

concerts at Tenbury, or the Hereford festivals could testify.

HOME REUNION.

In his address to the Diocesan Conference on March 24th last, the Bishop of Lichfield, referred to this "question of pressing importance and of the deepest interest." His Lordship said:—

There is, no doubt, a larger question and a grander hope which is present to many of our minds and very near to our hearts—I mean the Reunion of Christendom. But there are other things besides charity which ought to begin at home, and our first concern is with our own unhappy divisions. I do not mean by this, nor does our familiar collect, any diversities of opinion or of action which may prevail within our own Church of England. These are not divisions, but at the most dissensions. I believe that they are greatly exaggerated; and what is better, I most confidently trust that despite any present appearances to the contrary, they are rapidly passing away. The area of conflict is certainly narrowed; the number of combatants is unquestionably diminished. There are noisy minorities which continually pass and repass upon the stage, of the ecclesiastical world, setting up their banners for tokens in the form of religious newspapers; but the ecclesiastical world itself is getting weary of their monotonous declamations, and is turning aside to more interesting occupation, and to more profitable endeavours for the common good. But this is not the subject before us to-day. It is the hope of bringing together under the banners of our common Lord the divided forces which in more than 200 religious communities are fighting independently against the powers of evil, apart from the National Church. In my recent Synodal Address I brought this subject before the clergy of the diocese, and obtained from them in our after discussion some very valuable expressions of opinions as to the various methods suggested for the attainment of this end. We shall hope to-day to learn something of the opinion of the laity on this subject. There is no hope or desire in this lower world that is nearer to my own heart than that of Home Reunion. But it is a matter requiring the utmost caution, for it is one in which the best of us may be misled by the generous impulses of the heart. There are certain conditions which, to my mind, are essential in dealing with this question. First of all, and above all, we must be absolutely loyal to our Lord and His Truth. He is the Head, even Christ, from whom the whole body is fitly joined together, and we may not renounce His Divine orders for any other organization; nor break down the bulwarks to the City of God of which He has laid the foundation by the hands of the wise master builders of the Apostolic Church. It would not be large-hearted charity but culpable disloyalty if he were to surrender, or even to estimate lightly the Apostolic order of the Catholic Church, the *quod semper, quod ubique et ab omnibus* of the first fifteen centuries of the Church of Christ. But further we must take our stand upon the great Creeds of the individed Church—without addition and without diminution. Beyond the limits of these standards of faith there are open questions upon which differences may exist, and with respect to which concessions may well be made. Just in proportion as we secure Augustine's demand *In necessariis unitas* shall we be able to concede *in dubiis libertas* and shall most certainly promote *in omnibus caritas*. On these terms and with these concessions we may go forth with loving hearts and open arms to meet those who are divided from us; to remove if possible any needless stumbling blocks which may lie in their way; to amend

and purify whatever is amiss in ourselves; and then to leave the issue in the hands of Him who prayed that His Church might be one.

THE NAME "JEHOVAH."

By THE REV. CANON HEURTLEY, D.D.

(An Outline.)

"And God spake unto Moses, saying, I am the Lord [Jehovah]: and I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name Jehovah was I not known to them."—*Exod.* vi, 2, 3.

These words are perplexing at first sight. They are apparently at variance with the earlier history. Certainly the name Jehovah, represented in our version by the word Lord printed in capitals, is found repeatedly in the account given of the patriarchs, and that not only in the narrative, where it might be thought to be simply the language of the writer, employing a name current in his own age but not actually in use at an earlier period, but as employed by the patriarchs themselves, and even by God, in the intercourse which He vouchsafed to hold with them. By the patriarchs, for instance, as Abraham (*Gen.* xii. 7, 8; xxii. 14; Isaac (*Gen.* xxvi. 22), Jacob (*Gen.* xxviii. 16, 21; xxxii. 9, 10; by God himself (*Gen.* xxviii. 13).

It is clear, then, that the meaning of the passage cannot be that the name Jehovah, the name, irrespectively of its significance, was unknown to the patriarchs. It was known to them so far. But it was not known to them according to its full import.

God had appeared unto them as "God Almighty," El-Shaddai, the God of all power and might, to Abraham (*Gen.* xvii. 1); to Jacob (*xxxv.* 11); and in that Name had made them great and precious promises; but as yet He had not fulfilled those promises. Abraham was dead, Isaac was dead, Jacob was dead; and their descendants, so far from having been put in possession of the Canaan which God had taught them to look for, were now, after a long interval of years, in bondage in a strange land, under a cruel yoke, with spirits cowed and depressed, content to acquiesce in their servitude.

Now, however, God was preparing to fulfil His promises, and to show the Israelites that He had not forgotten His covenant; that He was the same Being before whom their fathers had walked, and in whose word they had trusted—Jehovah, the living, ever-living, eternal, unchangeable, faithful, and true God, the same yesterday, to-day, and forever. Had He said, and should He not do it? Had He spoken, and should He not make it good?

The name of Jehovah, then, is intimately connected with the covenant relationship in which God stood to the Israelites, a pledge and assurance to them that He would fulfil His promise, that He would bring them out from Egypt, that He would take them to Him for a people, and that He would be to them a God, and that He would bring them in unto the promised land. Read the passage (*ver.* 4-8), and observe how God binds the whole together in one, by again repeating in the middle and at the close the words with which He began, "I am Jehovah."

Henceforth Jehovah was the distinguishing characteristic name of the God of Israel. The word "god" was a common name, a name common to the true God and false gods. "Jehovah" was a proper name, the proper name, of that God who had brought the Israelites into covenant with Himself. And it was in keeping with this that when the law of the Ten Commandments was delivered at Mount Sinai, it was in that Name that it was delivered. "I am Jehovah thy God, which brought thee out of the land of Egypt. . . . Thou shalt have no

other gods before me." And to that Name reference is made again and again throughout the enactments (*Exod.* xx. 2, 3, 5, 7, 10, 11, 12).

So, again, it was in the same Name that the threefold form of blessing ran which the priests were directed to use in blessing the people "The Lord (Jehovah) bless thee and keep thee", etc. "And thou shalt put my Name," God added, "upon the children of Israel, and I will bless them" (*Numb.* vi).

Whether or not there was a foreshadowing of a future revelation in this threefold repetition of the name Jehovah, at all events when the new covenant, to which that former covenant was subsidiary, was to be established, God did reveal Himself by a new threefold Name. He who had been known hitherto by the name "Jehovah" was to be known henceforth by the name of "the Father, and of the Son, and of the Holy Ghost." This was the Name into which every individual on being admitted into the new covenant was to be baptized, and which every individual was at his baptism to have "put upon" him.

Thus, then, we have three several names by which God has been pleased to reveal Himself, each connected with its special dispensation.

1. God Almighty (El-Shaddai): God as revealed to the patriarchs; the God of all power and might.

2. Jehovah: God as revealed under the Mosaic dispensation; the personal, living, ever-living, eternal, unchangeable, faithful, and true God.

3. The Father, the Son, and the Holy Ghost: God as revealed under the Christian dispensation three Divine Persons, each with His several properties and offices, yet but one God.

It is under the second of these heads (the one indicated by our text) that the practical application of the subject must be made. And here we might enlarge upon the personality, the eternity, the unchangeableness of Him whose name is Jehovah; but the point to which our attention is specially directed by the context is His truth and faithfulness [44].

And these are attributes which Christians have need to realize and stay themselves upon at all times—never more, perhaps, than at present.

1. As regards the Church at large.

The fulfilment of God's promises to His Church may be long delayed. Scepticism and infidelity may abound on the one hand: superstition on the other; while internal divisions present a spectacle altogether at variance with that which should antecedently have been looked for. Unbelievers may scoffingly ask, Where is the promise of the Redeemer's coming? The faith of believers may be staggered, as was that of the Israelites in Egypt; but God's word cannot fail, and we must learn to trust that word in spite of appearances. [Refer to some of the more signal promises in detail.]

2. As regards individual Christians—ourselves personally.

We may be discouraged by the consciousness of sin in our own hearts; by the force of temptation; by the ineffectualness at times of our efforts in making head against it. We may be assailed by doubts, by unbelief; staggered by what we see of evil in the world and in the Church. [Here is room for detail.] But the passage before us, with its context, with other like passages, resorted to, pondered over, meditated upon, turned into prayer in a way of which the Psalms abound with examples, will, with God's blessing, serve to stay our faith, and enable us to go on our way rejoicing. "The Name of the Lord (Jehovah) is a strong tower; the righteous runneth into it, and is safe" (*Prov.* xviii. 10).—*Church Press.*

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