

the patronage of the Russian government, and was expected to contribute to the elucidation of difficulties that had long perplexed Biblical scholars. In yesterday's *Guardian* appears a letter of M. Simonides, who declares that he himself transcribed the whole of this notable *Codex Sinaiticus*, and he gives such a circumstantial account of the reasons which induced him to undertake the task, and of the whole history of the affair, that their must, we apprehend, be an end to all claim of value to the MS. Professor Tischendorf has been hoaxed by the cute monks of Sinai. The only question that suggests itself upon Simonides's story is, Would he not tell it long ago, and take the means he has taken to setting the possessor and the public right.

SUPERSTITION IN NATIVE WARFARE.

—The influence of native witch-doctors in Tembu Land appears to be as paramount as ever. We are informed that since the recent conflict between Joey and Umditshwa, mentioned in a previous issue, about 5,000 Tambookies assembled under their chiefs, and started on an expedition to attack Umditshwa. On their way, it is said, they halted for refreshment, for which purpose they selected an ox for slaughter. In attempting to kill it, however the animal made a rush on them, knocking over several of the people. This event was taken advantage of by the witch-doctor, who construed it into an ill omen, telling the Tembus that it was a sure sign as to how Umditshwa would serve them. Shortly afterward a hawk or crow flew over the army, and dropped its excrement on the head of one of the host; and the wily witch-doctor represented this as corroborative testimony to what he had already

predicted, intimating that it went to show that Umditshwa would in like manner make them his "dunghill." These things so worked upon the superstitious fears of the Tembu army as to cause it to return home without accomplishing anything.—*Cape Monitor*.

SCRIPTURE WRITERS.—The rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote not for glory nor display, not to astonish nor amaze their brethren, but to instruct them, and make them better. They wrote for God's glory, not their own, they wrote for the world's advantage, not to aggrandize themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and the most elaborate effort of ancient oratory—the paregryric to which Isocrates devoted fifteen years—was just an essay written for a prize. How different the circumstances in which the speech on Mar's Hill was spoken, and the farewell sermon in the upper chamber at Troas. Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in prospect of the great Olympic gathering and the praises of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth their fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that perhaps his fame was established. A more important history concludes: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name."—*J. Hamilton*.