

Praying for Shoes.

A TRUE INCIDENT.

On a dark November morning
A lady walked slowly down
The thronged, tumultuous thoroughfare
Of an ancient seaport town.

Of a winning and gracious beauty,
The peace on her pure young face
Was soft as the gleam of an angel's dream
In the calms of a heavenly place.

Her eyes were fountains of pity,
And the sensitive mouth expressed
A longing to set the kind thoughts free
In music that filled her breast.

She met, by a bright shop-window,
An urchin timid and thin,
Who, with limbs that shook, and a yearning
look,
Was mistily glancing in

At the rows and varied clusters
Of slippers and shoes outspread,
Some shimmering keen, but of sombre sheen,
Some purple and green and red.

His pale lips moved and murmured;
But of what she could not hear,
And oft on his folded hands would fall
The round of a bitter tear.

"What troubles you, child?" she asked him,
In a voice like the May-wind sweet.
He turned, and while pointing dolefully
To his naked and bleeding feet,

"I was praying for shoes," he answered;
"(Just look at the splendid show!)"
I was praying to God for a single pair,
The sharp stones hurt me so."

She led him, in museful silence,
At once through the open door,
And his hope grew bright, like a fairy light,
That flickered and danced before!

And there he was washed and tended,
And his small, brown feet were shod;
And he pondered thereon his childish prayer,
And the marvellous answer of God.

Above them his keen gaze wandered,
How strangely from shop and shelf,
Till it almost seemed that he fondly dreamed
Of looking on God Himself.

The lady bent over and whispered:
"Are you happier now, my lad?"
He started, and all his soul flashed forth
In a gratitude swift and glad.

"Happy!—Oh, yes!—I am happy!"
Then (wonder with reverence rife,
His eyes aglow, and his voice sunk low,)
"Please tell me! Are you God's wife?"
—Independent.

The Revision of the Old Testament
Ready for the Press.

On the 10th of February, 1870, now over fourteen years ago, a resolution was unanimously carried through both Houses of the Convocation of Canterbury to appoint a joint committee "to report upon the desirableness of a revision of the authorized version of the Old and New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translations made from the same, shall on due investigation be found to exist." This led to the formation of two companies—one to labour on the Old Testament and the other to labour on the New Testament; and these companies, though including eight of the most accomplished English bishops, were enlarged by other eminent scholars without regard to nationality or religious creed; and further, an American committee on each of the Testaments was invited to co-operate with the English revisers. The results of the New Testament Committee have already been given to the world; with what success our readers have had ample opportunity to know.

Owing to changes resulting from death and otherwise, and the introduction of new members into the Old Testament Committee, it was deemed advisable not to be content with a second final revision of their work, but to seek greater thoroughness and accuracy by reviewing it a third time in the most critical manner. This has been the occasion of some delay; but we understand that at their meetings during the latter part of October and November, the American scholars will throw into an appendix certain omissions which they originally proposed, but which were not adopted by their English brethren into the text, and that then the task of publishing the completed Old Testament will be rapidly pushed forward. It will not, however, be out probably before the first of May. The only authorized editions will be those from the University presses of Oxford and Cambridge, but from these, doubtless, there will be innumerable reprints in various forms. Two reasons conspire to render the publication slow; first, because it is intended to print one edition in four volumes on heavy paper—not for the market but for presentation to every person who has contributed \$25 or more toward the publication. The labour done on this will be largely by hand and very elegant, but, of course, tedious. A second reason for slowness will be the necessity of getting a vast number of copies ready in advance of attempted sale, so as to be able to meet the immense demand that will certainly be made for them.

The Revisers, wishing their work to stand or fall on its completed merits, and not by any partial criticisms on particular and disconnected passages, are pledged to secrecy as to the specific character of the changes made. It seems, however, to be pretty well understood that they have been much more conservative than were their New Testament colleagues, and that, to quote the language of Dr. Chalmers, "they have confined themselves in the main to such changes as were deemed indispensable, instead of embracing all the cases which might seem desirable." In corroboration of this, Dr. Conant says:—

"One who has not committed much of the Bible to memory could read the new edition without knowing that any changes had been made. The revisers have been very conservative and have left the old text undisturbed wherever possible. Some of the broader passages, however, have been softened, and a number of minor changes made, such as retaining the old Hebrew word 'Jehovah' instead of the modern rendering, 'Lord.' The English revisers, however, cling to the word 'Lord.' We have found in our labours that the old revisers were better Greek than Hebrew scholars, and that many of their mistakes were due to a too slavish adaptation of the Septuagint." The established order of the books will not be disturbed. The Apocrypha will not be included, but will be revised by an English Committee, independent of the Revision Committee. And it is supposed that some such changes will be introduced as the following: In place of the Hebrew plural cherubim there will be the English plural cherubims, and in the same way seraphims, nethinims, anakims, etc. Intelligible words and phrases will take the place of archaisms such as "taches," "ouches," "knops," "nessings," and "all to," meaning altogether. Again, unifor-

mity will be sought in the spelling of proper names and places, retaining, however, as a rule, the Hebrew forms for Hebrew names, except where a foreign name has been thoroughly naturalized and unalterably fixed in English usage. Again, there will be a revision of orthography, pronunciation, capitals, and perhaps a metrical arrangement of poetry according to the laws of Hebrew parallelism. These and similar changes were at least foreshadowed in an article long since published by Dr. Schaff.

But whatever the alterations may be it is to be hoped that they may be expressed in pure, idiomatic and excellent English. The New Testament revision is, unhappily, marred in many passages by an inappropriate diction and an awkward, bungling style—a style more suggestive of Greek constructions than of simple, natural and elegant idiomatic English. Its authors, in learning Greek so thoroughly, forgot in part their mother-tongue, and therefore gave to the world a version sadly handicapped with literary blemishes. Possibly the Old Testament revisers have taken warning from the just criticisms which in this respect were showered upon the work of their colleagues, and will give us a translation as beautiful and perfect in its language as it certainly will be learned and conscientious in its attempt to convey the very meaning and power of the inspired Hebrew. The entire Christian world looks with eager interest for this new rendering of God's Word; and is prepared to welcome it with joy and thanksgiving.—*Christian at Work.*

The Two Neighbours.

A MAN in New Jersey told the following circumstances respecting himself and one of his neighbours:—"I once owned a large flock of hens. I generally kept them shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings, so that they could not fly. One day when I came home to dinner, I learned that one of my neighbours had been there full of wrath, to let me know that my hens had been in his garden, and that he had killed several of them, and thrown them over into my yard. I was greatly enraged because he had killed my beautiful hens that I valued so much. I determined at once to be revenged, to sue him, or in some way to get redress. I sat down and ate my dinner as calmly as I could. By the time I had finished my meal I became more cool, and thought that perhaps it was not best to fight with my neighbour about hens, and thereby make him my bitter enemy. I concluded to try another way, being sure that it would be better. After dinner I went to my neighbour's. He was in his garden. I went out and found him in pursuit of one of my hens with a club, trying to kill it. I accosted him. He turned upon me, his face inflamed with wrath, and broke out in a great fury, 'You have abused me. I will kill all of your hens, if I can get them. I never was so abused. My garden is ruined.' 'I am sorry for it,' said I; 'I did not wish to injure you; and now see that I have made a great mistake in letting out my hens. I ask your forgiveness, and am willing to pay you six times the damage.' The man seemed confounded. He did not know what to make of it. He looked up to the sky, then down at the

earth, then at his neighbour, then at his club, and then at the poor hen he had been pursuing, and said nothing. 'Tell me now,' said I, 'what is the damage, and I will pay you sixfold, and my hens shall trouble you no more. I will leave it entirely to you to say what I shall do. I cannot afford to lose the love and goodwill of my neighbours, and quarrel with them, for hens or anything else.' 'I am a great fool!' said my neighbour. 'The damage is not worth talking about, and I have more need to compensate you than you me, and to ask your forgiveness than you mine.'—*Our Boys and Girls.*

Bishop Taylor's Programme.

He said: "We expect to open a mission south of the Equator, where they had found several new nations of higher type of civilization. North and south of these nations are tribes of fierce cannibals, on the west, bands of man-stealers. Into these regions no white man had ever penetrated before. According to Mr. Stanley's method of computation there are about 75,000,000 inhabitants. They are of very quiet disposition. It will be a good place for a mission, but it is hard to get into these nations, being about one thousand miles through the wilderness infested by the tribes and bands by which they are surrounded. There are 428 languages, and to translate accurately the Scriptures into these would be the work of a quarter of a century. We will get a short cut in the English, and have only one text book which begins 'God created the heavens and the earth.' In three or four years we will have hundreds who will be able to read. On our journey we will live in tents. People at home will pay our travelling expenses until we are planted. Then we will be self-supporting, trusting in God and the savages, and our salaries will be paid in the bank of heaven when our work is done. At first I would not consent for the ladies to go into Africa among the naked cannibals, but now I do permit them, and they will have to tramp about one thousand miles through the wilderness. Still the heroines and heroes present themselves, having counted the cost. At the close of a meeting which I addressed, a father and mother came forward with a son and beautiful daughter, saying they had not much money for Africa, but they gave their children for the work. They were all fully consecrated to God, and I said to the daughter, 'perhaps we will have to put you into a hole and go on.' She answered, 'It was as near to heaven from there as here.' I have already about thirty, and they are all ready to go to heaven through a cannibal if it is God's will. I have a son and wife and children who are going. The little one six years old says he is going to be a missionary in Africa, and the one three, 'me go too.' We propose making the children, when they are six years old, missionaries, by teaching the black children the language. I am not going there to die, I am going to live, for I have faith in God."

In the midst of hopes and cares, of apprehensions of disquietude, regard every day that dawns upon you as if it was to be your last; and superadded hours, to the enjoyment of which you had not looked forward, will prove an acceptable boon.—*Horace.*