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I NOW come to that section of the Church's work which is causing her people the most anxiety, and in connection with which there is the greatest difficulty in arriving at a just estimate of the prospects for the future; I refer to the Day Schools. There are now 73 schools, educating 13,251 children.¹ In ten years there has been a decrease of 4 in the number of schools and 324 in the number of scholars—not a serious decrease in itself, but, considering the great increase in Church membership during the same period, scarcely to be regarded as evidence of a potential power for development. And yet, when all the drawbacks and difficulties, which the Voluntary Schools in Scotland have to face and overcome, are taken into consideration, it is not a little remarkable that it has been found possible to continue the struggle even until now.² It must be admitted that a large number of Scottish Episcopalians take no interest as Churchmen in the question of education, and some are openly opposed to the continuance of the Day Schools. But, happily, the majority still maintain that neither the very restricted religious instruction imparted in the Board Schools, nor the necessarily irregular teaching of the Sunday-school is in any sense an equivalent for the regular education in religious subjects given in the Church Schools. To my mind the moral fibre of Scottish youth is not improving under the present system, and any reasonable solution of the difficulty will be welcome. In the meantime, and in view of the new departure in educational principles of the present Government, it behoves Scottish Episcopalians to support their Day Schools with whole-hearted loyalty. On this question I am glad to be able to give the opinion of the highest authority on the subject in the Church—the Reverend Dr. Danson, Rector of St. Andrew's, Aberdeen, and Convener of the Church's Board of Education:³

“I can only say,” Dr. Danson writes, “that I see nothing in the condition of our schools considered as *educational institutions* to cause despair as to the future. I go about among them a good deal and am struck with the efficiency,

¹ *Vide* Return made up to June 30, 1901.

² According to the latest returns available, there are now, in addition to the 73 Episcopal schools, 31 Established Church, 7 Free Church, and 188 Roman Catholic Schools in Scotland.

³ Formerly Vice-Principal of the North Wales Training College at Carnarvon.

both religious and secular, which I witness in some of the most rural. If we can have the blessings of the English proposals extended to Scotland, *plus* help in Building and Upkeep Grants, we shall have no difficulty in holding our own against all competitors. The working-classes welcome our efforts for the religious training of their children, and raise no difficulties for 'conscience' sake.' It is only ignorance, apathy, and bigotry that we need fear, whether inside or outside our own Communion. Personally, I am as optimistic as ever as to the future of our schools."

Nothing, I think, is more eloquent of present activity and future promise than the steadily increasing number of new churches and mission-chapels. Every new church built gives fresh impetus to the desire to provide proper accommodation for the growing congregations. In my last paper I referred to the building of the cathedral at Perth. Since I wrote the accounts in connection with the recent additions to that church have been presented to a meeting of Churchmen from different parts of the diocese, interested in the work. These accounts show that of the £13,500 spent upon the chapter-house and other additions, over £12,000 has already been raised, chiefly through the zeal and energy of the Bishop of St. Andrew's (Dr. Wilkinson). And at the meeting referred to it was resolved to make an earnest endeavour to pay off the balance before the anniversary of the Consecration Service held on July 30 last year. I firmly believe that the collecting of this large amount for the cathedral at Perth has stimulated rather than retarded church-building effort in the St. Andrew's and other dioceses. Herein, to my mind, lies great promise for the future. Probably in the course of a few years Glasgow and Dundee will each, also, possess its Cathedral Church, housing a parochial congregation and focussing the spiritual activities of the diocese.

The question of the admission of the laity to a larger share in the government of the Church has also reached a stage which augurs well for progress in the future. A sub-committee was appointed last year to prepare a report on the subject, and the proposals formulated by them¹ have formed

¹ The chief proposal is worded thus : "The sub-committee recommend that the powers of the Church Council should be enlarged to enable it, when expedient, to discuss any question affecting the welfare of the Church ; but so far as such questions do not pertain to finance, subject to a veto on discussion by a majority of the Bishops, and also subject to the further proviso that no resolution not pertaining to finance shall be binding unless enacted by competent authority. The object of this Recommendation is to secure that the opinion of an assembly representative of the Church may be got on the various questions affecting the

the subject of discussion in the Synod of each diocese. In at least two dioceses (Edinburgh and Glasgow) these proposals have been approved, in one or two modifications have been suggested, and by the remainder they have been rejected. The mere discussion of the question cannot fail to stimulate lay interest in the question, and the time may not be far off when the laity as a body may be qualified to assume the responsibility it is proposed to allot to them. The reform will probably be reached quite as soon as the average layman is fit for the extended franchise.

If I have taken too sanguine a view of the Church's prospects for the future I at least err in good company, as the following extracts from letters received quite recently will show.

From one who, after many years of strenuous and successful labour in the Church of England, is devoting his ripe experience and great powers of organization to the advancement of some of the highest aims of the Church in Scotland :

"I think the prospects of the Scottish Church are most hopeful. Anyone who knows the early history of Dundee, under Bishop Forbes, and contrasts it with its present condition of thousands of Communicants, etc.; anyone who reads the 'History of the Episcopal Church in Perth,' by Canon Farquhar, and attends service in the cathedral on any Sunday; anyone who worships in the cathedral at Edinburgh; anyone who notes the large number of Mission Churches which have been erected in every part of St. Andrew's diocese; anyone who studies the efforts which the Church in Glasgow is making to grapple with the needs of the masses who were hitherto uncared for; anyone, in fact, who has even a superficial knowledge of what is going on in the Church, must be satisfied that it shows everywhere signs of life and progress. Or, to take another illustration, the Scottish Church is now taking her part in all the great movements—such as Temperance, Christian Unity, and the like—which are engaging the attention of Christian people in Scotland. She is holding fast to the truth which has been entrusted to her from the Apostolic Church, the faith once delivered to the Saints, but is doing all in her power to co-operate with other Christian people in everything in which such co-operation is possible without ignoring vital and Catholic principles."

From one who, within the last year, has become incumbent

Church, which from time to time become of importance, and also that there may be a means of ascertaining, if wished, the feeling of the whole Church on proposals to alter the law before these proposals take definite shape."

of one of the most important of the pastoral charges of the Church—the Very Reverend Archibald Ean Campbell, Provost of St. Ninian's Cathedral, Perth, for many years vicar of All Souls' (Hook Memorial Church), Leeds:

“You ask me, a highlander who has returned to work in his native land after twenty years in the ministry of our sister Church of England, to give my impressions of the future of the Scottish Church. . . These may be summed up in one word—inspiration. Thirty years ago many were content for it to be referred to as the English Church, content if opportunities of worship were afforded to those accustomed to the Book of Common Prayer. To-day our people dream dreams and see visions—dreams in which we hear the voice of God calling together the scattered remnant to prepare for greater and higher work; visions of Scottish Christendom united in heart and mind, in one communion and fellowship. Clergy and laity alike seem to be inspired with a revived sense of vocation and of mission—inspired with devotion and strenuous activity. I do not say that we try to penetrate into the future, prophesying with a foolish certitude of what is hidden from our eyes. The vision fades and inspiration fails when impatience bids us conjure up a detailed picture of what lies beyond our ken; but the strong certitude of a great and glorious future remains, and quickens to a stronger beat the pulses of the Scottish Church's life. But we are for the most part content to wait, giving thanks to God for the great things He has done for us already, content to wait and work and pray because we know that the Master hath need of us, both to-day and on the morrow.”

And, lastly, from one who has spent the whole of a long life in the service of the Scottish Episcopal Church, and who has done more than any other of her sons to make her work known and to break down prejudice within and without. The Very Reverend Dr. Walker, Dean of Aberdeen (for fifty-six years Rector of Monymusk) writes:

“I am glad to learn that you are doing something to make our Church better known in the South. In answer to your question as to my opinion of the outlook at present, I have no hesitation in saying that the prospect, not only for our Church, but for the whole religion of Scotland, was never so good as it is at present. Within the last forty years there has been a wonderful and most thankworthy abatement of the old seventeenth-century prejudices. Men of all Churches are coming to take a broad and tolerant view of Church principles, and to think more of agreeing in fundamentals than of differing in non-essentials. Then our own little Church seems now more alive to the duty of adapting itself to changed times and circumstances, and our leading men have met with the

leading men of the two Presbyterian Churches and conferred with them as Christian Brethren.

“The prospect is good. I hope it may not be marred by human frailty. In God’s own time union and harmony will come.”

My task is finished. And as I close this paper comes the report of the treasurer of the Representative Church Council (“the most satisfactory report made for some time”), showing increased contributions under every head save one—that of Education—where the decrease amounts to only £15. And to compensate for this last slight falling-off comes, also, the announcement that an anonymous donor has offered to supply a new class-room to the Dalry Training College for School-mistresses. Happy omen, when even the most tried of the Church’s causes shows returning strength!

H. D. HENDERSON.

ART. V.—NOTES ON GENESIS XLVIII.—I.

IN this paper we reach Jacob’s death-bed speech. As it stands in chap. xlviii., though it is assigned to P, it follows most naturally on the account of Jacob’s sickness, which, nevertheless, Kautzsch and Socin assign to E and J, vers. 1 and 2*a* being declared to be from the former, and ver. 2*b* from the latter. The extraordinary insight which professes to distinguish between J and E in passages such as these is very reasonably disclaimed by Professor Driver, who admits that it is not always easy to disentangle one from the other. But the ingenuity which distinguishes ver. 2 from ver. 3, though it has received the Professor’s imprimatur, is quite as surprising, as may be seen by a glance at the English version. As anyone may see by reading it, there is no solution of continuity in the passage as it stands. Save for the phrase, “be fruitful and multiply,” which the critics are compelled to assign to P, because they occur in Gen. i., there is no ground for supposing a change of author. There is no break or contradiction here—no awkward hiatus of any kind. The speech is such a one as would be likely to be made by the aged patriarch under the circumstances described in the passage assigned to JE, but it does not fit on to P at all. There is a decided hiatus in the narrative ascribed to P, and one of the most awkward kind, as will be seen by looking at the two passages consecutively. “And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred and forty-seven years. And Jacob