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Hope, Faith, Love.

JOHN FULLERTON.

HAVE Hope, have Faith, have Love, young heart,
Howe'er rough or dark the road;
Hope that though clouds now darken the sky,
And tears of sorrow bedim the eye,
And the frame is bent neath a tiresome load,
Clouds and sorrow will pass by.

Have Hope, have Faith, have Love, young heart,
As you journey day by day;
Faith that whate'er betide you here—
Doubts or trials—still bravely steer
Your bark through the storm and the blinding spray,
Look up, your Father is near.

Have Hope, have Faith, have Love, young heart
Till the close of Life's brief day;
Love for your brother, whate'er his creed,
A helping hand to a brother in need,
And a kind word and smile alway.
Thus living, you live indeed.

—Christian Leader.

The Discoveries at Mount Sinai.

BY THE REV. D. SUTHERLAND.

BIBLE lovers the world over have been intensely interested in the recent discovery at Mount Sinai, by means of which an important increase is made to our apparatus for the historical study of the Christian records. The story of how the discovery came about is now familiar. Mrs. Lewis, an English lady of considerable culture, visited the Convent of St. Catherine last winter. While looking over some of the manuscripts, of which the convent is a storehouse, she unearthed one which her experienced eye saw at once was of priceless value. It was in a tattered condition, and its leaves were stuck together. The steam from a tea-kettle soon separated the leaves, revealing the characters of the text more distinctly. Mrs. Lewis photographed the whole of the manuscript and took the negatives in person to England, where eminent scholars confirmed her opinion as to the value of her discovery. It was found to be a very early copy of the Syriac Gospels, hitherto only known to us in the fragmentary form which scholars speak of as the Cureton Gospels, from the fact that Cureton discovered scattered leaves of the version of which Mrs. Lewis has discovered an almost complete text. Mrs. Lewis is now understood to be editing, with the help of Professor Rendel Harris, a brilliant specialist in Syriac, a transcription of the text for English readers.

Scholars who have examined the manuscript speak enthusiastically of its value. Prof. Rendel Harris, whose sanity of judgment is equal to his breadth of scholarship, testifies that the text of the new Gospels will contain some interesting surprises. Of these he gives us a foretaste by hinting at two important points on which the new text throws light. One is the much-debated question of the authenticity of the last twelve verses of Mark's Gospel. These verses are altogether absent from the Sinai copy, a circumstance of which much will be made in future controversy. The other is the right rendering of the angelic hymn sung over the plains of Bethlehem at the advent of our Lord. Most modern editors prefer the reading, "to

men of good-will," but this old Syriac text has it, "good-will to men," furnishing thus significant weight to the old-fashioned reading. For other emendations or corroborations we must wait in patience until Mrs. Lewis brings out her eagerly-expected book.

This discovery will revive memories of other discoveries made at Mount Sinai. It was in 1844 that Tischendorf found the notable manuscript now known by the name of the *Codex Sinaiticus*, although it was not until 1859 that he managed to get possession of it in its entirety. He had gone to the Convent of St. Catherine in search of ancient manuscripts. Unfortunately he had not provided himself with adequate letters of introduction, and, as a consequence, he was looked upon with suspicion and hindered in his work of investigation. The papers he saw were of little value, but one morning a monk brought in a basketful of papers in order to light the fire. Tischendorf searched the basket and was delighted to find forty-three leaves of an ancient and beautiful manuscript of the Bible. He was told there was much more where these came from. To prevent their destruction he was compelled to enlighten the ignorant monks as to the priceless importance of the leaves they esteemed so lightly, and had for his reward a resolute refusal to even get one glimpse at them. He tried more than once, but all his efforts were unavailing until the beginning of 1859, when he returned to the convent, armed with the sanction of the Emperor of Russia, the head of the Greek Church, to which the convent belongs. The monks could hold out no longer. They surrendered to Tischendorf the treasure he had sought so long. It was even more valuable than his fondest fancy had painted, for it contained not only the whole of the New Testament in Greek, but it also contained nearly the whole of the Old Testament in that Greek translation known as Septuagint. It now takes rank as one of the four earliest and greatest manuscripts for the text of the New Testament, which are at present in existence.

The second great discovery made at Mount Sinai was the discovery, in 1889, of the "Apology" of Aristides by Professor Rendel Harris, the scholar once more brought into prominence in connection with Mrs. Lewis's find. Like Tischendorf, he came to the convent of St. Catherine in search of manuscript. The monks, usually the most hospitable of men, had been taught by experience to be suspicious of scholars, so they received their distinguished visitor with chill courtesy. But he had a key, in the shape of a letter from the head of the Church, which opened every drawer and chest in the convent library. The result of Prof. Harris's burrowing among musty piles of manuscript was that one day he lighted on a translation of the long lost "Apology" of Aristides, which, as many of our readers know, is an apology for Christianity, written by a Christian philosopher of the name of Aristides, and dating as far back as the first half of the second century. The importance of this document for apologetical purposes can scarcely be overestimated.

The third discovery may be the greatest of all, but in regard to its permanent value we cannot speak definitely as yet.