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## Lesson 9.

THE COMMANDMENTS.

EX. 2011 INFANDER ENTS. EX. 2011 -- 11. GOLDEN TEXT:--- "Jenus said unto him, Thou si love the Lord thy God with all thy heart and with thy soul ange with all thy mind. This is the first *z* great commandment."-- Matt. 22: 37, 38. Central Truth :- To love God with all

the heart is man's first duty and highest privilege.

From the Wilderness of Sin, Israel journeyed to Rephidim, where three noteworthy things transpired.

Finding no water, they were angry with Moses and ready to stone him, whereupon God directed him to smite the rock of the mountain, and out of it such a storem of this ushed a stream of living water. It was here that the Amalekites, a wild tribe, descendants of Esau, fell upon them and were discomfited. It was an upprovoked assault, and God taught his people the true source of victory. As long as the hands and rod of Moses were uplifted in prayer, Israel prevail-ed: and Aaron and Hur stayed up his hands until the victory was complete. It was also here that Jethro made his visit, bringing with him the wife and

children of Moses. From Rephidim, Israel came to Sinai. From Reputdim, is rate came to share. Sinai or Horeb, as a general name, is applied to the centre group of the great mountain system to which it be-longs. This is not the place to discuss question as to which particular peak the was the scene of the giving of the law though it is commonly believed to have though it is commonly believed to have been the Jebel Musa. This rises so abruptly from the plain that you might stand under the sharp precipice and touch its base. The plain, where the people were gathered, was about a mile and a half in length and shut in on every side by steam cliffs. The whole is every side by steep cliffs. The whole i like a great mountain temple.

Why God brought his people to this place we do not know. It was not the nearest or easiest way. But it was well suited to the solemn and important scenes to be here enacted; most solemn and important, save the advent of the Son of God, in the his-tory of the divine dealings with men.

God had two purposes now to accom-plish. First, he would enter into covenant with his people. Of this we have the account in the nineteenth chapter. Is race was now no longer a family or tribe. They had begun to be a great nation. God would make them his "peculiar treasure." And all the peo-ple said, "All that the Lord hath spoken, we will do." But a people that is to be the Lord's must know his will. That will he is now to make known. And he does it amid signs which indi-cate that he is great and terrible in his holiness; a jealous as well as long-suf-fering God. Everything is ordered so as are given to cleansing. Bounds are set so that neither man nor beast can come near the mountain. Then, amid thun-derings and lightnings, the mountain the mountain the mountain the mountain. derings and lightings, the quaking of the mountain and the terror of the people, the Lord descends. On two tables of stone he writes, and gives to Moses, his holy and eternal law.

In just what the law was written and communicated, we are not told. Acts (7:53) it is said that it was In "re ceived by the disposition of angels;" and in Galatians (3:19) that it was "or-dained by angels." But is not certain that in either of these New Testament passages there is particular reference to the events at Sinai. But, whatever the agency and manner, the tables and writings were of God.

Which commandments were written on the first table, and which on the second, we are dot told. Commonly four are reckoned to the first, and six to the second. How the ancient Jews divided them is not certain. But all But all are agreed that the first table included when I winked they felt cool and natur

The Centre Democrat. BELLEFONTE, PA. Applies to it in its connection with the first. God is a "jealous God" in that he cannot, and will not, tolerate any rival. The saying, that ho "visits the injuity of the fathers upon the children," is a of the fathers upon the children," is a simple statement of what daily passes before us. The effects of godlessness are far reaching; they go down to dis-tant generations. It should, however, be particularly noticed that it is "upon them that hate" God that the judg-ments descend. The repenting child of the godless parent finds evils turned to good. The third forbids the profaning of the name of God, or of anything by which

name of God, or of anything by which he expresses himself or makes himself known; and so "all practices that tend to impair the awful supreme respect in which those divine terms should be held." The baseness of this sin and its tendency to low thoughts of God's char acter and authority, are indicted in the

solemn threatening attached to it. The *fourth* requires that one seventh portion of time be reserved, from secular toils and pleasures, for purposes of rest and worship. It implies that the Sabbath was an ordinance already known; and so it cannot be said to be a part of a Jewish code. In fact, merely it was ordained in Eden, while man was yet sinless. It is as universal and perpetual in its obligation as any of the others. It is at once God's right, and man's need. The case cannot advance without it. Without it God would be forgotten, religion would die out, re demption would be a failure. As original ordained, it commemorated nally completion of God's work as Creator as changed to the first day of the week. it commemorates the completion of hi greater work as Redeemer. It is not to kept in any careless way, but to be faithfully remembered. PRACTICAL SUGGESTIONS.

1. The knowledge and service of God are man's first privilege and duty. 2. He has done far more for us than he ever did for Israel. He brought them out of Egypt; but he has re-deemed us, at greater cost, from a more bitter bondage. Much more, then, are we bound to worship, love, trust, and cher him obey him.

3. The commandments are all per sonal. Each begins, "Thou." However others may forget them, you and I are to remember and keep them.

#### A Peculiar Pair of Eyes.

### ONE A PERFECT TELESCOPE AND THE OTH ER MUCH LIKE A MISCROSCOPE.

the Winsted Herald. One day last winter a gentleman liv

ing near Litchfield, Conn., took with him to a sleigh ride his daughter, who is just past sixteen years of age. It was a very bright sunny day, but cold. The glistening snow which had fallen the night before was bright and almost dazzling. The man, to perfect his eyes, wore a pair of glasses shaded blue, but the young girl had nothing to protect her eyes from the intense glare. Noth-ing was thought of it at the time, but upon arriving home the girl complained of her eyes paining her. Her moth-er bathed them with cream, thinking that in the morning they would be all right, but when the morning came they were much worse, and continuing to grow still more so they called in a physician, but all to no purpose, as he could do nothing to relieve her from the pain kept in a room where no ray of light could enter for six long weary months. From time to time other physicians were employed, but none co-her relief. They finally 47 of conclusion that she would become blind. In this wolf a back room, as a sincle ray of light, either from the

as a single ray of light, either from the sun or from a lamp, pained her eyes, which were relieved when the room was darkened. One day last week, while she was sit

ting there all alone, she felt a new sen-sation about her eyes which she had not experienced before-as she describ ed it : "It seemed as if my eyes were running out, or part of them. Putting my hand up to my eyes I could feel something coming out over my lower eyelids, which I took hold of and pulled out. It gave me some pain to do so but almost immediately my eyes fel but almost immediately my eyes felt better-instead of a smarting sensation God, and the second, those which we directly to aland it was a pleasure to wink them. render to him through duties to our are better, and I believed I could bear fellow mer. Some have thought the light, which thought so impressed The feeling that came over me moment that I found out that could. at the I could once more leave the dark, dis mal room, and see the glorious sunlight again was so overpowering that I gave one scream for joy and then fainted Now comes the strangest part of the story. Her eyes, which six months ago were straight and natural, are now what we call cross-eyed, but the girl pays no attention to that. She sees things just the same as she always did, but let her close her right eye and look out of only her left eye and she can see a distance of eight or ten miles and distinguish things as well as an ordinary person can only sixty rods away. She is able to look clear to the lake, a distance of three and a half miles, and identify any one, describing their dress, even seeing a fish pole in their hands, and can tell when they catch a fish. The dist hills are brought close to her, and The distant can see the farmers getting in their hay, even counting the number of heaps, which in an air line are seven miles from her. To test her we promiles from her. To test her we pro-cured the largest field glass we could get, and her sight would far outreach any object we could see. If she closes any object we could see. If ane closes her left eye and looks out of the right, then she cannot see anything except close to, but that eye is a perfect micro-scope. She is able to distinguish things close to, but that eye is a perfect micro-scope. She is able to distinguish things that the natural eye cannot see. The point of a needle looks as blunt as a crowbar, and it is wonderful to hear her describe the beautiful colors of flies and other insects. To her the hairs on your head look as large as darning needles, and in the finest piece of linen she can count the threads as easily as any one

cross-eyed expression or shape, and then she sees again as any other person. It is the intention of her father to take her to New York at no distant day to let some of the celebrated physicians there see this wonderful phenomenon.

The Well.

Dark and cool the water lies In the old time honored well; Down deep the bucket flies, And how often, who can tell?

For the school boy, hot with play, For the laborer, tired with toil, For the traveler on his way, Doth the tireless rope uncoil.

- And how often, who can tell? Or, who first the gracious draught Drew up from the bounteous well? Or, who sunk the ancient shaft?
- They are dust, who slaked their thirst At the little silver font In the wild woods, where it first Called the huntsman to dismount;

They are dust, the pioneers, Who the strong-armed forest broke, Where the old well now appears, Where now curls the village smoke.

So shall we within the vale With our children's children dwell, But the water's ne'er shall fall In the old time-honored well.

# A FORGOTTEN TRANSLATOR OF THE BIBLE.

on J. Lossing, in Christian Union

At near the middle of the eighenth century, an emigrant from the County of Derry, Ireland, a widower with four children, sailed for America. Dreadful sea-sickness prostrated him, and he died when in sight of the Capes of the Delaware. The little property he had brought with him the captain of the vessel appropriated to his own use, and the four destitute orphans, two boys and two girls, were landed at New Castle, Delaware.

blue-eyed boy, eleven years of age. The captain placed him in the family of a blacksmith. One night he heard the artisan tell his wife that the child was to be bound to him the next day as an apprentice. The boy resolved not to be chained to a forge. He was studious and thoughtful, and had dreamed of life other than that of mere physical drudgery for which his delicate frame was inadequate. So, packing his scanty clothing in a little bundle, he departed before the dawn on a journey he knew not whither. While trudging along a dusty road, hungry and weary, he was overtaken by a wealthy woman in her carriage and invited to ride. She was charmed by the boy's bright conversation, and asked him what he would like to be when he become a man. He prompt-ly replied : "I'd like to be a scholar, and make a living by writing."

Pleased with this answer, the good woman took the boy home with her and sent him to school. Meanwhile his brother, older than he, had found business and prospered, and he furnished the aspiring lad with means for acquiring a classical education under the instruction of the eminent Dr. Allison, who was the schoolmaster of so many distinguished Revolutionary patriots. The boy grew to be a tall, slender and well-educated young man. He became a teacher in the Friends' academy at New Castle, and learned to love and revere that society because of the abounding virtues of its mem-

He finally went to Philadel-here he had the good fortune to win the esteem and abiding friendship of Dr. Franklin. There he established a Friends' academy, and was distinguished as a willing and industrious His helper in every good work. truthfulness was so conspicuous that it was proverbial. Among the Indian tribes of Pennsylvania, whom he frequently assisted in their helplessness, he was known as, "The man who tells the truth." On all occasions he was their trusted anchor of hope for justice

river, in which representatives of the

tents, he renewed his study of the and was published in 1808,"in four Greek language with great zeal, and became one of the most profound Greek scholars in America. He made a careful comparison of the Septua-gint with the so-called "King James" version (not a translation) of the Old Testament. He found so many errors, evident interpolations and obscure passages in this "authorized" version of the Hebrew Scriptures, that he re-selved to translate the Septuagint (in Greek) into English. This labor of love he began when he was almost forty years of age.

Being an ardent patriot, he had en tered warmly into the hot political discussions during the ten years' quarrel between the British government and the American colonies which pre-ceded the old War for Independence. During that eventful decade in our history, he labored almost incessantly with brain and hand in the cause of human liberty. His candor and suav ity of manner won the confidence and respect of everybody, and his influence was so great that John Adams spoke of him as the "Sam Adams of Philadelphia." And when, for a time, while Virginia and Massachusetts were all aglow with a spirit of resistence to British oppression, Pennsylvania, like New York, appeared lukewarm in the cause, and it was understood that without Philadelphia the province could not be persuaded to fall into the ranks of the determined opposers of the British ministry, he, and a few others, set to work to revolutionize public opinion in that city, and Pennvlvania soon took a conspicuous place One of these children was a bright, in the march toward political emancipation.

At the beginning of September, 1774, the first Continental Congress assembled at Philadelphia. On the day before the event, the man whose career I am tracing in faintest outline, was married to a wealthy Quaker maiden, who lived on her estate a few miles from Philadelphia. He was then a bachelor, about forty-five years of age. They were wedded in the city after the manner prescribed by the Society of Friends, and retired to the home of the bride. The next morning they returned to the city, and while alighting from their modest chaise, a message from Peyton Randolph, president of the Congress just assembled, was handed to the bride groom, inviting him to come to Carpenter's hall, the place of meeting.

"For what purpose am I wanted at Carpenter's hall?" asked the bride-"I cannot tell," answered the mes-

senger; "he desires you to come im-mediately."

Handing the reins of his horse to a servant, and taking his bride into his house, he repaired to Carpenter's hall, where he found the Congress assembled and waiting for his appearance

"Mr. Thomson," said the Presi-dent, "we have sent for you to keep the minutes of the proceedings of this Cougress."

He consented to do so, and immediately seating himself at a table, with pen, ink and paper before him, he entered upon the duties of Secretary to the Continental Congress as a temporary labor. In that official position Charles Thomson, the young emigrant from Derry, now almost forgotten as the American translator of the Bible, remained fifteen years, (refusing pay for his services,) until that body expired in 1789, when the nation was born. So remarkable for accuracy were his official records, that when appealed to to settle doubtful questions and flying rumors, it would be said, "Here comes Truth-here comes Chas.

from the white men. In the autumn of 1756, a council was held at Easton, on the Delaware after the war, Mr. Thomson prosecuted with great zeal, industry and fidelity, Indian tribes-the Delawares, Shaw-nees and the Six Nations-appeared. the Septuagiat and the New Testa-They were met by Denny, the Gover-nor of Pennsylvania, with his council He regarded the Septuagint as a more Old persons from Philadelphia, most of Testament from the original Hebrew whom were Friends or Quakers, than any subsequent one, for it was the earlies effort of the kind. long before the Christian era, and free from the inevitable errors of transscription and the interpolations of theologians to which later translations have been subjected. He regarded it as necessarily more trustworthy than Jerome's revision of the Vetus Itala in the fourth century, known as the Vulgate Version," notwithstanding the Council of Trent pronounced it on all occasions in the Roman Catholic church whenever the Bible was publicly read, and the assertions of the Roman Catholic doctors that the Vulgate Version was dictated by the Holy Spirit.

octavo volumes, by Jane Aitkin, wid-ow of Robert Aitkin, who, in 1782, published the first English edition of the Bible issued in the United States. Thomson's translation of the Septuagint was the first ever made into the English language, I believe.

In this paper I have given a brief account of the character of the American translator of the Bible, but not of his work. Much might be said in his favor in comparison with the New Revision, but this article is already too long.

### THE AMERICAN FLAG.

The first European banner unfurled upon the shores of the new world, of which we have any authentic account, are those of Columbus, who landed on the small island of St. Salvador, October 12, 1492. Doubtless his ideas of a new world to the westward came from Iceland, which he visited in the spring of 1477.

His son writes that Columbus, dress ed in scarlet, stepped ashore and press-ed the royal standard of Spain, emblazoned with the arms of Castile and Leon. A white flag, with a green cross, was its companion.

In 1499 the eastern coast of South America was explored, and eight years later the great discovery was announc-ed to the world by a Florentine, Americus, who gave name to the western continent. About this time the Cabots planted on the shore of North America the banners of England and of St. Mark of Venice. The early yoyagers found that the Indians of North America carried for a standard

a pole, well-covered with the wing feathers of engles. The red cross of St. George floated

from the mast of the Mayflower, 1620, when the pilgrims landed on Plymouth rock. For a century and a half, during the colonial and provincial peri-ods, the use of the English flag continued in North America, with the addition of many devices and mottoes. Some flags were all red, white, blue yellow. Others were red, with white horizontal stripes, or red and blue stripes. Upon these were the pine or "Liberty Tree," and the words : "An appeal to Heaven ;" also stars, the crescent, anchor, beaver and serpent. Under the latter, "Don't Tread A flag at the battle of White on me.' Plains bore the words "Liberty or Death.'

On January 2, 1776, at Cambridge, Mass., was first hoisted the "Grand Union" flag of the crosses of St. George and St. Andrew, and the thirteen alternate red and white stripes, emblematical of the union of the thirteen colonies against the oppressive acts of British tyranny.

This was the flag in use when the Declaration of Independence was read by the committee of safety at Philadelphia, in the presence of Washington in New York, and from the bal conv of the State house in Boston.

On the 14th of August, 1777, Congress resolved "that the flag of the United States be thirteen stripes, alternately red and white, and that the be thirteen stars, white in a Union blue field, representing a new constellation."

Once these stripes were increased to fifteen, but in 1818 they were changed permanently to thirteen, perpetuating the original thirteen States of the Union, and it was decreed that every new State coming into the Union a star should be added. The stars five points ; those on our coins have six. They were first arranged in a circle, afterward in the form of a large star, and now in parallel lines.

THE inhabitants of Akyab, in Burmah, are self-sacrificing, having informed the government that, so sad are the effects of opium-eating there,

### A Colorado Sunset.

SCENES WHICH LINGERED IN THE MEMORY OF A TOURIST. From the Omaha Herald.

Standing upon the margin of a lovely lake in the bosom of the nestling mountains above the beautiful village of Georgetown, in Colorado, one can see a sunset more brilliant and beautiful than was ever looked upon in the East, and which is only equaled by the virgin reach of reddening light which mellows into twilight shadows on the plains. I saw it on a summer evening when all nature was hushed in stillness. The fireflies shot through the growing dusk like sparkling louries in Egyptian night. Overhanging forest and swart and blackened crag were reflected in the green waters of the lake. The sun hovered, as in a fascinated spell, above the mountain tops, while rays of golden light flushed with crimson peak and turret on nature's battlements. It seemed to glow and expand like an opening rose, until it became full-blown, and cast its arrowy pencilings for miles across the sky like a mighty flame. Then, as if ashamed of its boldness, it drew a veil of gravish mist about its face, and blushed beneath it. The mist changed into a cloud shaped like a crescent, with ragged fringes flecked with gold, and in its wonderful aspect recalled the legends of Mahomet's banner, red and lurid beneath Asian skies. Even as I looked it changed. The darkening scarlet was transformed to ruby brilliancy. Long lines of pallor whitened on the parti-colored surface, side by side with golden lances which seemed to flash from the glowing orb like dis-solving rays. The enamored sky for one feverish instant caught and rored all the colors of the rainbow. Then again it darkened—flushed, and paled-and drawing the hovering draperies of the night about it sank out of sight. The stars came out. The night hawk poised on swooping pinion, shrieked above the forest solitude. The leafy murmurs of the moaning pines took up the refrain, and awoke the spell-bound senses into life and ac-The charm was gone, but its tion.

### Well Deserved Praise.

lingered on the fancy like a

the Philadelphia Public Ledges

beauty

beautiful memory.

What an alert type of men the conductors on the steam railroads are! Probably the engineers are also, but there's no good chance to get a look at them while they have their hands on the levers and their eyes are peering along the line of track as far as keen vision can reach. But the conductor is all alike under his quiet and impassive exterior. There is little in his car he does not see, even while his whole attention appears to be concentrated by the ticket he holds in one hand to be cut by the punch in the other. And there is nothing he does not hear and understand down to the most needless question. Amid the clangor of the swift moving train, the slightest unusual noise or jar about the running gear tells its story instantly to his acutely educated ear and quickened senses. And if anything is wrong, or suspected to be wrong, how promptly, yet how quietly, with what freedom from fuss, or anything approaching to florry or panie, he moves towards the right place. He is the very embodiment of self-poised What soldiers these men qui vive. would make! And what a race of men they should be the progenitors of, if their qualities would go to their descendants according to the laws of

### Worm which Travels About at Pleasure Under a Child's Skin.

heredity.

McArthur (Ohio) Special Telegram A few days since, Drs. D. V. Ranls and C. O. Dunlap of this ; were called upon to attend a son of Mr. Wing, residing in Vinton town-ship. The child is now 21 months old, and is affiicted in a very extraordinary manner-in fact, in a manner unbeard of in this country heretofore. About six months ago, a blotch or discoloration of the skin appeared on the child, and the blotch has since moved from the calf of the leg to the nap of the neck and downward again to its present location, just below the hip. physicians were not long in determining the cause of the blotch, and pronounced it a worm something similar to the Guinea worm, which frequently afflicts inhabitants of that hot coun-It lies curled, crossed and curved try. in different directions in the tissues of the skin, and takes up a space of three or four inches in diameter. The length of the worm is many feet and about the thickness of the smallest string of a violin. It has been known to move a distance of six inches in a single night. The color is that of apple jelly and it is transparent, or rather semi-transparent. child is somewhat nervous and restless but otherwise shows no signs of being afflicted by such a monster. In treating the paitent the physicians made an incision end raised a curved section of the worm sufficient to slip under it a piece of tape. It is said that the frequent pouring of warm water on the part thus exposed will induce the Guinea worm to leave its human tene-ment, although it will generally vacate the premises without surgical aid.

fifth properly belongs to the first division my mind that I was determined and secretary, and a large number of the trustworthy translation of the persons from Philadelphia, most of the two; '' our duty to our parents when to my great joy I found I was whom were Friends or Quakers. Testament from the original H the trustworthy translation of the being higher than that toward fellow: able to bear the light as well as I even the trustworthy translation of the trustworthy translation of the persons from Philadelphia, most of the trustworthy translation of the being higher than that toward fellow.

The "preface" to the commandment declares the ground on which the Israelites were required to keep them. The Lord was their God, and had redeemed them from bondage. The command-ments of such a being, from whom they had received such benefit, could not be otherwise than just and good. It was an appeal both to their sense of right nd to their gratitude. It should be observed that the first

commandment is fundamental and com-prehensive. It includes the spirit of the entire first table. It is impossible to keep it, and not to keep the other three. Indeed, to keep it in spirit one must keep the ten; for every duty to fellow-men grows out of our and their relation to God.

To be more specific : the first forbids To be more specific: the *first* forbids our giving to any creature or object the place, homage, or service which is due to the one God; it requires that we should worship, trust, love and obey him, and him only. The most common form of disobedience to it is the wor-ship and service of self; the enthrone-ment of our own pleasure and will. Of ment of our own pleasure and will. Of all idolatry this is the root and the sum. It is at this point that we are to make

It is at this point that we are to make our most constant fight with that which is displeasing to God. The second requires that He should be worshipped as a Spirit, and in spirit. It specifically forbids the use of images or outward representations. But the pro-hibition includes any and every prac-tices the second representation our sense of

Among the latter was our young emigrant from Derry. Teedyuscung, a great Delaware chief, was the principal speaker among the barbarians. He was chafing under the thrall of the more powerful Six Nations, and was irritated by a trick of the Proprietory of Pennsylvania, by which his people had been wrongfully deprived of much valuable territory. He was, nevertheless, anxious to have the Delawares remain at peace. The authentic ; commanded it to be used Friends sympathized with him, and were at the council to give him assistance in maintaing his rights. They requested our young emigrant, who was an expert shorthand writer, to keep an unofficial record of the proceedings. Rev. Richard Peters was the secretary of the Proprietory. His minutes were continually disputed by Teedyuscung and his associates, while those of this scribe of the Friends were always truthful in the estimation were always truthful in the estimation nia railroad. His study was in a of the barbarians. They felt a most small room isolated from the rest of profound respect for him, and the Delawares adopted him as a son of the nation, with the significant name and his critical Annotations on the above mentioned.

The young man's thirst for exact knowledge was intense and unceasing. One day he found at a street bookstall a portion of the Septuagint, the first and purest translation of the Hebrew Scriptures into the Greek lantice tending to material or sensult nor describe the beautiful colors of files and tions of him, or to impair our sense of the risects. To her the hairs on your has prittality. "It control head look as large as darning needles, and in the finest piece of linen she can ship which men have invented according to their own minds." The reason ing to their own minds." The reason tached to the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment she opens both eyes they assume the second commandment second c

Thomson's labors upon his Mr. translation were chiefly performed at his quaint country house, built of stone and yet standing, half a mile from Bryn Mawr, on the Pennsylvathe house. In that room he also wrote his "Synopsis of the four Evangelists," works of Gilbert Wakefield ;" and therin he gathered a vast amount of the most valuable materials for a history of the Revolution, but which his lively conscience and nice sense of honor would not allow him to use, nor leave behind. It was all destroyed.

they will willingly make up any loss of revenue which may ensue upon the abolition of the trade in the drug.



Yonder, moving with steady tread, Toiling with patience for daily bread, Slevese uprolled and checks health-funded, While the city in sleep is hushed. Oh, the strong mechanic ! The sinewy armed mechanic ! The man who would scorn to be idle or base, But is proud to be a mechanic.

With broad chest swelling to the stroke Of the hammer sgainst the lusty oak, Driving the plane with a hearty will, Whisiling and caroling never still, But in labor doing his Master's will, Oh, the strong mechanic! The sinewy armed mechanic! Who tolls with brains and hands, becaus He is prond to be a mechanic.

Desolate hearth-stones and want and shame Oft are the outcome of wealth and tame, But to tap the veins of the rock-tibbed earth, And its siegeing marble give shape and birth, These do the mechanic, The sinewy armed mechanic; A Titan's labor at bench and forge Is the work of the skilled mechanic.

But, mind, I speak of the real thing, Not of the kind who swear and sing. And smoke at taverna and curse abread, And care for neither themesives nor God But the true, the earnest mechan The pure, whole-sculed mechanic He is the nobleman among The noble band of mechanics.

The man who polishes heart and mind, While he frames the window, shapes the blind, And utters his thonghes with an honest tongue. That is set true as his hingres are hung : Whose soul is strong and whose faith is rips, As he holds the graver and sticks the type, The true, the carnest mechanic! The pure, whole souled mechanic! The pure, whole souled mechanic!

God, the Maker, I reverent say, He is a worker by night and day : Manager of akies and builder of hills, Manager of akies and builder of hills, Manager of the space life fills Manager of the space life fills Manager of the space of a corr for those gots of the void a corr for those gots of the void a corr for those space of a corr for those of the space of the space

A NOBLE part of every true life is to learn how to undo what has been wrongly done.

(24/4 CE)