

Comparison of Some Passages in the Authorized and Revised Versions of the Old Testament

BY REV. C. W. CALLENDER

The Revised Version of the Old Testament is now before the public. It remains to be seen what position it will finally occupy in the religious world—whether it will displace the Authorized Version, or perform only the part of a commentary. Manifold Christian people will be interested to know what changes have been made in the familiar text of the Old Testament Scriptures. While the external features of the Revised Version will be found to have been changed in many particulars, the main interest will center upon the important and essential changes in the body of the text.

In regard to the words that are obsolete in form of meaning, or both, considerable conversation was manifested by the revisers. In Ex. 16: 3, "Asahub," the Authorized Version reads, "I will bring locusts into thy camps." The Revised Version says, "I will bring locusts into thy border," meaning not coast as we understand the word, but the boundary of a country. In A. V., "let" is changed to "leave." "Wherefore do ye, Moses and Aaron, let the people from their works?" The Revised Version says, "Why do ye leave the people from their works?" It might better read, "and in entire agreement with the original: Why do ye desert the people to come from their work?" To talk in these days about taking upon carriage would seem absurd enough, and we should probably be advised to get into it. Accordingly, the passage in Judges 18: 21, where the people are said to have put their "carriage," together with their cattle and their little ones, before them, reads now to put their "goods" before them. We should hardly have expected to find a "carriage" in the Revised Version, but the change is clear enough when we translate "carriage" as "goods." In Ps. 4: 2, it is translated, "as though I be," "falsehood." "How long will ye have vanity and speak vanity?" The substitution of "as though" for "prevent," in Ps. 18: 5, makes good sense. Instead of "the snare which prevented me," read the "snare of death came upon me." The change is made in Jer. 37: 18. "Whither have ye gone to make a road today?" reads "David from the humble toil of road-making, and making him a master of forging."

The Revised Version reads, "I have made me a road today." Read "I have made me a road today." The king of Scotland, says Bacon, "turned his enterprise into a road, and wanted Northumberland with fire and sword." If one were to speak to us of "roads" we should not know what he meant, suppose that he had mistaken brigandage for brigantine, a small brig. Jer. 46: 17, "Put on the brigandines," is made clear by a proper rendering: "Put on the coats of mail." There is a change in our psalms in Jer. 37: 16. "When Jerusalem was come into the dungeon-house and into the cabins." How cabins could be part of a dungeon-house will not occur to the mind. It is a change when "cabins" are translated "cells."

There are a few of the improvements in single words, that are now out of ordinary use. We are surprised, however, that other changes were not made. We should not have been surprised to find in one passage the perfect indicative of the verb lie, have lain, translated by the obsolete form, "have lied," which would seem to be not only a needless, but an absolutely absurd and ridiculous change.

Among the geographical corrections, the following are illustrations of the work done. In Gen. 12: 9, we are told that Abram on his way to Egypt from Canaan (modern), "sojourned in the south." South is the way the Revised Version is spelled with a small letter as a term of direction simply. In the Revision it is spelled with a capital to indicate a section of country south of Judea, called the South, or Negev, the South Country. The advantage of the change is seen in the first verse of the next chapter, where Abram, in returning from Egypt, is said to have gone "into the south." Strange way, we should say, of going from the South to Judea, but plain when we read "south" with a capital, and understood by it a section of country just south of Judea. In Gen. 18: 1 (R. V.), we read: "And the Lord appeared to him by the oaks of Mamre." Instead of the "plane of Mamre." The change is simply in the interest of a correct translation. "River of Egypt," by which naturally we should understand the Nile, becomes in Numbers 34: 2, "brook of Egypt," thereby removing a confusion from the text. The verse and the context is a description of the boundaries of Canaan. How the Nile could be a boundary might be regarded as a mystery; but it is all clear when we read "brook of Egypt," a brook of Egypt and southwest of Canaan. Mt. Ephraim, in Joshua 17: 15, and in all other places, is translated the "hill country of Ephraim," because the expression is thought to indicate a mountainous region. In the title of Ephraim, Judges 15: 19, reads in the A. V., "But God clave a hollow place that was in the jaw." The Revision gives it: "But God clave a hollow place that was in Lethi, and there came water thereout." That is, God opened a fountain of water in the place Lethi, instead of in the jawbone which Samson used to slay the Philistines. Populous No in Nahum 3: 8, is rendered in the Revision "Nahom." In Ex. 15: 14, No becomes Philistia, namely, the land of the Philistines, instead of what we today understand by the term Palestine. Other changes might be mentioned, but these are sufficient to illustrate the work done in the interest of clearness and accuracy in designating particular localities.

Very few alterations were made in the work of revision because of changes in the Hebrew text. The familiar passage in Ex. 100: 3: "It is to be that hath made us and not we ourselves," is changed to: "It is he that hath made us and we are his." "Not," in Hebrew is displaced by "his," or literally "to him." Hosea 8: 12, which reads: "I have written to him the great things of my law, but they were counted as strange things," becomes now: "Though I write for him my law in ten thousand precepts, they are counted as a strange thing." In Isaiah 9: 2, we have in the A. V., "Thou hast multiplied the nation and not increased the joy." By inserting the marginal reading in the Hebrew MSS., changing the *af* to a personal pronoun, we now have: "Thou hast multiplied the nation, thou hast increased its joy." These changes seem very slight, but they alter the meaning, and are justified by the find-

ing of textual criticism. In respect to differences, resulting from a comparison of MSS., the Hebrew text is much less open to correction than the Greek of the New Testament.

Some familiar passages claim our attention because of marked changes made in them. For instance, Ps. 161: 2-3, A. V.: "O my soul, thou hast said unto the Lord, Thou art my God; my goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight." The passage is now much clearer: "I have said unto the Lord thou art my God; I have no good beyond thee. As for the saints that are in the earth, They are the excellent in whom is all my delight."

Ps. 48: 1: "Great is the Lord and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mt. Zion."

"Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation," etc.

Ps. 84: 6, in the A. V., reads: "Who passing through the valley of Baca make it a well; the rain also filleth the pools." Revision: "Passing through the valley of Weeping they make it a place of springs. Yes, the early rain covereth it with blessings."

Prov. 8: 17, A. V.: "I love them that love me; and those that seek me early shall find me." It is necessary to abandon this text as a promise of blessing to early finders. The Revised Version reads: "I will secure a blessing from God, but this passage never taught it. The verb in the Hebrew reads to rise early in the morning. An early riser is usually a diligent man. Hence the Revised Version properly reads: "They that seek me diligently shall find me."

Prov. 16: 1, A. V.: "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Revision: "The preparations of the heart belong to man; but the answer of the tongue is from the Lord."

We shall be almost shocked to see how an old familiar friend, in Prov. 18: 24, is changed: "A man that hath friends shall show him self friendly." Revision: "He that maketh many friends doth it to his own destruction."

Prov. 11: 30, A. V.: "He that winneth souls is wise." Revision: "He that is wise winneth souls."

Ps. 119: 3, A. V.: "Thy people shall be willing in the day of thy power." Revision: "Thy people offer themselves willingly, etc."

Psalm 45: 13, A. V.: "The king's daughter is all glorious within; her clothing is of wrought gold." Revision: "The king's daughter within the palace is all glorious. Her clothing is wrought with gold."

Mal. 3: 17, A. V.: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Revision: "And they shall be mine, saith the Lord of hosts, in the day that I do make, even a secular treasure."

Some familiar passages containing statements of doctrine may be cited. Take, for instance, one from Job 19: 25, often quoted in proof of a bodily resurrection: "I know that my Redeemer, etc." The Revision reads: "I know that my Redeemer liveth, and that he shall stand up at the last upon the earth."

And after my skin has been thus destroyed, Yet from my flesh shall I see God." It seems, however, a little singular that while the revisers were disposed to make changes here, as they were undoubtedly compelled to do, they should not have made the rendering entirely free from ambiguity. The American Committee presented a much better rendering: "and after my skin, even this body, is destroyed, then, without my flesh, shall I see God." This is much the clearer, but it would seem desirable to improve even this. In Job 19: 25, A. V., is closely allied to this doctrine: "My dead body shall arise." Pa. 104: 4, A. V.: "Who maketh his angels spirits, his ministers a flame of fire." Revision: "Who maketh winds his messengers; His ministers a flaming fire."

Ps. 8: 5: "Thou hast made him a little lower than the angels." Revision: "For thou hast made him but little lower than God."

We have in the new rendering, which has been accepted for some time by Biblical students a wonderful disclosure of the dignity of man. We are reminded of Gen. 1: 26: "And God said, Let us make man in our image, after our likeness." In the prophecy of a suffering and afflicted Messiah found in Isaiah 53, we have two prominent changes. In the third verse we now read: "And as one from whom men hide their face, he was despised and we esteemed him not." In the sixth verse "because" the translation "although," a contradiction is removed. We now read: "They made his grave with the wicked," etc. "Although he had done no violence, neither was any deceit found in his mouth." In Isa. 53: 28, Revised Version, Nebuchadnezzar, who declared that he saw in the furnace the form of the fourth, is represented as saying that he was like a son of the gods, instead of saying, as the Authorized Version gives it, that he was like the Son of God; thereby anticipating the New Testament doctrine of the Son of God, Jesus Christ. It was perfectly natural that he, beholding the fourth form, stately and glorious, should speak of him as like a son of the gods, the most elevated conception of dignity and grace. The vision may have been a prophecy of the coming Christ, but the confession of Nebuchadnezzar certainly was not. Hosea 13: 9: "Israel, thou hast destroyed thyself; but in me is thy help." Revision: "It is thy destruction, O Israel, that thou art against me, against thy help."

The revisers have also done a good work in so rendering some obscure passages to throw light upon them. Who, in the A. V., "Thou hast multiplied the nation and not increased the joy." By inserting the marginal reading in the Hebrew MSS., changing the *af* to a personal pronoun, we now have: "Thou hast multiplied the nation, thou hast increased its joy." These changes seem very slight, but they alter the meaning, and are justified by the find-

In Ex. 34: 3, Moses, after coming down from the Mount, is represented as wearing a veil all the time he was speaking with the children of Israel; that they might not behold the glory of the Lord in his countenance. "And until Moses had done speaking with them, he put a veil upon his face." This was not correct. And Moses left off speaking with them, and (they) he put a veil upon his face? Paul in 2 Cor. agrees with this, declaring that Moses, after he had spoken, put on the veil; that the people might not see the passing away of that which is of a shadow; for any one to discover seen in Job 12: 5, as the Authorized Version has it: "He that is ready to slay with his feet is as a fawn, despised in the thought of him that is at ease." There is meaning in the Revised Version: "In the thought of him that is at ease, there is contempt for misfortunes. It is ready for those whose foot slippeth."

Ps. 42: 4: "For I had gone with the multitude," etc. Revision: "How I went with the throng, and led them to the house of God."

In Kings 23: 16, "groves" in the Authorized Version, which means "groves," probably wooden images of the goddess Asherah, which were set up beside the altars of Baal. Here we find an explanation of so obscure a passage as the following: "And he brought out the grove from the house of the Lord, without Jerusalem." Many other passages are rendered more intelligible by similar changes.

It would be possible to cite many other instances of interesting and suggestive changes. Many more, it is true, might have been made to the advantage of students of the Bible which were not made. It is safe to say that a careful study of the Old Testament with reference to these changes will in every way be profitable.

In The Wheel House. "You might as well come inside here, Johnny," said the pilot of one of our large steamboats to a boy who stood shivering on the hurricane deck. The lad turned a pale, anxious face, and with a pitiful attempt at a smile, said, "I am not coming in here, sir, but I thought there was no admittance here."

"Oh, once in a while we let a friend in," said the pilot kindly, and with the sweeping glance that took his companion in from top to bottom, and seemed to penetrate to his inmost soul.

"Where've you bound?" he continued with a hearty brusqueness from which no offense could be taken.

"I'm going to Boston first, that is—"

"Yes—that's about what I thought," the pilot interrupted, "if you can manage to get there. Let me tell you something, my man. In my position has every opportunity in the world to study character, and as quick as my eyes lay upon your face I knew you were running foul of some."

"The only response to this was a hearty swear-word, which sounded forth indeed from one so young.

"And I wouldn't be afraid to water a steamboat that you have got to mother living, and more than that, as kind and loving as I know of, I know of no man who would ever know all this," the man continued, his eyes fixed on the waste of water before him, and his steady hands guiding the great craft with perfect ease.

"Now I am going to tell you a story. You are about sixteen, I take it?—"

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

"It requires no skill to let myself into my mother's house. To slip the catch on one of my back parlor windows was no more to me than to open a door. I was so close that I could see my mother's head peering in the window and I was sure that she would see me if I went in. I was so close that I could see my mother's head peering in the window and I was sure that she would see me if I went in. I was so close that I could see my mother's head peering in the window and I was sure that she would see me if I went in."

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

"Now the point that I particularly want to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of sense in his head, and a manly heart, is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no matter for us, and we care for nobody, and then some awful trouble comes upon us, and we find, too late, that we have only deceived ourselves. Now, I tramped up and down the earth for six months without seeing a line home, or hearing a word from my mother, and I was sure that when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I should say, steal—some money, or some valuable thing, and convert it into money, to bridge over the present emergency. You had no idea that were talking with a man who had been tempted like that, eh? Well, I said I was simply taking a small share of what I made by right. There were ten pounds and dollars held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will do myself the credit to say that there did not appear to be any holes in that argument, and that in every other respect, I was an honest lad."

but it was of no use. I found that literally did not dare to move hand or foot in this airy blackness. I did not see the patches were formerly kept, and could have reached them by a couple of steps; but how to take those steps was the question. At last, by a supreme effort of the will; I groped my way to the mantelpiece. There were two matches in the box. I struck one, and my hand shook so that it was afraid it would go out before I could look about me. But it lasted long enough, my lad, to show me a slight which very few people sometimes feel. Just in front of me, by the folding door, was a coffin, and I knew then, that it was the presence of death in the room that sent such a chill thro' every fibre of my being. At this point, my boy, I raised the criminality of my conduct to the fullest extent. In some form or other it always comes home to everybody but the most hardened and depraved, and it's my opinion that somewhere, some time, even those are brought to an understanding of the torture they have inflicted upon others.

"I must look and see what face it was shut away from night in this narrow bed; but how could I? They tell us in great circles people sometimes have a quick and awful glimpse of all they have done in their lives. I seemed to remember everything my mother had ever said to me—her kisses, her tears, the prayers I had said at her bedside, and my own helplessness, every mean and cruel word I had ever spoken, every single act of disobedience. I had come to-night to rob her and found her in her coffin. But perhaps it might not have done me any good. I told myself, but no! Some agonizing intuition seemed to tell me it was my mother, and I had killed her. God forbid, my lad, that I should not be able to do some good with my terrible experience. I have faced some dangers since, been in some tight places, but there is nothing seen or unseen that would ever be to me what it was to strike this one remaining spark and open that coffin lid. With a desperation which no pen or tongue can describe, I forced myself toward the folding doors, and then after a pause in which the beating of my heart sounded in my ears like the roar of artillery, I leaped the match and raised the lid, but a little bare cold shroud, for a second, leaving me in total darkness again. Then the lid fell from my hand with a sharp click, and a moment afterward my eldest brother and a friend rushed in, and I saw a clear light for the first time, leaving me in total darkness again. Then the lid fell from my hand with a sharp click, and a moment afterward my eldest brother and a friend rushed in, and I saw a clear light for the first time, leaving me in total darkness again."

"Mother?" I gasped, pointing in my unutterable agony to the coffin.

"Alive and well," was the joyful answer, and that was the last I knew for several days.

"The poor fellow body that had shown me where I stood in reference to my mother, as well as in the category of crime, was that of a distant relative who had fallen ill and died of his house."

"I can make a clear break to my mother, and she forgave me and loved me and petted me as only mothers know how to do. And now, my boy, I want to ask you to go home with me to-morrow and see my mother—the loveliest old lady on the continent—and let me telegraph to your mother in the morning, and then you can go back with me on the next trip. What do you say?"

"I'll do it," said my boy, and may God bless you for your kindness! The boy answered me with a wiping away for the first time the tears that had rolled down his face like rain during the telling of this true and tragic story.—Eleanor Kirk, in Zion's Herald.

Alone With God. A carrier in a large town in Yorkshire, heard his carrier of the old carrier, who lived drearily at his horses. The carrier was a man that feared God, spent his Lord's day as a teacher in the Sabbath school, and endeavored to promote the good of his fellow-men. He was shocked to hear the terrible oaths that were sounded through the yard. He went up to the young man who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then asked:

"But if thou wilt swear, stop till you get through the turnpike or the moor, where none but God and thyself can hear."

The poor fellow cracked his whip and pursued his journey, but he could not get over his master's words. Some time after his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietude about him in the yard, and he had learned a lesson for himself too. You're right, Captain Joe, you're right. We should stare very often if the Lord was to answer our prayer."

Victor Hugo's Faith. "I feel in myself the future life. I am like a forest that has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lifts me with the reflection of unknown worlds."

"You say the soul is nothing but the result of bodily power. Why, then, along my soul the more luminous when my bodily powers begin to fail? Winter is my head and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilies, the violets, and the roses at its twenty years."

"The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and so is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me."

"When I go down to the grave I can say, like so many others, 'I have finished my day's work'; but I cannot say, 'I have finished my life.' My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It is done in the twilight to open with the dawn."

"I improve every hour, because I love this world as my fatherland. My work is only a beginning. My monument is hardly above its foundation. We would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity."

"Some one tells the story of a well bucket that grumbled because it was kept going up and down the steep well, and could not see that it did any good. It did not empty the well, for when it went down there was just as much water there as ever. And when it came up, full the water was carried away, and it never knew what became of it. A good deal of our work in this world seems as discouraging as that of the bucket. We dip away at the sin and misery around us, and yet cannot see that it is materially diminished. We try to do good, but often we cannot trace the result of our efforts. Yet our grumbling is as foolish as that of the bucket. If it could have known how many thirty ones the water carried from it refreshed, how many faces it cleaned, how many stains it washed away, it would have rejoiced in its mission. Our business is to be faithful in our sphere and trust in God, so use us for his glory.—Interior.

Where Are Your Sins? A young girl came to see her minister, being anxious about her soul.

"Are you saved?" he asked, "or are you only trying to be saved?"

"How are you succeeding?"

"Not very well," she sorrowfully answered.

"Do you not see that in all this trying you are leaving Christ out as truly as if there were no Saviour who has come down from heaven to deliver us from sin and its dreadful consequences?"

"How do you know it?" You were not there to see him die."

"Yes, sir."

"Well, why did Christ die upon the cross?"

"He died for our sins."

"You are correct, for God says over and over again that he died for our sins. Your sins were upon him, therefore, when he was nailed to the cross, were they not?"

"Where is Christ now?"

"He is up in heaven."

"You are right again, for God repeatedly tells us this in his Word. Are you not a good Christian?"

"No, sir."

"Observe, your sins were upon him once when he was nailed to the cross, and today he is in heaven without them. Where are your sins?"

She looked for a few moments in a deep thought, and then raising her eyes, a sweet smile played over her face as she said:

"They must be in his grave."

I lay my sins on Jesus, The spotless Lamb of God; He bears them all, and frees us From the account of all.

Bring my guilt to Jesus, To wash my crimson stains White in his blood most precious, Till not a spot remains.—Selected.

Praying for What We Don't Expect. I happened once to be staying with a gentleman—a long way from here—a very religious kind of man he was; and in the morning he began the day with a long family prayer that we might be kept from sin, and might have a Christianlike spirit, and that we might have also in Christ Jesus, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A beautiful prayer it was, and I thought, what a good kind of man you must be. But about an hour afterward I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on, finding fault with everybody and everything. And when I came in the house with him he began saying, "Nothing was right, and he was so impatient and quick tempered." "The very provoking to be annoyed in this way, Daniel. I don't know what servants in these times be good for, but to worry and vex one, with their idle, slovenly ways."

"I didn't say nothing for a minute or two. And then I says, 'You must be very much disappointed, sir.'"

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?" and he scratched his head, as much as to say, "What can the man be talking about?"

"I certainly heard you speaking of it, sir. I says quite coolly to the gentleman, 'I heard me speak of a valuable present? Why, Daniel, you must be dreaming. I've never thought of such a thing.'"

"Perhaps not, sir, but you've talked about it, and I happen to be coming while I was here, for I should dearly love to see it."

He was getting angry with me now, so I through I would explain.

"You know, sir, this morning you prayed for a Christianlike spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

HALL'S VEGETABLE SICILIAN Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as Hall's Hair Restorer. This is the only hair restorer which has been prepared by a complete restoration of color to the hair, and vigorous health to the scalp, are immasurable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps (and it does) away, and makes the hair grow thick and strong. Young ladies like it for its refreshing beauty, and enables them to dress in the favorite of all, and it becomes so simply because it is so beautiful.

FOR THE WHISKERS. Has become one of the most important popular articles for gentlemen's use. What the beard is gray, or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy. PREPARED BY R. P. Hall & Co., Nashua, N.H. Sold by all Druggists.

St. John Business College. ESTABLISHED 1867. SPECIALTIES. BOOK-KEEPING, ARITHMETIC, FOREIGN AND DOMESTIC BUSINESS CORRESPONDENCE, BANKING, COMMERCIAL LAW, TELEGRAPHY, AND COMMAND, IN. We give full and thorough Commercial Training as any Business College in Canada or the United States. Students can enter at any time. Circulars sent to any address. Terms: Book-keeping mailed to any address on receipt of \$1.00.