

SAVINGS OF CHRIST

Leaves of Papyrus Book Found in Egyptian Excavations

THE REMARKABLE REVELATIONS

Of the Translations Opening a Field for Controversy—Two of the Sayings Seem to Anticipate the Accepted Teachings of Jesus—Jewish Sabbath Upheld—Curious Paganistic Saying which Gives Theosophical Cause for Rejection.

NEW YORK, July 30.—Messrs. Bernard P. Grenfell and Arthur S. Hunt, of the Egyptian Exploration Fund, in the course of their excavations at Behnesa have happened upon an extraordinary find. This is nothing less than a leaf from a papyrus book, five and three-quarter inches by three and three-quarter inches in size, which contains eight logia or sayings ascribed to Christ. Each begins "Jesus saith."

Of the eight two are indistinguishable, and four are substantially identical with the sayings of the gospels. The remaining three do not occur in the New Testament canon, but seem to be at variance with the doctrines of Christ as we have them interpreted.

Mr. Henry Frowde, of London, has published this fragment, with an introduction, translation notes and supplementary general remarks by the discoverers. The little pamphlet has just reached America. Small as it is, it is smaller still as was the fragment upon which it is based. It is full of interest to all Christians and to all students of whatever faith interested in the evolution of religion.

History of the Discovery. The discoverers first gave a general history of the manner and method of the discovery. Behnesa, where it occurred, is at present a mere hamlet on the edge of the Libyan desert, one hundred and twenty miles south of Cairo. It inhabits a site of a flourishing city in Roman times and was one of the chief centers of early Christianity in Europe. After the Arab conquest it declined rapidly into its present insignificant condition.

Nevertheless it affords a peculiarly attractive field for explorers who, like Messrs. Grenfell and Hunt, make the recovery of Greek papyri, with all the manifold treasures they may bring, their principal aim.

For the first three weeks the explorers devoted their attention to the ancient cemetery. This proved on the whole unproductive. The best results were obtained from the papyri, chiefly Greek, ranging in date from the first of the eighth century and embracing every variety of the modern dialects. The most interesting exception is a fragment of a Greek text of the Gospels, which has proved so fertile in this respect and for the examination and editing of the papyri found much time will be required. But the remarkable character of the fragment to which attention has been called demands its prompt publication. That demand has been met in the present pamphlet.

First of the Sayings. The first logion is fragmentary, and runs as follows: "and then shall thou see clearly to cast out the mote that is in thy eye, while thou beholdest the logion of Matthew, vii. 5, and is identical in language with Luke vi. 42. "If," say the editors, "we are right in our judgment, the fragment of the logion came first in the book, there is nothing to show whether the whole of the saying, as found in Luke and Matthew, preceded, if the recto side had come first, the verso would have been lost. It is, therefore, probable that the saying appeared in a shortened form, since it is unlikely that more than a few lines are lost at the bottom of the leaf."

The second logion offers more difficulties to the Christian. It runs as follows: "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not enter into it. It is declared, the Jewish Sabbath is meant. But it has been the doctrine of Christianity that the Jewish Sabbath was superseded by the new dispensation. The observation of our Lord on Sunday is itself an innovation upon early Christian practice. It is, therefore, suggested that this logion may be a forgery committed with a view to supporting the Jewish Sabbath.

Another Similarity. The third logion is similar in spirit to that contained in John, i. 10, but the form is different. It runs as follows: "Jesus saith, I stood in the midst of the world, and in flesh was I seen of them, and I found all men drunken, and none found I that sought me, and my soul grieveth over the sons of men, because they are blind in their heart." Logion fourth has perished, only one word remaining. This is the Greek word for beggary, a word that does not occur in any saying of Christ recorded in the gospels. So this logion was very likely now.

The fifth logion is also new, and is the one which will attract most controversy, as being hardest to reconcile with the New Testament teaching. It runs as follows: "The first part of this passage recalls Matthew, xviii. 20: "For where two or three are gathered together, and I am with them, I will be there and there shall I find me, leave the wood and there am I."

The sixth saying concludes in part with the words: "I am with them, I will be there and there shall I find me, leave the wood and there am I." This is a very curious saying, and is not really admissible to support the doctrine of the two passages, since there is no reference to the rock, which is the essential point of the parable.

Eighty Logia Indistinguishable. The eighth logion is indistinguishable, the recognizable portion seems to indicate that it is so.

The editors hold that the papyrus was obviously written, not by the hand of the scribe of the third century, but by the hand of the scribe of the second century.

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HOME THOUGHTS.

Suggestions Toward the Comfortable and Healthful Endurance of Hot Weather. New York Post: Men certainly suffer far less discomfort and injury from the extreme heat of our midsummer climate than women do, and this better condition arises from two causes: they dress more suitably and they, as a rule, are constitutionally occupied.

Against every contrary prejudice and habit, I believe we should be convinced that loosely woven materials are far more comfortable than the thin, starchy cotton or silk, and that merino gauze next the skin leaves it in a distinctly cooler and more agreeable condition than either linen or cotton. It is only the misery of adhering garments, and by its absorbent quality dries and relieves the pores clogged by moisture.

All feminine summer garments tend to leave the extremities very thinly clad and to create a closely compressed thickness about the waist. A man's summer clothing is equable over his entire body, is nowhere tight, and has also the great advantage of shielding him from very sudden changes of temperature. The big, loose, airy, and cool, and too charming to the masculine eye, are all the dear frivolities of organdy and lawn and lace and chiffon ever to be displaced, but to keep really comfortable there should be a basis of lightest weight fabric.

More even than our clothing is occupation an aid to health of body and mind when the mercury rises into the eighties and nineties. If a man is in the full tide of what he calls resting, he rarely looks out of his window. He is in a bad humor with himself and the world. He is sailing a boat, riding his wheel, growing temperately angry and eager over his golf, or vollying over his tennis court. He has his mind on his work, and his body is in a bad humor with himself and the world. He is sailing a boat, riding his wheel, growing temperately angry and eager over his golf, or vollying over his tennis court. He has his mind on his work, and his body is in a bad humor with himself and the world.

The education of our children is a public question. Who shall teach them, what they shall be taught, how the teachers shall be trained and paid, how the building in which so many youthful years are spent shall be planned, furnished, decorated, these things are in the hands of the voters of America. As to morals, if any question in life is a public question, it is that of morals. If the moral status of the community is low, the mother may pour out her life like water in this effort to keep her children pure and fair. When the power of combined motherhood acting through the legitimate methods of free government, seem to it that the community is so low and so near the home, the individual mother may breathe easier about her own precious ones. No man liveth unto himself and dieth unto himself, and no woman either. The interests are most nearest to our hearts, the most personal, the most sacred, those of all others most need the administrative action of our combined intelligence.

We admit the force of free institutions in the more superficial and mechanical matters of life and leave to the State the important functions of maternal care to be managed by the feeble and primitive methods of unorganized, uneducated, unenlightened, private enterprise. The best method requires the ballot to enforce its will.

He has met her three days before at the seaside. They are still there. She—"I have only known you for a few days. He—What difference does that make? There are some souls that act upon each other like magnets—they come together in a moment and never part.

She—True, I still think the material, the practical side. He—Ah, am I not aware of that? You are not, then (proudly) acquainted with the material side of the matter? She—How can I be? He—Certainly not. And you should yourself to be a sensible girl not to be led precipitately into an untimely alliance.

She—I was afraid, dear, that you might think me too practical, too worldly, perhaps. He—Not a bit. Such qualities go to make the best wives. Listen, my darling. How would you like to go to Europe on our wedding trip? She—But if you could stay until to-morrow.

She—If possible. He—But why is it impossible? She—Because, my heart's darling, if I staid at this hotel another day I would have to overdraw my salary for another three weeks—Harper's Bazar. He—You are not a miser, are you? She—Indeed, yes! He—Then I see no reason why I should not make you happy. Tell me, my darling, what is your answer? She—(with a sigh)—Can you not wait until to-morrow?

He—You forget, dearest, that I am going back to town to-night. She—But if you could stay until to-morrow. He—If possible. She—But why is it impossible? She—Because, my heart's darling, if I staid at this hotel another day I would have to overdraw my salary for another three weeks—Harper's Bazar.

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FINANCE AND TRADE.

The Features of the Money and Stock Markets. NEW YORK, July 30.—Money on call steady at 1 per cent; last loan 1 per cent; closed offered at per cent. Sterling exchange easy, with actual business in bankers' bills at 4 7/8% for demand and at 4 5/8% for 60 days. Posted rates 4 1/2% for 90 days. Commercial bills 4 5/8%. Silver certificates 57 1/2%. Bar silver 57 1/2%. Mexican dollars 45c.

Bonds were the star performers in today's market, the volume of trading therein being the largest in a long time, exceeding \$4,000,000 a day. Money market securities were generally strong, special attention being shown in those of reorganized roads and those undergoing rehabilitation. Stocks were considerably less active than usual, but bore up well under the market's general depression. The engagement for export of some four million bushels, which was larger than anticipated. A sustaining feature in wheat was the pronounced strength in wheat, European engagements of some 800,000 bushels of American red, which are to be shipped in the next few days.

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