

ters, with two columns in each page. There is no separation of words, no breathing, no accent, and only the slightest attempt at punctuation. There are capitals double the size of the uncials, the Ammonian sections are indicated, and the Eusebian canons must have been given, for it contains a portion of the letter of Eusebius to Carpianus, and there is good reason for conjecturing that this was followed by a table of the Eusebian canons. The letters bear the closest resemblance to those occurring in manuscripts of the fifth and sixth centuries.

The editors reserve their remarks on the nature of the text till they publish it in full. All that they state now is that it bears a striking resemblance to that found in the other manuscript of purple parchment, that it contains some unique readings, and that it rather goes with the later manuscripts where the Sinaitic and Vatican differ from them. Considerable interest attaches to this manuscript from the circumstance that it contains a number of painted miniatures, illustrating the life of Christ. These are among the earliest works of this kind that are extant. The editors have prepared outlines of them, and discuss their merits. The subjects are: The Resurrection of Lazarus, The Entrance into Jerusalem, The Purification of the Temple, The Wise and Foolish Virgins, The Last Supper and Washing the Feet, The Distribution of Bread and Wine, Christ in Gethsemane, The Healing of the Blind, The Kind Samaritan, Christ before Pilate, The Repentance and Death of Judas, The Jews before Pilate, and Christ and Barabbas. In all of them the grouping is done very artistically, and on the whole the figures are well drawn, with much animation and expression. Some of them are interesting from an historical point of view, as that which portrays the distribution of bread and wine at the Eucharist. All of them throw light on early Christian art, and Harnack thinks that he sees a closer connection between these works and Giotto than between later miniatures and that artist. Beside the New Testament scenes there are forty heads of prophets and one or two other subjects.

The volume we have already mentioned will excite the curiosity of critics and artists in a high degree, and we trust that the two discoverers will not be long in issuing their edition of the manuscript in a complete form to the world. In the meantime we may offer our heartiest congratulations to the discoverers whose activity, ability, and generous spirit in critical inquiries into early ecclesiastical writings have already gained for them a high European reputation.—*Edinburgh Scotsman.*

QUEEN'S UNIVERSITY.

The Executive Committee of the Board of Trustees of Queen's University, Kingston, has determined to recommend to the Board the following additions to the officers of instruction.

1. James Fowler, M.A., instructor in Natural Science in the Provincial Normal School of New Brunswick, to be lecturer on Botany, Zoology, and Geology in Queen's College. Mr. Fowler distinguished himself while a student not only in Natural Sciences, but so highly in Classics and Orientals that he stood second, a few years ago, in the competition for the chair of Hebrew in the Presbyterian College, Halifax. He has done original work in Botany that has received the warmest commendations of Professor Asa Gray of Harvard, the highest authority on Botany in America. His geological map of Nova Scotia and New Brunswick, and his sketch of their geology shew him to be a practical as well as theoretical student of that science; and he has proved himself a successful teacher, as well as an earnest student, during the last two years while he held the position in the Provincial Normal School from which he has been promoted to Queen's.

2. Mr. J. W. Taverner, of Toronto, to be Watkins' Lecturer of Elocution in Queen's College, for the session 1880-1. Mr. Taverner's success as a Professor of Elocution is recognized in the United States as well as Canada, and is well known in Toronto especially.

3. Mr. A. B. Nicholson, B.A., Classical Master, Kingston Collegiate Institute, to be Assistant Professor of Classics in Queen's. Mr. Nicholson, like Mr. Fowler, is a native of the Maritime Provinces. He was the best classical student of his day in Prince of Wales College, Charlottetown, and subsequently in Queen's, of which University he is a graduate. His

post-graduate studies were carried on in the United States, and were so successful that he received various offers in connection with different institutions. During the last two years he was of the greatest possible assistance to the late Professor Mackerras, distinguishing himself especially in philological studies.

The Classical chair in Queen's is not to be filled till the meeting of the full Board of Trustees, soon to be held.

BOOKS AND MAGAZINES.

THE GOSPEL IN ALL LANDS. August, 1880. (New York: Eugene Smith.)—A very interesting number of a very interesting periodical.

CASSELL'S FAMILY MAGAZINE and THE QUIVER for July. (Toronto: J. P. Clougher.)—Both established favourites of their kind. Always interesting and instructive for both old and young.

THE PREACHER AND HOMILETIC MONTHLY. August, 1880. (New York: I. K. Funk & Co.)—As usual this number of the "Preacher" contains a large amount of matter which cannot fail to be both interesting and suggestive to ministers in their preparations for the pulpit as well as to private Christians in their ordinary reading.

LEISURE HOUR; SUNDAY AT HOME; BOY'S OWN PAPER; GIRL'S OWN PAPER. (Toronto: Wm. Warwick & Son.)—We are pleased to see that all these periodicals of the Religious Tract Society are now issued by the Messrs. Warwick, who have made special arrangements for this purpose. The wide circulation of such publications cannot fail to do great good.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This is an illustrated weekly which the Harpers have put out since the beginning of the year for the benefit and amusement of the young people. As may easily be believed, from the very fact that it comes from such an establishment, it is well got up, and all its contents are of a wholesome and entertaining character.

The well-known and much-loved Dr. Murray Mitchell, of the Free Church Indian Mission, accompanied by his excellent wife, may be expected in Toronto in the course of next week. The Doctor will preach and deliver addresses during his stay. Mrs. Mitchell will also address the ladies on Zenana work. Full particulars next week.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXV.

Aug. 29, } ABRAHAM'S INTERCESSION. } Gen. xviii. 1880. } 16-33.

GOLDEN TEXT.—"He ever liveth to make intercession for them."—Heb. vii. 25.

HOME STUDIES.

- M. Gen. xvii. 1-14.....The Covenant Renewed.
- Tu. Gen. xvii. 15-27.....Circumcision the Seal.
- W. Gen. xviii. 1-8.....Angels Entertained.
- Th. Gen. xviii. 16-33.....Abraham's Intercession.
- F. Heb. vii. 7-28.....Our Intercessor.
- S. John xvii. 1-26.....Christ's Intercessory Prayer.
- Sab. 1 John ii. 1-10.....Advocate with the Father.

HELPS TO STUDY.

The subject of our last lesson was "The Covenant with Abram," as recorded in the fifteenth chapter of Genesis.

In the sixteenth chapter we find part of the history of Hagar, Sarai's Egyptian bond-woman, and the record of the birth of her son, Ishmael, when his father, Abram, was eighty-six years old.

The contents of the seventeenth chapter are: a repetition of the promise, with the change of the name Abram (father of exaltation) to Abraham (father of a multitude), and of Sarai (contentious) to Sarah (princess); the institution of the rite of circumcision as the sign of the covenant; and the definite assurance of a son to Abraham and Sarah, with instructions that he should be named Isaac.

The eighteenth chapter brings Abraham before us in the character of host, entertaining what at first sight appeared to be three wayfaring men, one of whom turns out to be the Lord (Jehovah), supposed to be God the Son in human form, and the other two the angelic ministers of His vengeance upon the guilty inhabitants of the cities of the plain. Here our present lesson comes in. Its topics are but two: (1) God's Purpose to Destroy Sodom Revealed to Abraham; (2) Abraham's Pleadings with God in Behalf of Sodom.

I. GOD'S PURPOSE TO DESTROY SODOM REVEALED TO ABRAHAM.—VERS. 16-21. A most important lesson—A lesson teaching the strictness of God's justice and the severity of His wrath against sin—was now to be conveyed to Abraham, to his descendants, and to all the nations of the earth that should afterwards be blessed in him.

Shall I hide from Abraham that thing which I do? The speaker here is the Lord (Hebrew *Jehovah*). Let it should be supposed that the destruction of Sodom proceeded from "accident" or from "natural causes," God plainly declares Himself to be the author of it. He is "longsuffering and slow to anger" but there is a limit to His forbearance. To warn and deter others from following similar courses He inflicts punishment upon gross and flagrant violators of moral and natural law even in this life. Further, the sins of nations and other communities are punished here, for it is only here that these exist as such.

All the nations of the earth shall be blessed in Him. "It therefore was important," says the "National S. S. Teacher," "that he should understand God's dealings with nations. Though God contemplated blessing all mankind, it was not through abandoning all retribution for sin. Mercy was not to supersede justice, without repentance. It is a noteworthy thing that this judgment upon those ill-fated cities was executed by the Lord amidst thoughts of mercy for all mankind. It was, therefore, a necessity, and as much an exhibition of true love as was His sparing them up to this time."

For I know him. God knows everyone, but there is trust implied here. In John xv. 15, we find Christ saying to His disciples, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of My Father I have made known unto you." Abraham was God's "friend" (Isaiah xli. 8; James ii. 23).

That he will command his children and his household after him. A knowledge of God's reasons for this infliction would assist Abraham in this matter. Here we find the great value of parental training recognized. The effects of a good man's training of his family pass down through many generations. In Abraham's own case some of these results have come down to the present day, even among those of his descendants who reject his faith.

The cry of Sodom. Has God been hearing the voices of earth ever since the blood of Abel cried to Him for vengeance? Do the complaints of the victims of oppression, of lawlessness and of licentiousness reach His ear? Does He hear the smooth words of the deceiver, the coarse laugh of the scorner, the foolish utterances of the drunkard, the almost incessant flow of profanity from the lips of so many thousands in the streets of our cities, towns and villages?—then, God is merciful and longsuffering, and the wonder is, not that some places have been destroyed but that others have been spared.

I will go down now. It was not necessary; the expression is of the class called anthropomorphic, or one in which God speaks as if he were a man, in order that men might understand Him. God knew the wickedness of the place, but the full extent of it must be revealed to Abraham and to Lot, and through them to others, by a final test which proved that no stranger could enter the city without being exposed to gross outrage.

II. ABRAHAM'S PLEADINGS WITH GOD IN BEHALF OF SODOM.—VERS. 22-33. Here we have a beautiful example of intercession—unsuccessful it must be called, and still not one of Abraham's six requests was denied. At each step he seems to become more and more convinced of the hopeless wickedness of Sodom; five times he reduces the number of righteous men which would suffice for its preservation, bringing it down to ten, and then he stops; no man can say that the place would have been saved if he had brought the number down to one, or made his request unconditional; to be wise above what is written is neither proper nor possible; all that can be said—and it is enough to encourage large petitions—is, that even in this case God continued to grant as long as the supplicant continued to ask.

The men turned their faces from thence: that is from Hebron, where Abraham dwelt, towards Sodom. "The men" spoken of here are the two attendant angels. Abraham stood yet before the Lord, who was the third One of his visitors. At the close of the chapter we find that this One went His way, not to Sodom, for a reference to the next chapter will shew that only two came there.

Abraham drew near. See Heb. x. 19-22. This, though perhaps the most remarkable instance of mere human intercession on record, is not the only one. Some of the others are: (1) that of Judah for Benjamin (Gen. xlv. 18-34); (2) that of Moses for Israel on various occasions (Ex. xxxii. 11; xxxiii. 12; Num. xi. 2; xii. 13; xiv. 13; Deut. ix. 18); (3) that of Samuel for Israel (1 Sam. xiii. 23); that of David for Israel (2 Sam. xxiv. 17); and that of Stephen for his enemies (Acts vii. 60).

The great Intercessor with God for men is the Lord Jesus Christ. See Isaiah liii. 12; Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. He does not hamper His intercession with any qualification on the part of those for whom He pleads. "He is able to save them to the uttermost that come to God by Him."

HANDS OFF.

Olive Logan got mad the other day and got off the following: "A woman's safeguard is to keep a man's hands off her. If you need his assistance in walking, take his arm instead of him taking yours. Just tell him in plain English to keep 'hands off.' He may not like it at first, but he will respect you in the future ten-fold more. Men will be and do just what the women allow them to do. Men will not do to trust. Give a man your arm, and you will find him very confidential, and he will take a great many privileges he would not take if he were not permitted to do so. He will give your arm many loving squeezes and sly twists that he could have no opportunity of doing, and the opportunity is just what he is after. A few more words of advice and I close. Keep your girls off the street, except when they have business. Teach them it is unnecessary to go to the post office every time they go out. Your girls can walk along just as well as your boys. Don't allow your girls if they must have a beau, to go with boys much older than themselves. If possible, instil into their nature that they are safest in their own hands than they are in the hands of any man—preachers not excepted.