women workers as Church Army sisters.

(c) The Central Federation for Parish Work, begun in 1920, aims at a closer fellowship and co-operation between parishes. The Christian Press Bureau, dating from 1919, centralizes and propagates articles concerning Church matters.

Special attention is paid to the task of winning youth for the Church. Naturally the towns offer more possibilities here than the country. Amongst the clergy staffing any one of the enormous parishes of Helsinki there is a pastor specially appointed for youth. Church clubs are devoted to adolescent needs, in which social amenities are provided and evangelistic and devotional efforts made. During the months of June to August activities are centred upon a home in the country or preferably on an island in the neighbourhood of Helsinki. A Finn makes a summer home his first luxury, and the Church homes are appreciated by young men and girls alike. They stay as long as they wish at a very cheap rate, the upkeep of the home being really the concern of the congregation as a whole. During the day they are at work in the town, but are able to reach the home at about four o'clock in the afternoon. Each evening ends with a hymn, talk and prayer, led by the youth pastor.

The Oxford Groups have entered Finland recently and have at least caused comment and discussion. A few groups have been formed, and some prominent churchmen like the Bishop of Tampere have given their support. There is division : those in contact with them testify without exception to blessing, others suspect a tampering with the Lutheran heritage.

Other Religious Bodies.

Complete toleration exists by the 1923 law of religious liberty. With this, however, 96-97 per cent. of the whole population belongs to the Lutheran church ; that is to say, it is Lutheran by confirmation and not by parentage only.

A diminishing remnant belongs to the Greek Orthodox church. Proselytizing efforts were made during the period of Russian rule,

but without much success. Their chief strongholds to-day are a church in Helsinki and the monastery of Valamo, a group of islands on Lake Ladoga. This monastery has wide estates and great fame from 1550 until this century, and its treasures reveal its great past. Now numbers have greatly fallen and pilgrims hardly come. Largely the lovely islands are a tourist attraction. The monks wear black cassocks and flowing black capes, with Russian boots : their flat-topped hats have a long black veil. Mostly the hair is left uncut, and this falls in long locks over their shoulders. The present writer stayed some days in Valamo and enjoyed the beauty of the island scenery, and the singing of the choir at the great church. The services are of the usual Orthodox type, and in some respects still carry their ancient meaning of mystery and worship. But they evidently had little significance for the congregation, who had no part in them and moved about their own business or devotions paying no attention to readers and choir. Nor did the monks themselves appear more interested : perhaps a score of the few hundreds were present in the church ; many were in the monastery courtyard gossiping during the services. The lack of aim and power was very striking in contrast to the Finns. By a decree of 1925 all members of the Orthodox Church must be Finnish citizens, but those of Valamo were evidently of Russian extraction—and so too, most of the Orthodox folk in Finland. Nevertheless they are given full rights by the Republic. Their bishops are elected by a Synod and appointed by the State President in exactly the same way as those of the Church of Finland, and they receive a part of the Church taxes out of all proportion to their numbers. In the centre of Finland some have been affected by the Laestadians, and attend both the Orthodox services and the Laestadian meetings : this paradox naturally can have no permanence.

Other sects—Roman Catholics, Methodists, Pentecostal Christians, etc.—are very small indeed. Together with such other bodies as the Jews and those who belong to no faith at all they number just over two per cent.

Relations with the Church of England.

A feeling of kinship with other Lutheran churches has long been realized. Regular sessions are now held of the Lutheran bishops of Finland, Sweden, Norway and Denmark. In the consecration of the Lutheran bishop of Esthonia, the Archbishop of Upsala and the Bishop of Tampere took part.

Conferences with representatives of the Church of England culminated in the agreed statement of 1934.

“ All the delegates of both Churches recommend that gradually the ministry should be unified by each taking part in the other's consecration ; that we grant the members of the Church of Finland the right to communicate in the Church of England : and we recognize the possibility of members of the Church of England communicating in Finland without making any recommendation ; and that we look forward in the future to mutual

conference between the Church of England and other Churches in communion with it."

"We are of opinion that both Churches hold the most fundamental doctrines of the Christian faith."

There has been only one Finnish consecration since 1934: an invitation was sent to England for an English bishop to take part in it. Reply came too late. There have been several English consecrations in the same period. Finnish bishops are willing to come. Have we reciprocated this expression of Christian fellowship from Finland?

(A concluding article will deal with the Worship and Life of the Church of Finland.)

INDIA CALLING. Charles Winsland, B.D. *Allenson*. 3s. 6d.

This little book is a veritable *multum in parvo*, and should be of almost invaluable use to the student of India's needs. It covers a vast range of subjects both religious and social, whilst its survey of the Simon Report is most helpful. The author evidently loves India and desires the best for that great land. His love has not blinded him, but is like a searchlight focused on both India's beauty and her sore distress. The chapters on India's religions, or at least three of them, are most illuminating. One is glad that the position of the Anglo-Indians has been brought to light. These people deserve both sympathy and practical help.

It is obvious that only Christ can unite the peoples of that vast land, and one lays down the book with the prayer that in Him India may find her soul.

The questions appended to each chapter make the book especially suitable for Study Circles and Missionary Study Groups.

E. H.

A fascinating brochure is provided in *St. Paul's Cathedral, London Then and Now* by Arthur E. Henderson, F.S.A., R.B.A., F.R.I.B.A. (*S.P.C.K.*, 3s. 6d. net). The author, with the aid of a number of admirable drawings and photographs, traces the history of the various buildings that have occupied the site of the Cathedral. The earliest was a Temple of Diana, which was later incorporated with an Anglo-Saxon Church. A great fire in 1087 gave the Normans the opportunity of erecting the great edifice which stood with many additions until the great fire of 1666 enabled Sir Christopher Wren to design his great masterpiece. Mr. Gerald W. Henderson, Sub-Librarian and Keeper of the Muniments of the Cathedral contributes a Foreword in which he pays tribute to his namesake's knowledge and technical skill, and comments on the value of the book as showing the glory of old Saint Paul's.