


The Alexandrine Codex wants the first twenty-four chapters of Matthew, two chapters of John, and nearly eight chapters of 2 Corinthians. The Codex Ephraemi contains only about two-thirds of the New Testament. The paramount importance of the Sinaitic manuscript will thus be seen. In regard especially to the Pastoral Epistles, and the Book of Revelation, it supplies a deficiency which has long been felt and lamented by critical scholars. It supplies us, too, in this nineteenth century, with the very same sacred text which the great writers of the third and fourth centuries studied; and this identical manuscript was, in all probability, in the hands of Eusebius and Jerome.

There is a peculiarity in the order of the books of the New Testament which is worthy of note. Paul's Epistles follow the Gospels; and the Epistle to the Hebrews comes after 2 Thessalonians, and before the Pastoral Epistles. Then come the Acts, the Catholic Epistles, and lastly Revelation.

We must all feel a very deep interest in the words and letters of our Bible, and we cannot but desire to know what testimony this precious manuscript bears to such passages as have formed subjects of controversy among the learned. I have noted the following as important and remarkable:—The Sinaitic manuscript *omits* the doxology at the end of the Lord's prayer, in Matt. vi 13; also the last twelve verses of Mark; John v. 4; John vii. 52 to viii. 11, containing the narrative of the woman taken in adultery; Acts viii. 28; and 1 John v. 7. It confirms the reading "church of God" in Acts xx. 28; but it has "who" instead of "God" in 1 Tim. iii. 16.

Our Sabbath Schools.

 WRITER in the Church of Scotland RECORD, makes the following remarks, which are well worthy the attention of our Sabbath School workers in Canada:—

"In these days the public mind is largely exercised by the desire to have its secular education raised to the highest point of excellence, and brought within the reach of all, even the very poorest, and to secure a certain standard of efficiency in its teachers. Care is taken that those who aspire to teach, shall not only be trained for that purpose, but that they are, after having undergone such training, competent for the work, before being permitted to practise. But amongst teachers, as in other professions, there must be different degrees of ex-

cellence, and a parent who has the interest of his children at heart, naturally tries to secure the best which his means can afford, and by so doing, spends his money wisely. It is a laudable desire on the part of the public that its secular education should be excellent; it is praiseworthy on the part of the parent to show this solicitude for the temporal welfare and prosperity of his child; and would it not be only reasonable to look for as great a desire on the part of the Church, that those to whom is committed the religious teaching of the young should be equally fitted for the work? Might we not expect as great solicitude on the parents' part that this delicate work was never committed either to the ignorant or the unskilful?

I am not ignorant of the truth that the mightiest efforts of men are futile unless strengthened by the influence of the Holy Spirit; but at the same time I have not learned that ignorance is to be encouraged or incapacity consecrated. I do not like to appear uncharitable, but facts will force themselves on one's mind, and my observations have not been confined to our own Church, but can point to instances in different Churches, where persons are engaged in this work who are, to put it briefly, by no means fit for the work, possessing, as they do themselves, only the rudiments of an ordinary education.

Now, the question arises, *how* Sabbath-school labour can be rendered more fruitful? and in connection with this, it occurs to me, that some special training should be provided for those who wish to engage in this work. Would it not be a possible thing to have in each parish a class or school, the object and aim of which would be, to train young men and women for this important work?"

The writer then goes on to suggest that the Minister's Bible-Class might be made to take the place of such a training-school as he has in view. Our own experience in the matter, inclines us to press upon the attention of the Churches the institution of **NORMAL SABBATH SCHOOL CLASSES**, conducted by competent instructors—whose special business it would be, to indoctrinate Sabbath-school teachers in the *art of teaching*. There are few places in which this plan might not be found practicable, inasmuch as the teachers of different Schools, and even of different denominations could unite for this purpose, and where the services of professional teachers can not be secured, the duty might be equally well performed by a Minister, or Ministers in turn, or even by a Lay Superintendent, whose heart is in the work.