

the Baptists. The brethren, however, are willing to work for Christ's kingdom and train themselves in patient endurance and pioneering trials that the Gospel might be preached and men freed from the bondage of sin and from ignorance of the truth.

M. S. LESIK.

The Monastery of Sinai.

IN the sixth century, a new dynasty at Constantinople rent the Church of the East permanently, by a change of policy to conciliate Rome. The whole of the Christians of Syria and Egypt stood in the old ways, and nicknamed the few adherents of the Greek Established Church, "King's Men." They were very contemptuous of the official hierarchy sent from Constantinople, but they had a struggle to maintain their own organisation. In Syria there arose an indefatigable worker, who ranged from the Caucasus and the Bosphorus to Alexandria, owning one garment and one rug, both cut out of a horse-cloth, from which a surname was coined for him; his memory is enshrined in the name of his church to-day, the Jacobites. On the Arabian frontier, King Hareth was won, but in the desert most of the Bedawy remained pagan.

Justinian had far-reaching plans to extend and consolidate the empire. Among them he decided to plant a colony of Greek monks just where Syrians and Copts and Arabs met, in the peninsula of Sinai, hallowed by long associations. As the situation was dangerous, it was strongly fortified, and fifty monks were placed to live under the rule of Basil. Since it was intended as a centre of propaganda for the Established Church, yet Greek was not a popular language anywhere near, a library was founded which became rich in other tongues. Of Coptic manuscripts there were very few, but besides a wealth of Syriac and Arabic, there came to be some of the Caucasus, and later on of the Slavic tongue.

Justinian endowed the place, and others followed his example. Moreover daughter-houses were founded to feed it, on the plan afterwards adopted at Cluny. They came to be scattered in Egypt, Syria, Cyprus, Crete, Greece, Asia Minor, Constantinople, and up into Russia, so that the Abbot became a great potentate.

With the rise of Islam, all opportunity of doing missionary work ended, whether among the pagans or the Moslems or the national churches of Egypt and Syria; and the Greek language died out in the neighbourhood. The monastery existed, far away from any others of the same faith and order; it was under the nominal jurisdiction of the Greek patriarch of Alexandria or of Jerusalem; but both dignitaries tended to abandon their posts.

In the sixteenth century it took a new lease of life, founding a school of learning in Crete. One of the most famous students there was Cyril Lukar, known to Englishmen as a Calvinist, who gave to our king the famous Greek Bible known as the Codex Alexandrinus. His family has another interest for Baptists, as Mark Lukar re-introduced baptism by immersion, both in England and America. The Abbot of the Sinai Convent was promoted to be an archbishop, and for 150 years he has been independent of all control, once the patriarch of Jerusalem has consecrated him. Apparently the monks form the whole of his flock; and they are content to be waited on by Moslems for whom a mosque has been built within the convent. The peninsula has at most 6,000 wandering Arabs. The archbishop lives at Cairo, in a daughter-house.

W. T. WHITLEY.

The Centenary Life of Carey.

IN 1923, when my *Life of Carey* was published, I really thought that I had hived for my readers the worth-while honey from all the discoverable British and American and Indian Carey-flowers. Since then, however, I have lighted upon many other such flowers, and even whole banks of flowers, which have yielded fresh combsful of honey. So I count myself fortunate and blest that in this centenary year, in a revised and enriched "Carey," I am to share with you all this added store of sweet and serviceable treasure.

One of the former best heather-banks for the biography had been *Ward's Diary* for his first eleven Serampore years, a set of folio MSS. in the Mission House. But no one remembered that the House possessed a different version of this *Diary* in four little volumes. When I came on this and examined it, it proved to be *the original*, and for Ward's own private keeping, whilst the other was what of it he himself copied, or got copied, to send periodically to Andrew Fuller for such use as his prudence