CLOIRING, UNDERWEAR, &C. NEW CLOTHING STORE.

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IN GREAT VARIETY.

Piece Goods of the Most Stylish Designs and at prices within the reach of all, 43 Give us a call .

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I have just completed fitting up one of the Finest Tailoring Establishments to be found in this state, and am now prepared to show my customers a stock of goods for the

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The ARTICLE in the New Era yesterday gives some idea of our Business. but it said nothing about the

that is coming in to-day. The rush of trade last week took nearly everything we had, but to-day we are ready to

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For we have taken advantage of the lateness of the season, and buying in large quantities and our stock of

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Will all be complete again by to-morrow morning. And the STRAW HATS are coming in by the case. So we will be ready for you to-morrow.

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The linens now in are sheeting, pillow, bolster and shirting linens, towels, towelings, doilies, napkins, table cloths and table linens.

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Do not fail to see the most MAGNIFICENT CHANDELIER that has ever b. en produced this country. All are invited to call and see it.
A car load of COPPER AND ZINC BATH TUBS just received and for sale to the trade the lowest prices.
A lot of galvanized and plain BATH BOILERS at reduced prices.

FOUR THOUSAND POUNDS OF GAS, WATER AND STEAM FIXTURES FOR SALE TO THE TRADE AT PHILADELPHIA PRICES.

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SURE APPETISER.

IRON BITTERS are highly recommended for all diseases requiring (a certain and

INDIGESTION, DYSPEPSIA, INTERMITTENT FEVERS, WANT OF APPE-

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M. A. HOUGHTON'S CHEAP STORE. No. 25 NORTH QUEEN STREET.

Lancaster Intelligencer.

to the second testing and aged the SATURDAY EVENING, MAY 21, 1881

The Revised New Testament.

terbury Convocation.

The new translation of the New Testa ment, now given to the public, under the sanction and authority of the convocation of Canterbury, comtains about 10,000 changes from the original text as found in the King James version. Some of those changes will at first be found to be disagreeable to the English reader. Some of the old familiar rhythm is destroyed, and words to which the ear has become accusomed are left out. But the translators have taken the broad ground that the Word of God should be kept as pure as possible, and they have carefully sacri-ficed every word and expression which could not be verified in the original editions upon which their work is based. Thus in Mark ix., 3, the King James version reads: "And His raiment became shining, exceeding white as snow." words "as snow" add to the graphic style words "as snow" add to the graphic style of the text, but investigation has proved that they were interpellated by the copyist of the Gospel, and they are therefore left out of the revised version. In the same chapter, verse 24 reads in the authorized version, "And straighway the father of the child cried out, and said, with tears, Lord I believe." We controve a world be Lord, I believe." No authority could be found by the revisers for the insertion of the words "with tears," and although they add greatly to the impressiveness of the scene which Mark describes, a conscientious regard to their responsibilities as translators of the Lord's Book compelled

the committee to expunge these words. These are minor changes caused by a change of translation which seemed necessary to the committee. No doctrine is assailed, and no change is effected in the narrative of facts. Among other changes of the same nature may be men-tioned the following: Mark 1., 27, reads in the King James version, "And they in the King James version, "And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this! What new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey him." In the new version the text gains great additional force by being translated literally: "And they were all amazed, insomuch that they questioned among them-selves, saying, What is this? A new teaching! With authority He commandeth even the unclean spirits, and they obey Him." At Second Corinthians, 1., 20, the authorized version reads: "For all the promises of God in Him are yea, and in

Him is the amen, nuto the glory of God by us." In the revised version the meaning of the text is brought out with

more clearness, and what is obscure in the reading which has provailed since 1611 is made plain thus: "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." The ' yea" in this text denotes the fulfillment of the promise on the part of God, and the "amen" the recognition and thanksgiving "amen" the recognition and thanksgiving on the part of the Church, a distinction which is wholly obliterated by the received reading. At Matthew v., 22, the King James version reads: "But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." In the revised version the words "without a cause ' have been assumed not heim count in the original this time been imputed to him, but which is, nevertheless, in perfect keeping with his character as a traitor. It would be natural for him to demand his pay for botraying his Christ in advance, and according to the text of the revised Testament be received it in advance. In Luke, iii., 23, the authorized version of the New Testament reads: "Jesus Himself began expunged, not being found in the original. The result of the change is to make to be about thirty years of age." This passage has been ridiculed often by the enemies of the Christian religion. The anger, with or without cause, a violation of the commands of Jesus. At Matthew, xix., 17, we read in the old version : "And He said unto him, why callest thou Me good? There is none good but One, that is God, but if thou wilt enter into life keep the commandments." In the revised version the reading is : "Why askest thou me of that which is good? One there is who is good: but if thou wouldest enter

committee who hed the revision in hand found that the translation of the Greek was wrong. The proper rendition is that which appears in the revised version: "And Jesus Himself, when He began [to teach] was about thirty years of age." Verse 32 of Luke ix. is utterly misrepresented by the King James version. It reads thus: "But Peter and they into life, keep the commandments," This that were with him were heavy with reading is based on several of the uncial sleep; and when they were awake they saw His glory, and the two men that stood with Him." This implies that Peter and his manuscripts, and the internal evidence, which seems to be conclusive. In the preceding verse the young ruler asks, "What good thing shall I do?" and the text, as companious had gone to sleep. No such fact appears in the original Greek, and the given in the revised version, is an answer to this question, while that given in the translation in the revised edition substitutes for "and when they were awake" King James version is in no sense an answer. At St. Luke, xvi., 9, a change of one pronoun is made, which entirely alters the meaning of the text. In the King the literal translation of the Greek, "yet having remained awake." At Luke, xxii, 5, 6, the graphic force of the original is entirely lost by a weak translation in the James version one verse reads : "And King James version. The verse reads in the authorized version, "But a certain maid beheld Him as He sat by the tire and say unto you, make to yourselves friends of the mammon of unrighteousness, that when you fail they may receive you into everlasting habitations." The true ren-dering, as given in the revised version, is: earnestly looked upon Him, and said this man was also with Him." The real meaning is that the woman recognized Him 'Make to yourselves friends out of the when a flash of the smoldering fire fell mammon of unrighteousness, that when upon His countenance, and this fact it [the mammon of unrighteousness] shall fail, they [the friends whom you have is made clear by the reading of the revised version: "And a certain

[of the fire] and carnestly looking upon him, said, This man also was with Him." the Chistian reader is the entire omission John, x., 14, 15, reads in the King James of the doxology of the Lord's Prayer at version: "I am the good Shepherd, and Matthew, vi., 13. The words, "For Thine is the kingdom, and the power, and know My sheep and am known of Mine. As the Father knoweth Me, even so know the glory forever, amen," are expunged from the text. The reasons given for taking away from the familiar prayer these words seem to be conclusive. The I the Father; and I lay down My life for the sheep " There is absolutely no connection between these two verses as they appear here. The revised edition of the clause is not found in any of the authori-Testament furnishes the connection by tative uncials, and it does not exist in the giving a more correct translation of the Latin Vulgate. The concluding chapter of the Gospel according to St. Mark is made by the new version to end at verse original. The verses as they appear in the new work read as follows: "I am the good Shepherd, and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the 8 which reads: "And they went out quickly and fled from the sepulchre, for they trembled and were amazed; neither said they anything to any man, for they were afraid." The following 12 verses, sheep. which appear in the King James version, describe the ascension of Jesus into heaven. and which read in the King James ver-These verses were printed in the revised sion : "Repent ye therefore, and be couversion, but they are marked off by a converted, that your sins may be blotted out, siderable space from the rest of the Gospel when the times of refreshing shall come from the presence of the Lord; and He and a note is placed in the margin explaining that the evidence goes to show that the verses were no original Gospel of St. shall send Jesus Christ which before was preached unto you," are declared by the committee having charge of the revision to be an impossible translation. The certain that he must have belonged to the circle of the Apostles. At First Timothy, iii., 16, the text so familiar to English readers has been subjected to a remarkble change. In the King James version the verse reads: "And without control

version: "For there are three that bear

record in heaven, the Father, the Word.

and the Holy Ghost; and these three are

one. And there are three that bear wit-

ness in earth, the spirit, and the water, and

thus made | shall receive you into the

The first great change which will strike

eternal tabernacies."

text, as presented in the revised Testament, reads: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so seasons of refreshing may come from the presence of the Lord; and that He may send the Christ who hath been appointed for versy great is the mystery of godliness. God was manifest in the flesh, justified in God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." In the revised version the word God is changed to "He who," and the reasons given for it are that it is supported by the majority of the authoritative manuscripts of the New Testament.

Testament.

Testament.

Testament is in the flesh, justified in trial before Agrippa is one of the New Testament, and Agrippa's exclamation, "Almost thou persuadest me to be a Christian," has been made the theme of many a fervent sermon. It is a pity to destroy the Christian romance which has been built around Agrippa on the strength of these words, but the fact seems to be that he never used them. Lobster Salad, Oysters in Every Style and all the Delicacies of the Season. We solicit the patronage of the public. you [even] Jesus." The story of Paul's The revised Testament substitutes for them these words, which seem to be inthe entire omission of verses 7 and 8 of tended as a reproach to Paul that he chapter 5 of the First Epistle of John. should think Agrippa to be so weak-The verses, which bear upon what has minded as to become converted to Christibeen known as the "three heavenly witsnity on the strength of so slight an arnesses," read as follows in the Kng James

gument as had been presented: "With

but little persuasion thou wouldst fain

maid seeing him as he sat in the light

Agrippa's Reply-Use of the Article.

The verses printed in Acts, iii., 19, 20,

the blood; and these three agree in one." so one of the most effective of Bible stories of the uncial manuscripts contain these words, none of the ancient versions change is made at First Corinthians, iv.,

None of the uncial manuscripts contain these words, none of the ancient versions represent them, and none of the Fathers quote them, even when arguing on the subject of the Trinity. But two of the Greek manuscripts contain the verses, and these were transcripts from the Latin Vulgate. Dr. Alexander Roberts, Professor of Humanity at St. Andrew's, and a member of the English New Testament company, says in reference to these verses:

"No defender of the genuineness of First John, v., 7-8, will probably arise in the future. The controversy regarding the passage is finished, and will never be renewed. And although the voice of some zealous friends of Scripture have been unwisely lifted up in the defense of 'the three heavenly witnesses,' yet so decidedly have the minds of all scholars now been made wp'as to the spuriousness of the words that they have been omitted in the revised version without a line even on the margin to indicate that they had ever been admitted to a place in the sacred text."

The changes in the tating versions and at First Corimthians, iv., 7. In the New Testament to which we change is made at First Corimthians, iv., 7. In the New Testament to which we have been accustomed, Paul is made to say: "For I know nothing by: "For I know nothing is the Lord." This translation is subject at the present day to grave misunderstanding. It means, accoring to the present use of the English language, that the apostle was dependent for for all his knowledge on the favor of God. The true sense is brought out in the revised was not conscions of having done any wrong to the Corinthians, still, after all, it was only God that could truly judge and thoroughly justify him. When the King James version was made, the preposition "by" was frequently used as a synonym for "against," so that the translation at that time was perfectly justifiable, but this meaning of the word has a synonym for "against," so that the translation at that time was perfectly justifiable, but this meaning of the word has a synonym for "against," tifiable, but this meaning of the word has long since been dropped, and none except scholars could gain the correct idea from the text as it has stood in the English Bible for nearly three centuries. This is

dmitted to a place in the sacred text."

nany instances in which the translator

mother, to call for the head of a man who

In Matthew, xxvi., 15, an interesting cor-rection has been made. The verse reads,

The changes in the text which have been referred to above have been made upon eneral principles of textual criticism, and cannot be referred to any one principle upon which the English and American one instance of many in which the work committees acted. In the examples which are to follow, certain well-defined princiof the revisers will be found to be of immense value in altering translations so as to make the words of the Testament conples have been acted upon, and the reaons of the changes made will be more form to the usages of the present age. In the authorized version the commit-tee of revision found that the translators of the King James version positively mishad in a great number of instances been took the import of the original. Still, most inexact in regard to grammatical points, especially with reference to the articles, the tenses of the Greek yerbs, and there were cases in which they totally misunderstood the meaning of the Greek which formed the basis of their work, and the senses assigned to several prepositions. The importance of the definite and indefinite articles in the interpretation of the revised version presents many changes which are due to mistakes made in the sentences is well understood by grammarmeaning of Greek words by the transla-tion of the authorized version. In Matans, but it seems to have been frequently thew xiv., 8, the reading now accepted with regard to the demand of Herodias for the head of John the Baptist is: "And overlooked by the translators of the King James Bible. The article has frequently been omitted from the English text where it existed in the Greek, and this fact is ilshe, being before instructed of her mother lustrated very strikingly in connection with the word "Christ." This word said: Give me here John Baptist's head in a charger." The Greek verb, which was translated "instructed" in this instance, is never used in the gospels as a proper name. It is the official title of the Messiah, and only once is it is rendered "put forward" by the com-mittee, and Herodias is thus placed in a connected with the personal appellation different aspect from that in which she Jesus. This occurs at John, xvii., 3, when Jesus says: "And this is life eternal, has for two centuries been regarded. She was not a cold-blooded woman, needed only to be instructed by her that they may know Theo, the only true God, and Jesus Christ, whom Thou has sent." In this passage the Saviour station had done her no harm. She required "urging" and "impelling," which is the liberal translation of the Greek, Himself, as it were, in the future, when His claim to be regarded as the Messiah before she could be bought to ask shall have been demonstrated by the rethis bloody favor from the king. surrection, and it is evident that only after the resurrection could the word Christ be properly used as synonymous with Jesus. In the Greek original the definite article "the" is prefixed in almost every instance in the King James version: "And he said unto them, what will ye give me if I deliver Him unto you? And they covenanted with him for thirty pieces of silver."

The committee admit that the word "covenanted" is not an impossible translation of the Greek verb, but the same verb is value. At Matthew, ii., 4, we read in the control of the Greek verb, but the same verb is value. At Matthew, ii., 4, we read in the control of the greek verb, but the same verb is value. At Matthew, ii., 4, we read in the control of the greek verb, but the same verb is value. At Matthew, ii., 4, we read in the control of the greek verb, but the same verb is value. used at Zachariah, xi., 12, where the prophecy of the betrayal occurs, and here gathered the priests and the scribes of the it is translated "weighed." In the revised people together, "he demanded of them version the reading of this text is: "They where Christ should be born." The propweighed unto him thirty pieces of silver,"
This reading changes the history of the betrayal as it has been hitherto told, and gives to Judas a trait which has not up to of the dropping of the article to the mani-fest injury of the text is to be found at Hebrews, xi.: 10, which reads in the old version: "For he looked for a city which hath foundations, whose builder and maker is God." The correct translation of the text, which appears in the revised version, is: "He looked for the city which hath the foundations," in other words, for the New Jerusalem, of which it has already been said in the Old Testa-ment: "Her foundations are in the holy mountains." In nearly every case where the definite article appears in the original Greek it has been retained in the new version, and the meaning

of the text has been greatly added to by this fidelity to the original. In some by this fidelity to the original. In some cases the authorized version has inserted the definite article in places where it is not found in the original. An instance of this is to be found in the well-known text at First Timothy, vi., 10—"For the love of money is the root of all evil." This is an exaggerated statement which could not be bloated beyond belief, bet Kidney Wort cured by Kidney wort.

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Eugene E. Stork, of Junction City, Kansas, says kidney Wort cured him after regular Physicians had been trying for four years.

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M. M. B. Goodwin, an editor in Chardon, Ohio, says he was not expected to live, being bloated beyond belief, bet Kidney Wort cured him. seriously maintained. The true reading, which is to be found in the revised version. and differs from the false one only in the substitution of the indefinite for the definite article, as it appears in the original,

is "the love of money is a root of all [To be Continued.]

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CUTICUEA RESOLVEST, the great natural blood purifier, absorbent, renevator and vitalizer, has shown its grand curative power in acrofula, whiteswellings, niers, erysipelas, swelled stock, serofulous inflammations, negranish affections, old sores, eruptions of the skin, sore eyes and scalp affections, with dry, thin and falling hair; and when the Curicua, a Medicinal Jelly, and the Curicua Soar, prepared from it, are applied to external symptoms, the cures effected by the Curicua Remedica are marvellous.

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Running Sores.

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Running Sores.

Running Sores.

Running Sores.

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