

**Tischendorf's Discovery of the Codex Sinaiticus.**

It was not until Jan., 1859, that he found himself for the third time within the walls of St. Catherine's on Mount Sinai, being warmly welcomed by the Superior, Dionysius, with the words, 'God wishes you to discover new columns to support Divine truth.' During his stay every facility was afforded for the examination of the literature of the monastery; nevertheless, the visit seemed likely to be as unsuccessful as the last, as regards its immediate object (although several valuable books were found), when a chance circumstance placed the long-sought for manuscript in his hands. Preparations for departure were being made when the steward of the monastery, into whose little cell he happened to enter, informed him he also had 'a Septuagint,' taking down a bundle of dusty parchments which he placed in his visitor's hands, who in a few moments was convinced that the very leaves seen in the basket in 1844, but sought in vain on the last occasion, were there, as well as a great portion of the Bible. On closer examination he found the principal part of the Old Testament, the New Testament complete, with the 'Epistle of Barnabas,' and the 'Shepherd of Hermas.' On this occasion the guest was careful not to be overmuch pleased, simply asking to be allowed to take the volume to his cell for examination. His own words, however, best convey the delight really felt:—"Full of joy, I asked as if in a careless way for permission to take the manuscript into my sleeping chamber to look over it more at leisure. There by myself, I could give way to the transports of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study on the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim, and the night cold, I sat down at once to transcribe the 'Epistle of Barnabas.' As the monks did not appear willing to part with the treasure, there seemed no way to utilise the discovery except by copying the whole. To do this accurately was no easy task, as it contained 110,000 lines, together with many thousand corrections in other hands at subsequent times. The difficulty was also greatly increased by the condition of the writing, which in some places was so faded as to be almost illegible, even to one well versed in ancient Greek manuscripts. Permission was, however, given to take the book to Cairo, where it could be copied at leisure. Whilst the work was progressing, it was suggested to the monks, that the gift of such a treasure would be most acceptable to the Emperor of Russia—the acknowledged head of their church—who always took so lively an interest in its members." The consideration of this proposal occupied a long time, partly owing to a vacancy in the office of Prior, without whose sanction it would be impossible to make so important a gift. The conclusion arrived at is well known, and in November of the same year Dr. Tischendorf had the satisfaction of laying before the Emperor as the result of his labours, a most valuable collection of manuscripts of various dates; but conspicuous among them, like

Some bright particular star.

shone one well worth all the labour and time spent in obtaining it.—The Codex Sinaiticus.—*St. Catharine's Magazine for November, published by Harrison Penney, Darlington.*

**Mr. Spurgeon on Ill-clad Zealots.**

Zeal is a cloak, and therefore is not intended to supersede the other graces. We do not put on our great-coats and leave off all our other clothes. We do not see the traveller climbing the Alps with nothing upon his body but his cloak—that would be most absurd; and so zeal cannot take the place of knowledge, or faith, or love, or holiness. It is a cloak, which is a great thing, it is true, but it is nothing more than a cloak, and the rest of the garments must be carefully attended to. When I have sometimes heard a zealous brother preaching, who evidently did not know anything of his subject, or of human nature, I have been pleased to see the cloak, but I wished that I could have seen some other garments for decency's sake. Ill is the case of those ill-clad zealots who bawl with all their might, "Believe, believe, believe," and thump the pulpit-cushion, and make great demonstration, when they cannot tell what is to be believed, nor expound the doctrine of the atonement—nor give an intelligent description of the plan of salvation. All such zeal as is rational as it would be for us to go abroad bare of every rag except a cloak. Modesty ought to keep such unclad men out of sight. Go home brethren—go home, you who have only your cloaks, and get other garments, and then we shall be glad enough to see you; for zeal is a cloak but it is very far from being everything.

**MUSICAL.**—The Tonic Sol-la-ists have lately made their annual display at the Crystal Palace with some 4,000 voices.

At the Established Church Congress just held in Dublin, a lecture on Psalmody was delivered by Dr. Stewart, the University Professor of Music. The lecturer went entirely in favor of congregational singing. He declared the Church of England worship to be essentially congregational, and that the musical service should be simple enough for all to join. To this end Dr. Stewart advocated an exclusive use of Gregorian or other single chants upon the Gregorian model, and a rigid adherence to the psalm-tune of the Reformation era. But he went further, and

contended for the revival of unisonous singing; or, in other words, for a return to the ancient plain-song of the church. In all this I believe Dr. Stewart to be right. There can be no true congregational singing till the reforms he proposes are made. But the difficulty is in making them.—*Cor. N. Y. Musical Gazette.*

**Correspondence.**

For the Christian Messenger.

**Prince Edward Island Association and the "Articles" again.**

PART III.

**§11. BROTHER —'S QUESTIONS.**

A brother asks me, through you, several questions suggested to his mind by this discussion on the "Articles." You have forwarded his letter to me, asking me to reply to his questions. I now proceed, as I am able, to comply with your request.

Q. 1. "For what purpose were our Articles first drawn up, and printed?"

A. I presume that the brother, in a matter of information, can answer this question just as well as I can. Surely he does not need to be told, that they should seem to have been prepared, in the first instance, by New Hampshire brethren, to furnish inquirers with a convenient compendium of our views and practice as Baptists. They are used throughout Nova Scotia and New Brunswick as, in some sort, a doctrinal standard, around which our associated churches gather. And sometimes, though perhaps, not uniformly, they are submitted for acceptance, as I have had occasion to witness, at the formation of churches, and at the admission of members.

If however, the brother means to put his question argumentatively, his aim is not manifest, and I do not know how to answer him. I can scarcely think, that he means to suggest, that because some Baptists have used the "Articles" to some extent, as a test of fellowship, that therefore all Baptists are bound to do the same.—These "Articles" are human, and not divine; and therefore we are all at liberty to adopt them as expressive of our religious sentiments, or not to adopt them; to accept them, or reject them, as we see fit. Certainly no Baptist had need to be instructed in a point like this.

Q. 2. "Are not they [the "Articles,"] perfectly Scriptural? If not, what would be [J. D.] have us do with them? If they are, what would he have us do with them?"

A. "Perfectly Scriptural," to speak strictly, they cannot be; as they are intended to express divine truths in human forms of speech. I think, however, that, in their representations of those truths, they are in general, substantially Scriptural. If the case should seem to us to be otherwise, of course there would be nothing left for us but to reject them; or, if we desired to use them in any way, to correct them, so as to fit them for use. As it is, I would have any person, or church, or collection of churches, use them just as may seem best to them. But as our Island Association does not see good to use them as the exponent of their religious views, I would not have the Association use them for any such purpose;—or to permit any person or persons to compel them so to use them.

Q. 3. "What does he [J. D.] mean by Moderate Calvinism? Is there any middle ground between Calvinism and Arminianism?"

A. Doubtless there is a middle ground, and a pretty extensive one too, between what is known as a High Calvinism, on the one hand, and a Low Arminianism, on the other; which ground is occupied by what I have termed moderate Calvinism. Thus much generally. But to be more particular: The brother has heard, perhaps, of what, towards the close of the last century, came to be known as the "Modern Question." That question simply is, "Whether or not it be the duty of all who hear the Gospel to exercise saving faith?" The High Calvinist here says, No! It is the duty of none but the elect to exercise such faith. In saying which he makes saving faith to consist rather in a persuasion of a man's own election than in a reliance upon the work of Christ on behalf of lost sinners. The Moderate Calvinist, on the other hand, here says, Yes! And he says so, because he believes, as John the Baptist teaches, that Jesus Christ is "the Lamb of God who taketh away the sin of the world." It is in this character that he is offered as the foundation of hope to all sinners as such, and not merely to elect sinners. So that, while the personal and eternal election of all who believe is clearly taught in the Word of God, yet it is not by faith in that election that men are saved, but by faith in what Christ has wrought for sinners on earth, and what he is now doing for them in

the skies. It follows from all this, that, in preaching the Gospel, it is at once our duty and our privilege to invite all men to believe in that Gospel. It follows too, that if those who bear the Gospel do not believe in it, they "die in their sins." And this, not because of their want of faith in their own election, nor even because they are not elected; but because of their want of faith in the testimony of God concerning his Son; according to Christ's own word, "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John iii. 18. On the other hand, we are already taught, that if any, on hearing the Gospel, are led to believe in it, their thus believing does not arise out of their choice of God, but out of God's choice of them from "before the foundation of the world." For thus it is that we find the whole matter traced out:—"We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. iii. 14. So that, on the whole, if any believe, not, and are not saved, they are the author of their own sin, and their own ruin; as Christ teaches, "Ye will not come to me, that ye might have life." John v. 40. And again, those who do believe, and are saved, can take no credit to themselves on this account, because, from first to last, their faith and salvation are of God, and not of themselves; as it is written, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 8-10. And thus all the glory of a man's salvation belongs to God, and not to man; while all the blame of a man's perdition belongs to man, and not to his Maker. Such are some of the teachings of moderate Calvinism. Andrew Fuller, and, more lately, Howard Hinton, with some variation in terms, and in the philosophy of revealed truth, if I may so speak, are the leading expounders of these views in our day. The former, indeed, by his privileges works on the subject of faith, beginning with his "Gospel worthy of all Acceptation," first published about the year 1790, broke up the reign of High Calvinism, as taught by Gill, Brine, and others, and introduced that more Scriptural interpretation of the Word of God on the points above indicated, which now generally obtains among those who call themselves Calvinists. Here too are hints of the system of doctrinal truth as generally maintained and preached among P. E. Island Baptists. And on this ground it is, without professing an entire agreement with John Calvin, or any other uninspired man, we have chosen to describe ourselves as "so-called Calvinistic Baptists."

Q. 4. The brother writes farther, "We are all thrown aback by brother Davis's letter in the Messenger; and the cry everywhere is, 'Where are we? and What are we to do?'"

A. Well, I am really sorry that the brethren should have been thrown on their beam ends in this way. It must have been no mere puff, no slight "wind of doctrine" that has fallen upon them, but some frightful tempest of error. Nevertheless I cannot very much sympathize with them. Have they not been sleeping, pillowed by their "Articles" and has not their fright arisen out of some poor attempt to rob them of those "Articles," and persuade them to repose rather upon eternal Bible verities than upon any mere human representation of those verities? And so, rudely disturbed in their slumbers, they cry out, half awake as they are, "Where are we?—and What shall we do?"

To which questions I would answer, as soon as the brethren are quite themselves again, that they are, and that we all are, just where we were when the canon of Scripture was completed, and before the world began to be cumbered by the creed-builders, Athanasian, Nicene, or otherwise. That is where we are. And can we be better off than we are here? since, after all our labour in the construction of creeds, our appeal, if indeed we are the thorough-going Baptists that we claim to be, must at last be what Paul's was, when he asked, "What saith the Scripture?"—our resort must be "to the law, and to the testimony: if they speak not according to this word, it is because there is no light in them."

And then as to the question, "What are we to do?" it has already been answered in effect; and I can only say farther to the dear brethren,—Eschew groundless alarms. Shake off your disturbed slumbers. Betake yourselves, for all

that relates to your great spiritual interests, to "the Bible, and the Bible ALONE!" Avail yourselves of all the aids within your reach towards a clear understanding of the Bible. Yet ask light from heaven more than from earth. Study with the prayer of the Psalmist evermore upon your mind and your heart: "Open thou mine eyes, that I may behold wondrous things out of thy law." And whatever other use you may henceforth make of your "Articles," yet as guides, authorities, tests, throw them away, and never go to sleep upon them again.

I have done, dear brother. I did expect, when I transmitted my letter of July 27, that there would be some little flurry among our Baptist conservatives, but scarcely calculated upon the movement that has arisen on the occasion. I suppose, however, that I ought not to regret this, as it has only given me the more ample opportunity for explaining and defending my position, and the position taken by the Island Association. But having so done, I now leave the whole business in the hands of God, and my brethren. If any matter, both new and important, should appear in your columns in relation thereto, I may find it necessary to trouble you again; though scarcely to the length at which I have now intruded upon you. If otherwise, I here close my lucubrations on creeds, articles, &c., with a prayer, that, incidental only, as they confessedly are, to other and weightier matters, they may not be without their use. And that use will not be unimportant, after all, if we all of us are led to hold our Bibles in higher esteem than ever, and to make the Holy Volume the one centre of union, and the only test of ecclesiastical fellowship.

Your fellow-labourer,

J. DAVIS.

Charlottetown, P. E. I., Nov. 4, 1868.

For the Christian Messenger.

MR. EDITOR,—

Among the many objects of interest which, during the late exhibition, have been exposed to the criticism of the public, none, perhaps, have attracted more attention than the productions of the young artist, Alfred Tennyson Barrett, of Wolfville. The press of Halifax is loud in his praise, and yet it is probable it has not said too much. Let me give a few extracts:—

"The youthful painter—referring to young Barrett—is but 13,—a mere child,—but gives evidence of genius which we have rarely seen equalled."—*Acadian Recorder.*

"We would be doing the country injustice, did we not mention here the boy artist, who evinces genius of the highest order, in the pictures which he has hung up in a corner of the inner court. \* \* \* His MARTHA WASHINGTON is above all praise in one so young; and the attitude of the man and his dogs, in the game keeper, gives promise of another Landseer."—*Halifax Citizen.*

"There are several portraits and sketches by Alfred Tennyson Barrett, of King's County, aged 13 years. We do not pretend to be connoisseurs, but if we accept the unanimous opinion of a bevy of fair ladies who have examined the works, Alfred possesses talent of a high order."—*Morning Chronicle.*

"His dogs are faithfully delineated and with much spirit. Almost all his other Pictures give evidence of the boy's instructive appreciation of the constituents of the painter's art, and for a boy of his years they are wonderful."—*Halifax Recorder.*

The testimony of the journals from which the above are taken is uniform. It is a very gratifying thing to know that men, whose judgments are so valuable, and whose pens so largely control public opinion, do not hesitate to take a boy by the hand, and give him a word of encouragement,—a boy for whom nature has evidently done much. They are appreciators of genius, and hence encourage it.

But the censorship of the press is not always judiciously exercised. Occasionally there is spoken the unkind word which wounds the heart. There are two classes of censors who do this work. The elegant, experienced writer performs it with a vigorous arm and a clean blade; the clumsy rapid scribbler but mangles the object of his envy.

This thought struck us on reading a notice by the *Presbyterian Witness* of young Barrett's paintings. We think the language most peculiar, apart from its coarseness; and if some of the words employed were defined, we think the writer would have at least modified his statements. What sensitive person can read the following without some feeling of disgust and pity?

There is a series of oil daubs by a boy which should not have been exhibited.

"The boy is young and deserving of credit, (a saving clause) but it is wrong to exhibit such caricatures and absurdities."

Granting the ipsi dixit of the *Witness* is to be regarded as infallible, it follows that some of the best connoisseurs of our land have been lavishing praise on "daubs" "caricatures and absurdities." This is certainly not very complimentary to the taste of our country. We would urge upon those who are prone to judge hasty judgment the necessity of cultivating prudence, discretion, &c.—