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TWO LOVERS.

BY GEORGE ELIOT.

Two lovers by a moss grown spring;
They leaned soft cheeks together there,
Mingled the dark and sunny hair,
And heard the wooing thrushes sing,
O budding time!
O loves' blest prime!

Two wedded from the portal stept;
The bells made happy carrolings,
The air was soft as fanning wings,
While petals on the pathway swept,
O pure-eyed bride!
O tender bride!

Two faces o'er a cradle bent;
Two hands above the head were locked;
These pressed each other while they rocked;
These watched a life that love had sent.
O solemn hour!
O hidden power!

Two parents by the evening fire;
The red light fell about their knees,
On heads that rose by slow degrees
Like buds upon the lily spire.
O patient life!
O tender strife!

The two still sat together there;
The red light shone about their knees,
But all the heads by slow degrees,
Had gone and left the lonely pair.
O voyage fast!
O vanished past!

The red light shone about the floor
And made the space between them wide;
They drew their chairs up side by side,
Their pale cheeks joined and said "Once more!"
O memories!
O past that is!

THE NEW TESTAMENT REVISED.

EXAMPLES OF THE CHANGES—OF INTEREST TO EVERYBODY.

We shall gratify many by giving numerous examples of the changes made by the revisers of the New Testament. The book is not before us, but the London *Record* has it, and has made large quotations from it, which we copy, with the candid, scholarly and sensible remarks of that excellent journal

In less than a month the revision will be for general sale. Five hundred thousand copies have been manufactured in England. It will be sold in this country for ten cents, perhaps, within a few days.

In reading the passages, let the reader take his Bible and diligently compare each text as he reads. Especially is this neccessary in the case of those familiar and often-quoted texts which are stricken out entirely in the new revision.

THE REVISED VERSION OF THE NEW TESTAMENT.

(*From the London Record.*)

We have reason to believe that the revised version of the New Testament will be before the public in the early part of this year. Expectation for some time has been looking for the appearance of this volume with no common interest. Curiosity has been restless to learn what changes have touched familiar and prominent texts, and anxiety has been apprehensive that confidence might be shaken in the old version, so long, so deeply, and so deservedly loved. Such result would indeed have been a world-wide calamity. We feel it, therefore, to be an urgent duty to lose no time in introducing our readers to a knowledge of this volume, so far at least as we can do this with a work which is not before the public at large. Happy are we to be able to remove doubts and surmisings which may have given trouble. It gives us no common pleasure to feel ourselves at liberty to invite our reader to a calm, and dispassionate, and smiling reception. At present we forbear elaborate criticism. We will only give a superficial view, promising that enlarged acquaintance with the volume may induce us to change or greatly modify our present notice. So far as our judgement can decide, the work has been executed with judicious caution and conscientious care. We discern evident desire to show respect in great extent to the wording and rhythm of the old version. We might perhaps have expected from the constellation of emiaent scholars who have devoted many hours in upwarps of four hundred days, spread over more than ten years, that a display of brilliant scholarship would have been exhibited. But no effort to obthin admiration by a show of talent is apparent. The work is rather modest than showy. Here then we presume to give unrestrained commendation. We are thankful to percieve that the desire to be faithful, honest, and conservative translators is the all-pervading desire. The volume appears in paragraph form, the chapters and verses being placed in the margin. This may occasion some difficulty in using it as a book of reference. The margins contains copious notes of much interest.

This arrangement necessitates the omission of the heading of the chapters. As these headings were helpful to prepare the reader for the contents of each chapter, their absence can in no sense be termed a gain. Of course the changes in the texts are very numerous. Scarcely a chapter escapes their invasion. While we cannot deny, but gratefully acknowledge, that these changes are almost universally in strict accordance with grammatical precision, we think it interesting to add that we have not as yet discerned any instance of important change in the meaning. The grand and fundamental truths of the precious Gospel are unassailed. We are not invited to unlearn any essential truth. We rejoice therefore in the deepened persuasion that the old version is in all points of doctrine most faithful and true. We limit ourselves at present to the general statement that the alterations are largely employed in manipulating articles, prepositions, tenses, and such like. The definite article frequently gives place to the indefinite, and *vice versa*. The prepositions are interchanged with their fellows in copious abundance. The present, past and future tenses are largely shifted about. It would be superfluous to add that in every instance in which the Authorized Version contains an in accurate rendering the true meaning is enforced. Care is shown to preserve consistency in the renderings. When the best meaning of a word has been adopted, the same meaning retains its place throughout the volume. In this particular, though it is not very important, the Authorized Version contains some notable faults. In a few instances some expressions which may be regarded as obsolete are supplied by terms in more familiar use. But it is evident that here prudence has prevailed. We should have regretted heedles changess' The language of the Bible has long preserved stability in our phraseology; it has been the anchor which has kept the vessel steady, and we are thankful that the old Saxon for the most part retains its predominance. It would have been almost sacrilege to have trifield with it. We feel, then, that we may express the opinion that our Authorized Version will retain its hold on the confidence and affection of the majority of readers, and that they will be content to place the changes to which they attach importance in the margin of the dear old Book.

We subjoin some examples af rather striking changes which occur in the volume now before us:—

SAMPLES OF REVISION.

Matthew iii. 1.—The past "came" is changed into the present "cometh.'

Matthew iii. 15.—"Suffered" changed into "suffereth."

Matthew ix. 5. — "a" pinnacle, changed into "the" pinnacle.

Matthew ix. 6.—"in" changed into "on."

Matthew ix. 8.—"into" changed into "unto."

Matthew ix. 9.—present into past.

Matthew ix. 10.—present into past.

Matthew vi. 1.—Take heed that ye do not your righteousness before men.

Matthew vi. 9-13.—Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil *one*. (The Doxology is omitted.)

Matthew ix. 16, 17.—Verses changed somewhat.

Matthew xi. 6. — "offended"="occasion of stumbling."

Matthew xi. 19.—And wisdom is justified by her works.

Matthew xvii. 25. — "prevented"="spake first."

Matthew xix. 17.—Why askest thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments.

Matthew xxiii. 14.—(This verse altogether omitted.)

Mark viii. 36, 37.—For what doth it profit a man, to gain the whole world and forfeit his life? For what should a man give in exchange for his life?

Mark ix. 44, 46.—(These verses altogether omitted.)

Luke ix. 26.—Lose or forfeit his own self.

Luke ix. 35.—This is my son, my chosen.

Luke x. 15, 16.—And thou, Capernaum shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

Luke xi. 2, 3, 4.—Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation.

Luke xvi. 8, 9.—For the sons of this world are for their own generation wiser than the sons of the light And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

Luke xvi. 23.—And in Hades he lifted up his eyes, being in torments.

John v. 3, 4.—"Waiting for the moving of the water" omitted. And verse 4 ommitted entirely.

John v. 39.—Ye search the Scriptures, because, &c.

John xxii. 24.—Father, for which thou hast given me.

John xxi. 15, 16, 17.—"Simon, son of John," in each verse.

Acts ii. 47.—And the Lord added to them day by day those that were being saved.

Acts viii.—Verse 37 entirely ommitted (The uEnuch's profession of faith in Christ).

Acts xvii. 23.—To an Unknown God. What therefore ye worship in ignorance, this declare I unto you.

Acts xxiii. 9.—"Let us not fight against God." Omitted.

Acts xxvi. 24-29.—"And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little persuation thou wouldst fain make me a Christian. And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Rom. v. 4.—And patience, probation; and probation, hope.

Rom. viii. 29, 30.—"Foreordained" substituted for "predestined."—Also in Eph. i. 5, 11.

1 Cor. iv. 4.—"By myself"=against myself.

1 Cor. xvi. 22.—If any man loveth not the Lord, let him be anathema. Maranatha.

2 Cor. i. 18, 19, 20.—But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many soever be the promises of God, in him is the yea; wherefore also through him is the Amen, unto the glory of God through us.

2 Cor. ii. 15.—In them that are being saved, and in them that are perishing.

2 Cor. iv. 6.—Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts.

2 Cor. xi. 19.—"Suffer"="bear with."

Eph. vi. 24.—Grace be with all them that love our Lord Jesus Christ in uncorruptness.

Phillip. iii. 20, 21.—We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed the body of his glory.

The Teacher's Lot.

QUOTATIONS UPON THE AMENITIES AND TRIBULATIONS OF TEACHING.

Teacher—"And the Lord said unto Moses—Maggie Ford, put down that slate!"

Delightful task! to rear the tender thought,
To teach the young idea how to shoot.
—Thomson's "Spring."

To sentence a man of true genius to the drudgery of a school is to put a race horse in a mill.—Colton.

Taught or untaught the dunce is still the same;
Yet still the wretched master bears the blame.
—Dryden.

The schoolmaster is apt to be a favorite with the female part of creation, especially in the rural districts.—Irving.

Uneasy lies the heads of all who rule;
The most so his whose kingdom is a school.
—O. W. Holmes.

I can easier teach twenty what were good to be done than be one of the twenty to follow my own teaching.—Shakespeare.

Came the Preceptor, gazing idly 'round,
Now at the clouds and now at the green grass,
And all absorbed in reveries profound
Of fair Almira in the upper class.
—Longfellow.

Worried and tormented into monotonous feebleness, the best part of life ground out of him in a mill of boys.—Dickens.

She dwells by great Kenhawa's side,
In valleys green and cool,
And all hope and all her pride
Are in her village school,
—Longfellow.

If a student convince you that you are wrong and he is right, acknowledge it cheerfully, and—hug him.—Emerson.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God.
—Charles Dickinson.

If vexed with a child when instructing it, try to write with your left hand. Remember a child is all left hand.—J. F. Boyes.

To rear, to teach,
Becoming as is meet and fit,
A link among the days to knit,
The generations each with each.
—Tennyson.

What comfort some pedagogues might derive from the thought that wise pupils can learn as much from a fool as from a philosopher.—Vedder.

And when the world shall link your names
With gracious lives and manners fine,
The teacher shall assert her claims,
And proudly whisper, "These are mine!"
—Whittier.

Instructors should not only be skillful in those sciences which they teach but have skill in the method of teaching and patience in the practice.—Dr. Watts.

Pretty were the sight
If our old halls could change their sex, and flaunt
With prudes for proctors, dowagers for deans,
And sweet girl-graduates in their golden hair.
—Tennyson.

The eminences of their scholars commend the memories of schoolmasters to posterity, who otherwise, in obscurity, had been altogether forgotten.—Thos. Fuller.

O'er wayward childhood wouldst thou hold firm rule,
'nd sun thee in the light of happy faces;
Love, hope, and Patience—these must be thy graces,
And in thine own heart let them first keep school.
—Coleridge.

And while a paltry stipend earning,
He sows the richest seeds of learning;
No joys, alas! his toil beguile,
His mind lies fallow all the while.
—Robert Lloyd.

Still to be pinioned down to teach
The Syntax and the Parts of Speech,
Or deal out authors by retail,
Like penny pots of Oxford ale;
O 'tis a service irksome more
Than tugging at the slavish oar.
—Edward Lloyd.

Enny man who has kept a skool for ten years ought to be made a Major General, and have a penshun for the rest of his nateral days, and a hoss and wagon to do his going around in.—Josh Billings.

One-half of the children cried in chorus, "Yes, sir!" Upon which the other half, seeing in the gentleman's face that yes was wrong, cried out in chorus, "No, sir!" as the custom is in these examinations.—Dickens.

A Good Chance for Boys.

TWENTY-FIVE CADET-ENGINEERS TO BE CHOSEN NEXT SEPTEMBER.

In September, of this year, twenty-five cadet-engineers, for service in the United States Navy, will be appointed by the government. The cadets will be selected from those who shall have passed the best examination and the examination will be held at the Naval Academy, at Annapolis, Md., on September 15th.

The applicant for appointment must not be less than 16 or more than 20 years of age. The application must be accompanied by good evidence of moral character, and should also be backed by information in respect to date of birth and the school advantages that the boy has been fortunate enough to enjoy.

It is required that every candidate shall be not less than 5 feet in height; that he shall have no bodily deformities or marked imperfections, such as weak eyes, impediment in speech or hardness of hearing, and, in a word, that he shall be a healthy lad. It will be necessary to pass an examination before a medical board.

It is required that every candidate shall have a good knowledge of elementary arithmetic; algebra, through equations of the first degree; plane geometry; the elements of natural philosophy; reading; writing; spelling; English grammar; geography, and free-hand drawing. The applicant also should have a knowledge of the principles that govern the action of a steam-engine.

If the candidate should be admitted, he will be expected to remain four years at the Naval Academy and two additional years at sea.

The pay of a cadet-engineer while at the academy is $500 a year, his rank and pay being the same as that of the cadet-midshipman. All cadet-engineers who graduate will be commissioned assistant engineers of the navy as vacancies occur.

No political influence is necessary.—Any boy of the proper age, who is in good, robust health, and who can pass the examination, will stand a good chance of appointment. A permit to appear at Annapolis for examination may be had by writing to the "Honorable Secretary of the Navy, Washington, D. C."

Last September, twenty-five cadet-engineers were appointed under the same rules. They were selected from the 167 boys who appeared at Annapolis as competitors. The first thing in arithmetic that the 166 had to do was to divide 723 by .0000241. Another example was: "Multiply together 13-11ths, 9-14ths, 4-7ths, 9 5-12ths, 6-113ths." Another was: "On what day of the week will the twenty-first of September fall in the years 1980 and 2080?" Six problems in algebra, and five in geometry were given. In natural philosophy one of the questions was: "What is the horse-power of an engine that can raise 1500 pounds 2376 feet in three minutes?" In the English branches, questions met with in the ordinary elementary school-books were asked.

The above questions and examples give an idea of the kind of examination that will have to be passed. Of course none of those mentioned will be used next September, but similar ones will. The boy who is under examination is given plenty of time—three hours being allowed him in which to work out the problems in arithmetic, three algebraic problems, and so on.

SAMUEL J. TILDEN's income tax suit has been recalled to the mind of the government counsel by a recent decision of the Supreme Court in Washington. The case in point was made up by Congressman Springer. In 1867 the Collector of Internal Revenue at this gentleman's home, Springfield, distrained the family homestead for a failure to pay the income tax. The property was put up at sale and bought by the collector on behalf of the United States. Springer, in order to test the constitutionality of the law, refused, at the end of the year to allow him for redemption, to purchase, and in 1875 the case was entered in the United States Circuit Court to oust him from his home. He was beaten and the point was appealed to Washington and the decision of the lower Court affirmed.—The unconstitutionality of the income tax was one of the pleas put in rejoinder by Tilden's lawyers, and he will be obliged now to change his ground.—That the prosecution in this case is a piece of naked, unjustifiable political persecution no one pretends to mistake, but the affirmation of the validity of the income tax is profoundly important.

ILL TEMPER.—A single person of sour, sullen temper—what a dreadful thing it is to have such a one in a house! There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face can ever screen such persons from utter vulgarity. Ill temper is the vulgarist thing the lowest born and illest bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love. A married person afflicted in the same way is a hundred times worse.—Let this be taken home.

If slander be a snake it is a winged one; it flies as well as creeps.

Dr. Talmage's Spectacular.

A SCHEME TO PRESENT A PURE DRAMA IN THE BEST HALL IN TOWN.

Dr. Talmage said to his congregation on Sunday last: "I have a plan of my own which I think will commend itself to all good and reasonable men. Christianity is to take possession of all this world—its workshops, its laws, its literature, its science, and its amusements. If Christianity cannot control the amusements of the world, then it is an unpractical Christianity. That Christianity is a failure which is good for a funeral but dumb at the world's play. We read that 'the city shall be filled with boys and girls playing in the streets.' The passage means that God shall control kite flying and ball playing and all amusements.

"What we want in every city and town is a reform amusement association, under the control of the best men and women of the country. I call this new institution 'the Spectacular.' Its management shall be given up to the control of unimpeachable men and women, half of whom shall be pronounced members of the Christian church. It will take possession of the best hall in a town. The entertainments will not last more than an hour and three-quarters. The trouble with lectures, sermons, theatres, and all other amusements is their prolixity. Everything produced on the platform of the Spectacular must be previously expurgated, pruned, and passed upon by a board of trustees connected with the reform amusement association. If there be in Shakespeare's play a word with two meanings, one good and the other bad, another word will be suggested, an honest word looking only one way.—You ask me who would dare change Shakespeare? I dare.

"On the platform of the Spectacular there shall be nothing produced that is unfit for a parlor. There shall come no carouser, no inebriate, no foe of good morals, masculine or feminine.—The expurgated drama will draw to itself millions of people who have never been to see a play. It will comprise the best musicians, the best architects, the best genius of all kinds, and we shall have six nights in the week of intelligent, good morals. It only requires that one capitalist who can appreciate such a performance should see it to make it a success. It would not only benefit the morals of the people, but it would return an annual dividend in cash. Even I, a Presbyterian minister, could go to such a Spectacular with my family once a week. I expect under such a reform to be able to go and see 'Hamlet,' 'King Lear,' 'The Merchant of Venice,' 'The Hunchback,' and 'Joshua Whitcomb.'

"That man who shall have money enough, and brain enough, and enterprise enough, and heart enough to establish, illustrate, and demonstrate the institution I speak of will bring the church of God and the whole human race under an everlasting obligation."

Morsels for Sunday Contemplation.

There are men whose friends are more to be pitied than than their enemies.

A weak man will say more than he does, a strong one will do more than he says.

It costs more to avenge than to forgive.

An obstinate man does not hold opinions, but they hold him.

It often happens that those of whom we speak least on earth are best known in heaven.

Fortune does not change men, it only unmasks them.

Remembrance is the only paradise out of which we cannot be driven away.

We are sure to be the losers when we quarrel with ourselves.

Violence in the voice is often the death-rattle of reason in the throat.

All other griefs are at least respectable; love-sorrows alone are ludicrous

When God endowed human beings with brains he did not intend to guarantee them.

Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

Mind may act upon mind though bodies be far divided; for the life is in the blood, but souls communicate unseen.

We often ask advice, but are we always willing to receive it? Is it not more frequently approbation that we mean?

To worship is to a woman always sweeter than to be worshipped. To worship, one must look up; to be worshipped, one must look down.

There is no error so crooked but it has it some lines of truth. This is why it is so unsuccessful.

The sympathy of one weaker than ourselves, the sympathy even of a little child, will aid the most resolute.

In youth our souls are great and our bodies slender; in old age our bodies are often great, and our souls slender.

"Not ded but gone ahed" is the inscription on a Deadwood tombstone.

Domestic pleasantry: When a Galveston man told his wife that he hoped that he would go to some place where there were no fires to make after he died, she merely replied that was where he ought to have been long ago.—*Galveston News.*

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