

### Restoring the True Text.

There are many good people who do not see the profit, and sometimes not the sense or propriety, of the work called, in its aggregate, English Bible-criticism. They have the feeling that the text of the English version, precisely as it left the translator's hands, in King James's time, is somehow sacred, and therefore not to be meddled with profanely. The logical inference from their declarations on this subject is, that not even an obvious error in translation or in copying should be corrected. The whole is to stand as at the first. Now an example or two of modern criticism of our authorized English text will perhaps show the desirableness and necessity of something of this kind.

In the first edition of our present English version, A. D. 1611, Exodus xiv. 10 read as follows: "And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid; and the children of Israel lifted up their eyes, and behold the Egyptians marched after them, and they were sore afraid; and the children of Israel cried out unto the Lord." Now came the question to biblical scholars. Here is our great and honored version, the original edition; shall we alter or amend it? Shall we believe that the translators intended to repeat the clause in the middle of the verse? Shall we believe that the mistake is one of the composition only, who copied the manuscript with metal types? Fortunately our "original edition" has itself an original behind it in another language by which we can safely correct this erroneous copy. But to the English reader alone, who knows not this original, what help is there? Shall he apply his common sense, and make a conjectural emendation in the text, and conclude to strike out the repetition of the clause? Such a course is never ventured upon by the critic who consults the documents on which rest the text of our Greek New Testament. And if he will not strike out the superfluous words, is he forced to see some mystical meaning in the repetition, or must he suppose two marches, two pursuits, two times of sore fear? The other seeming error, "lift" for "lifted" is one of those various readings which do not mar or make sense. Again, in Exodus, xxxviii. 11, there was found in the early English edition the reading "hoops of the pillars." Ought we to retain that typographical error, or use common sense, and read "hooks of the pillars"? And in Leviticus iv. 35; did the translators mean anything in having "shall burnt them" instead of "shall burn them"? Or in Leviticus xlii. 56, "the plaine be," rather than "the plague be"? Either these errors ought to stand, or they ought to be corrected. If the latter, who should give the correct rendering? and what are to be the limits of revision of this character?

Many cases might be cited where the devout English reader would be puzzled to know whether his common sense was to be used, or whether he was to look for a hidden meaning, with the need of a miraculous interpretation. What shall be done about them? It is true that errors of the pen or of the press do not destroy a work, either in its main idea or in its finer details, any more than the falling of small chips or mortar destroy either the grand shape of the whole cathedral, or the fine and complicated effect of its delicate tracery. Yet Shakespeare is Shakespeare, though the textual criticism of Shakespeare is the most delicate problem of the sort in the world of secular literature; Milton is Milton; Cicero is Cicero; Homer is Homer; Herodotus is Herodotus, no matter how many *variorum* editions are printed. And the English Bible is the English Bible, in spite of the multitude of errors in the multitude of editions, of which errors

hardly a reader in ten thousand ever comes into conscious contact with a single one.

In view of the undeniable existence in our present English Bible of more or less such minor errors of copying or translating, need we blame conscientious critics for pointing them out to us, as we come to them in the course of our International Bible study. Or need we shrink from the help to a careful versification of our translation by the revision of the English version in comparison with the original text, at the hands of the competent and impartial Christian scholars who have now undertaken this matter of English Bible revision?—*S. S. Times*.

### How Gold Leaf is Made.

The gilding on signs, picture-frames and books, besides many other things, is made with gold-leaf, which is so thin that it takes 400,000 leaves to make an inch in thickness, or 1,000 leaves put together to make about the thickness of a sheet of paper. And it is hammered out by men with iron hammers weighing from ten to twelve pounds apiece. How is this done?

We will begin with the coin or old pieces of gold, rings, watch-cases, or nuggets of new gold, which are melted in a little clay pot or crucible in a very hot fire, and while in this state are reduced to about 18 carats fineness (pure gold is 24 carats fine, which we can not stop to explain now, but will only say that a certain measure is called a carat, a name that came from Africa). This gold is poured into a mold called an "ingot" which is an inch wide and four or five inches long when it cools off. It is now a bar or "an ingot" of gold perhaps nearly a quarter of an inch thick. This is passed lengthwise between two smooth rollers many times, which are set closer and closer together each time until the bar is pressed into a ribbon of gold. This is an interesting process; for the gold never spreads sidewise as we might at first expect, but only lengthwise; and then, this bar may pass through the rollers twenty times without becoming much longer than it was at first, but directly it begins to grow longer fast, and, in perhaps five or six times passing through, it becomes about forty yards long instead of four or five inches long as it was at first.

This is a very pretty gold ribbon now about one-third as thick as a sheet of paper, which is cut off into bits about an inch long, being square, or nearly so. These are put between pieces of very hard paper about four inches square made specially for the purpose, a paper being laid down and a bit of the gold put in the middle of it, then another piece of paper is put on top and another bit of gold in the middle of it till the pile is about half an inch thick. This is then put into bands of parchment. These pieces of paper and parchment bands together make what is called a "kutch." Now comes the beating. A heavy stone is set in the ground upon one end and is about two-and-a-half feet high; upon this stone they lay the "kutch," and, holding it with one hand they strike upon the middle of it with the hammer in the other hand.

After pounding it about two hours the gold is found to have spread out nearly to the edges of the pieces of paper that make the "kutch."

The gold is now taken out and cut into quarters, and each quarter is put between two skins just as in the case of the "kutch," only these skins and their parchment bands make up what is called a "shoder."

This again is beaten in the same way as the "kutch," being put into a press between two hot pieces of iron every few minutes, to keep the gold hot so it will spread out better under the beating. After the gold has been beaten so much that it is spread out to the edges of the "shoder" it is taken out and again cut into quarters and put between the finest of such skins

which with their parchment bands is called "molds." This is the last beating which the gold receives. It takes about five hours of skillful beating to "finish off" a "mold" of this gold, and when it is done each piece or leaf as it is called, is about five inches square covering about twenty-five square inches of surface.

Now for a little calculation: each bit of ribbon an inch square that we commenced beating has been twice cut into quarters and now each quarter is spread out till it covers twenty-five square inches. Some of you boys or girls tell us how many square inches of gold-leaf each one of those bits of ribbon has made. Here it is:  $4 \times 4 \times 25$  equals to 400; that is each bit of ribbon that was one inch square now covers four hundred square inches, and therefore the leaf is only one-four-hundredth as thick as the ribbon. But the ribbon was only about one-third as thick as a sheet of paper, or about one-thousandth of an inch thick, so here is our leaf, only one-four hundred thousandth of an inch thick.

It is now so thin that looking through it towards the light it looks like a common green veil, and is so delicate that men can not well handle it, and girls have to take it out of these "molds" and put it into "books" that is between leaves of very thin paper so it can be shipped and used, one leaf at a time. And these girls can not touch it with their fingers at all. They use long pincers and lifting the leaf very tenderly they blow it to the place where they want it with their breath. A little wind in the room would blow the leaves all about, they are so light.

And now about those skins which make the "molds" and the "shoders." They are made only in Europe and at first nearly as transparent as common glass: They are very thin, a thousand of them being less than an inch thick. And they are very fine and smooth. They are made from a particular part of an ox, one ox when it is slaughtered, furnishing only four of these skins about five inches square. The finest of these skins cost about \$30 or \$40 a thousand and it takes nearly a thousand of them to make a "mold."

How wonderful this process of beating out the gold is! isn't it? How many of the children would like to see some gold-beating done? Let us see: how many of you have counted a thousand, to see how long it was going to take Charlie Jones to pile up gold leaves till he got a pile as thick as a sheet of paper? Well, we will tell Charlie, and those who have counted a thousand (but none of the rest must listen), that if they are ever in New-York City they can find a gold-beater's shop at 178 Hudson street, or in Philadelphia at the corner of Seventh and Cherry streets, or in Chicago at 130 Adams street. And it will pay for the trouble of going just to see them making gold-leaf. If any of the little ones want to ask us a question about this gold we will try to answer it.—*Rural Home*.

### A Wonderful Scene.

An unusual scene for Europe, that of the sun not setting, but shining through the whole night, is to be witnessed from the summit of Mt. Aavax in Finland, near Torneo, at sixty-six north latitude. Every year, on June 23rd, a multitude of people of different nations visit that mountain to witness the interesting spectacle. According to the reports of the Finn journals, this year there were on Mt. Aavax about three hundred travelers. Three of these were Englishmen, two Frenchmen, one was a Russian. There were several Germans, Danes and Swedes, and the rest were Finns. The government of Finland is now erecting on Mt. Aavax a hotel for the accommodation of travelers.—*Ex*.

The woman who wears rings on the outside of her gloves, would part her hair in the middle, and wear a scarlet necktie if she was a man.—*Steubenville (Ohio) Herald*.

### How to Preserve Health.

The first great secret of good health is good habits; and the next is regularity of habits. They are briefly summed up in the following rules:

1.—*Sleep*. Give yourself the necessary amount of sleep. Some men require five hours of the twenty-four; others need eight. Avoid feather beds.

Sleep in a garment not worn during the day. To maintain robust health, sleep with a person as healthy as yourself or no one.

2.—*Dress*. In cold weather, dress warmly with underclothing. Remove muffler, overcoat, overshoes, &c., when remaining any considerable length of time in a warm room. Keep your feet warm and dry. Wash them in warm water, two or three times a week. Wear warm stockings, large boots, and overshoes when in the snow or wet. Wear a light covering on the head keeping it always cool.

3.—*Cleanliness*. Have always a pint or quart of water in the sleeping room. In the morning after washing and wiping the hands and face, then wet with the hands every part of the body. Cold water will not be disagreeable when applying it with the bare hands. Wipe immediately; follow by brisk rubbing over the body.

The whole operation need not take over five minutes. The result of this wash is, the blood is brought to the surface of the skin and made to circulate evenly throughout the body. You have opened the pores of the skin, allowing impurities of the body to pass off, and having given yourself in the operation a good vigorous morning exercise. Pursue this habit regularly, and you will seldom take cold.

4.—*Inflation of the Lungs*. Five minutes spent in the open air, after dressing, inflating the lungs, by inhaling as full a breath as possible, and pounding the breast during the inflation, will greatly enlarge the chest, strengthen the lung power, and very effectually ward off consumption.

5.—*Diet*. If inclined to be dyspeptic, avoid mince pie, sausage, and other highly seasoned food. Beware of eating too freely of soups; better to eat food dry enough to employ the natural saliva of the mouth in moistening it. If inclined to over-eat, partake freely of rice, cracked wheat, and other articles that are easily digested.

Eat freely of ripe fruit, and avoid excessive use of meats. Eat at regular hours and lightly near the hour of going to bed. Eat slowly. Thoroughly masticate the food. Do not wash it down with continual drink while eating. Tell your funniest stories while at the table, and for an hour afterwards. Do not engage in severe mental labor directly after hearty eating.

6.—*Exercise*. Exercise not too violent, but sufficient to produce a gentle perspiration, should be had each day in the open air.

7.—*Condition of Mind*. The condition of the mind has much to do with the health. Be hopeful and joyous. To be so, avoid business entanglements that may cause perplexity and anxiety. Keep out of debt. Live within your income. Attend church. Walk, ride, mix in jovial company. Do as nearly right as you know how. Thus conscience will always be easy. If occasionally disappointed, remember that there is no rose without a thorn, and that the darkest clouds have a silver lining; that sunshine follows storm, and beautiful spring follows the dreary winter. Do your duty, and leave the rest to God, who doeth all things well.—*Hill's Manual of Social and Business Forms*.

### Life Story.

Seven years of sport and play,  
Seven years of school from day to day,  
Seven years of college or apprentice life,  
Seven years to choose a wife,  
Seven years to pleasure's follies given,  
Seven years to business hard driven,  
Seven years for some a wild goose chase,  
Seven years for wealth a bootless race,  
Seven years to hoarding for your heir,  
Seven years of weakness spent in care.

### Sleep for Children.

There is no danger that children can sleep too much. The old proverb "Who sleeps, eats," is illustrated in those little ones who sleep most. Wakeful children are almost always peevish, irritable and lean. If they can be induced to sleep abundantly, they are quite likely to become good-natured and plump. Their sleep should be as much during the hours of darkness as possible, and therefore it is better that they should go to bed before sunset to have their sleep out, than to lie long after sunrise in the morning. It is well to let any healthful, growing child or young persons sleep till he wakes himself, and then give him such variety and amount of out-door exercise as shall make him glad when bed time returns.

### How Nutmeg Grows.

Nutmegs grow on little trees which look like pear trees, and are generally over twenty feet high. The flowers are very much like the lily of the valley. They are pale and very fragrant. The nutmeg is seed of the fruit, and mace is the thin covering over this seed. The fruit is large as a peach. When ripe it breaks open and shows the little nut inside. The trees grow on the islands of Asia and in tropical America. They bear fruit for seventy or eighty years, having ripe fruit upon them at all seasons. A fine tree in Jamaica has over four thousand nutmegs on it yearly. The Dutch used to have all this nutmeg trade, as they owned the Banda Islands, and conquered all the other traders and destroyed the trees. To keep the price up, they once burned three piles of nutmeg each of which was as large as a church. Nature did not sympathize with such meanness. The nutmeg pigeon, found in all the Indian islands did for the world what the Dutch had determined should not be done—carried those nuts, which are their food, into all the surrounding countries, and trees grew again, and the world had the benefit.—*Boston Journal of Commerce*.

### No Other Way of Telling It.

When Burns was invited to dine at Dunlop House, a west country dame, who acted as housekeeper, appeared to doubt the propriety of her mistress entertaining a mere plowman who made rhymes, as if he were a gentleman of old descent. By the way of convincing her of the bard's right to such a distinction, Mrs. Dunlop gave her the Cotter's *Saturday Night* to read. This she soon did, and returning the volume with a strong shake of the head, said: "Nae doubt ladies and gentlemen think muckle o' this, but for me it's naething but what I saw i' my father's house every day, and I dinna see how he could ha'e told it ony ither way."—*Ex*.

**SOCIETY AND SOLITUDE**—A correspondent writes that she thinks her health would be much better if she did not get so lonesome, and asks if lonesomeness is not the cause of a morbid condition bordering on disease? To which we answer that man by nature seeks society and also solitude. A harmonious change from one to the other is essential to the best health. Where there is too much solitude there is apt to despondency. Where one has too much society he is apt to wear out prematurely. It is not easy to arrange life so as to have just enough of each. If every hour brings a swarm of company the result upon the moral nature is unfavorable. If, on the other hand, man is too much isolated from his fellow men his social nature suffers, and the mental faculties are not properly developed. Lonesome people who live in the country should make friends of nature; animals, plants, trees. These become to them, in a certain sense, society. A horse and dog make very good friends indeed, and rarely give offence.—*Herald of Health*.

### The Water Lily.

From the reek of the pond the lily  
Has risen in raiment white,  
A spirit of air and water—  
A form of incarnate light;  
Yet, except for the rooted stem  
That steadies her descent,  
Except for the earth she is nourished by,  
Could the soul of the lily have climbed to  
the sky?