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\$1 50 A YEAR IN ADVANCE.

Poetry.

THE SECOND WIFE.

They told me he had loved before
Another heart than mine,
And laid his first and dearest love
Upon an earlier shrine.
They said my spirit ought to grieve,
If I my lot would cast
With one who held so sacred still
Remembrance of the past.
I heeded not; my bark was launched
With his on life's swift tide;
And earth holds not a happier heart
Than mine—a second bride.

I know that he has loved and lost
What life may never give back;
The flowers that bloomed in freshness once
Have withered on his track.
I know that she, the angel-called,
Looks out from you blue heaven,
A watcher o'er the earth-bound soul
From which her own was riven.

Together do we oft recall
The dream of other years,
Nor do I love him less to know
He once had cause for tears.

More blessed am I, that it hath been
My love-appointed task
To watch anew the "light of home"
In which his soul may bask.

THE STEP-DAUGHTER.

She is not mine, and to my heart
Perhaps she is less dear
Than those who of my life are part—
This is the sin I fear.
And over in the dream to err
By loving those the best,
More gentle have I been to her,
Perhaps, than all the rest.
Has any little fault occurred
That may rebuke demand,
Ere I can speak a heavy word,
Or lift a chilling hand.
An angel's voice comes fitting by,
With look so sad and mild—
A voice floats softly from the sky,
"Wouldst thou harm my orphan child?"
No! witness thou and all above,
I'll cherish her as mine,
Or may I lose her father's love—
A love that once was thine!

Divinity.

A DISCOURSE

On Predestination and Election.
BY WILBUR FISK, D. D.

4. This doctrine is objectionable, because, contrary to express and repeated passages of Scripture, it necessarily limits the atonement. It will surely not be expected that we should attempt to prove that Christ "tasted death for every man"—that he "gave himself a ransom for all"—that he "died for all"—that he became "a propitiation for the sins of the whole world"—because, these are so many express Scripture propositions, and rest directly on the authority of God. And while these stand, the doctrine of particular and unconditional election must fall, for the two doctrines are incompatible. That particular election and partial redemption were intended, and is still maintained by most Calvinists; and therefore they have endeavored to explain away those passages which so clearly declare that "Christ died for all." But in this work they have found so many difficulties, that others, and among them most of the Calvinistic clergy in New England, have acknowledged a general redemption, and have undertaken to reconcile with it the doctrine of particular election and redemption. But this reconciliation is as difficult as the other. To say nothing now of the utter uselessness of making an atonement for the reprobates, unless for the purpose of making their unavoidable damnation more aggravated, we would ask, What is the object of the atonement? Let these very Calvinists themselves answer. They tell us that its object was, to open the way, by which it might be possible for sinners to be saved. But has the atonement made it possible for the reprobates to be saved? If so, therefore they will be saved, and therefore the idea of unconditional election and reprobation is false. But if the atonement has only made it possible for the elect to be saved, then it was made only for the elect. Let the supporters of this system choose which horn of this dilemma they please; either will destroy their doctrine. For as it is absurd to talk about redeeming grace and gospel provisions, sufficient to save those who are eternally and effectually excluded from these blessings, so it is idle to talk about a redemption for all, which includes provisions sufficient only to save the elect. Not even the fiction of a natural ability in all men to serve God and get to heaven, will help this difficulty. For allowing, in the argument, that the reprobates have ability to serve God and gain heaven, without grace, and in spite of God's decree, still, as this is called a natural ability, it is plain it is not the fruit of the atonement. It is equally irrelevant to argue that the atonement may be said to be universal, because it contains enough to save the whole world if they would or could embrace it, and it is only their excessive depravity which renders it impossible for them to receive the atonement. For this is the same as to say, that a physician has an efficient remedy to heal his patient, only he is so sick he cannot take it. This excessive weakness is that for

which the physician should prescribe, and to which the medicine should be applied. And if it does not come to this it is no medicine for this case. So the atonement, if it is not a remedy for man's extreme depravity, it is no provision for him. If it does not give a gracious power to all sinners to embrace salvation, it has accomplished nothing for the depraved reprobate. Since, therefore, according to Calvinism, the atonement provides for the reprobate neither natural nor moral ability to serve God, nor make it possible for him to be saved, it follows that the atonement is made only for the elect. But as this is contrary to the word of God, the doctrine that leads to this conclusion must be false.

5. If time would permit, I might here notice at some length several objections to this doctrine.—Such as that it takes away all motives to repentance, by giving the sinner just cause to say, "If I am to be saved, I shall be, do what I may, and if I am to be damned, I must be, do what I can."—It leads to the idea of infant damnation—it weakens the zeal and paralyzes the efforts of devotion and benevolence—it destroys the end of punishment, the original design of which was to prevent sin, but which, according to this doctrine, was designed merely for the glory of God; and sin was ordained for the purpose of giving God an opportunity of glorifying himself in punishing it. These and others might be dwelt upon with effect; but passing them all, I hasten to the conclusion of my arguments, by urging only one more objection to the system I am opposing.

6. We are suspicious of the doctrine because its advocates themselves seem studious to cover up and keep out of sight many of its features, and are changing their manner of stating and defending their system. A little attention to the history of the controversy between predestinarians and their opposers will show the truth and force of this objection. The charge that Calvinism covers up and keeps out of sight some of its most offensive features, does not lie so much against its advocates of the old school, as those of the modern. With the exception of some logical consequences, which we think chargeable upon the system, and which they were unwilling to allow, these early defenders of unconditional election came out boldly and fearlessly with their doctrine. If modern Calvinists would do the same, we should need no other refutation of the system. But even the early supporters of Calvinism, when pressed by their opponents, resorted to various forms of explanation and modes of proof, and also to various modifications of the system itself. Goodwin, in his work entitled, "Agreement of Brethren," &c., says: "The question, as to the object of the decrees, has gone out among our Calvinistic brethren into endless digressions and irreconcilable divisions," and then goes on to mention nine of these "irreconcilable divisions" that prevailed at his day. At the present day these school subtleties are not so prevalent; but numerous changes of a more popular cast, and such as are suited to cover up the offensive features of the system, are now introduced.—The modern defence of this doctrine consists chiefly in technicalities, which, in this theology, mean one thing, and in common language another. And this is carried to such an extent, that it is now a common thing to hear preachers contend strenuously that when pastors do not hold to predestination, when it is well known to some, at least, that they do; and that they are exerting themselves to spread the sentiment.

This is a subject, permit me here to say, on which I touch with more reluctance than upon any other point involved in this controversy. To represent the thing as it is, seems so much like accusing our brethren of insincerity and duplicity, that nothing but a regard to truth would induce me to allude to it. Whether this arises from an excessive but honest zeal for their system, or whether it is supposed the cause is so important, and at the same time so difficult to be sustained, that the end will justify what, in other cases, would be judged questionable policy, and hardly reconcilable with the spirit of a guileless Christianity, is certainly not for me to decide. With respect to their motives, they will stand or fall by the judgment of Him that trieth the reins. But the course, at any rate, seems very reprehensible. Take one instance.—All sinners, we are told, may come to Christ if they will; and therefore they are criminal if they do not. Now this mode of speech corresponds very well with Scripture and reason. And who, that had not been specially instructed in the dialect of this theology, would understand that this mode of speech, according to Hopkinsian technicalities, implied an inability and an impossibility of obtaining salvation? And yet this is the fact: for though, according to this system, if we have a will to come to Christ, we may, yet by a divine constitution it is as much impossible to have this will as it is to break the decree of Jehovah. Hence all such modes of speech are worse

than unmeaning; they have a deceptive meaning. They mean one thing in this creed, and another thing in popular language. It never occurs to the generality of mankind, when they are told they may do thus and thus, if they will, that there is a secret omnipotent influence impelling and controlling the will. They suppose these expressions, therefore, mean that, independent of all irresistible foreign influences, they have, within themselves, the power to choose or not to choose; and yet the real meaning of the speaker differs as much from this as a negative differs from an affirmative.

In perfect accordance with the foregoing, is the common explanation that is given to the doctrine of election and reprobation. Reprobation is kept out of sight; and yet it is as heartily believed by Modern Calvinists as it is taught by John Calvin himself. It is taught too; but it is taught covertly. And yet, when we quote old-fashioned Calvinism, in its primitive, plain dress, we are told these are old authors; we do not believe with them; "if we had lived in the days of our fathers, we would not have been partakers with them in their errors," and yet, "they are witnesses unto themselves, that they are the children of them" who taught these errors. They recommend their writings, they garish their sepulchres, they teach their catechisms to the rising generation; they say, even in their church articles of faith, "We believe in the doctrines of grace, as held and taught by the fathers and reformers in the church,"—and especially do they hold to that root and foundation of the whole system, "God hath, from all eternity, foreordained whatsoever comes to pass."

Since I have alluded to church articles, it will be in support of this objection to say that the written creeds of churches partake of this same ambiguous character. They are either expressed in texts of Scripture, or in doubtful and obscure terms; so that different constructions can be put upon them, according to the faith of the subscriber. And instances have been known, in which articles of faith have been altered, again and again, to accommodate scrupulous candidates. And yet their candidates for holy orders, and for professorships in their theological institutions, are required to subscribe to these articles, and to do so in this way it is expected, doubtless, that the doctrine will be maintained and perpetuated, though in other respects public opinion should be accommodated. How would honest John Calvin, if he could be introduced among us, with the same sentiments he had when on earth, frown upon the churches that bear his name! He would not only call them "silly and childish," but he would, doubtless, in his bold, blunt manner, charge them with disingenuousness and cowardice, if not with downright duplicity, for thus shunning and smoothing over and covering up the more repulsive features of their system. How would he chide them for shifting their ground, and changing their system, while they nevertheless pretend to build on the same foundation of predestination! He would, we believe, sternly inquire of them what they meant by saying, "all sinners, not excepting reprobates, may come to Christ and be saved"—why they pretend to hold to election, and not to reprobation;—how they could reconcile general redemption with particular election?—and especially would he frown indignantly upon that new doctrine, lately preached and defended in what has been supposed to be the head quarters of orthodoxy in New-England, by which we are taught that derived depravity is not any taint or sinful corruption of our moral constitution, but consists, exclusively and entirely, in moral exercise! But probably he would get little satisfaction from those who profess his creed and bear his name. They would tell him that the old form of this system was so repulsive, the people would not receive them; and that, being hard pressed by their antagonists, they had thrown up these new redoubts, and assumed these new positions, not only to conceal their doctrine, but, if possible, to defend it.—And as he could get little satisfaction of them, he would get less from us.—Could we meet the venerable reformer, we would thank him for his successful zeal and labour in the Protestant cause; but we would expostulate with him for giving sanction and currency to his "horrible decree." We would tell him he had committed to his followers a system so abhorrent to reason, and so difficult to be supported by Scripture, that they had been driven into all these changes in hope of finding some new and safe ground of defence; and that while we considered this as a striking and convincing argument against the doctrine itself, we viewed it as auspicious of its final overthrow; that these changes, refinements, and concealments were symptoms that the doctrine was waxing old, and was ready to vanish away.

But I must conclude this discourse. To your serious consideration, Christian brethren, I commend the sentiments contained in it. Whatever you may think of the discourse itself, I cannot fail, I think, of escaping censure.—

Those who accord with the sentiments here defended, will of course approve; and those who believe in predestination will of course be reconciled to the preaching because God hath decreed it. It hath come to pass that I have preached as I have, and therefore it is a part of the divine plan. It has come to pass that Arminianism exists, and therefore this is a part of the divine plan. We beg our brethren who differ from us, not to fight against God's plan.—If they say it is right for us to fight against it, because this also is decreed—I answer, This only confirms our objections against the system, for it arrays the Deity against himself. From all such inconsistencies may the God of truth deliver us. AMEN.

Miscellaneous Articles.

The Ominous Flowers.

There is a touching and thrilling interest connected with the following incident, in the life of the illustrious Hamilton, which has been related by the celebrated New-York florist, Grant Thorburn. The day before Hamilton met Burr on the "dark and bloody ground," at Wehaken, he went into Thorburn's store, and with more than his usual tender solemnity of manner, purchased a bouquet of rare flowers for his lady and each one of his children. He presented them in the evening with that sweetness and delicacy so peculiar to him in the sanctuary of his affections. No word escaped him of the morrow's doom. For any thing his family knew, the next sun would rise and set upon them, still blest with a husband's aid and a father's love. What must have been his emotions while he cherished in his warrior soul the vivid certainty that he should fall on the morrow—as it is well known he did not expect to survive the meeting unhurt!

Just as the dawning light purpled the east, Hamilton arose before his family awake—he gazed in silence upon their placid features, as they in their innocence and beauty, and never dreaming of a pale flower that should be plucked before the morning dew was wasted, from the forbidden ground of false honor.

Their sweet scented bouquets were mingled with the fragrance of his love. As they looked upon these pledges, perhaps the thought stole into their hearts of their lover and father, as the friend of Washington; and the chivalrous chief of the stormy revolution, as the orator holding charmed sentences in the concluding thraldom of as pure an eloquence as ever gushed from the fount of patriotism. But alas! the silver wave of the Hudson was reddening with his blood as he was borne back to the city, and to his home, to spread paleness and consternation through the one, and agony and irrepressible tears through the other.

Before the flowers had withered, the giver was "a thing of earth"—a cold, pale dweller of eternity.

Pleasures Derived from the Cultivation of Fields and Gardens.

The cultivation of fields and gardens is one of the most delightful of all occupations, and perhaps the only one the toil of which is recompensed with much pleasure. The greater part of laborers employments confine man to his shop, or within his house—whilst he who devotes himself to agricultural pursuits always breathes a pure air, and enjoys continually the grand spectacle of nature. The azure sky is his canopy, and the earth embroidered with flowers his carpet. Far removed from the murky atmosphere of towns, a thousand beautiful objects present themselves to his view, and he need never want a pure spring of delight or real banquet of pleasure. Soon as the first rays of morning beam light on the earth, he rises with the lark and hastes away to his fields, brushes, as he passes, the glistening dew-drops, and inhale the fresh air, sweeter than the rose's perfume.

The joyful songs of the birds gladden the skies, and they express their loves in a thousand sportive sallies. Their sweet carols mark the pleasure they feel in the new day, and the full chorus swells with the praises of the God of nature, whose blessings they again receive in the returning influence of the sun, in their food, and in the sweet attractions of love and gaiety. And surely, no heart can remain unmoved amid this scene of joy and festivity; nor can the mind contemplate a more august spectacle than the perfection of God in the grandeur of his designs and the beauty of his works.

What contributes to render agriculture and gardening more particularly pleasing is the constant variety and succession of objects always presented to us, which relieve the wearisomeness of continued uniformity and undeviating sameness. We continually observe a vast variety of plants, fruits, herbs and trees grow up under our auspices and assuming every diversity of appearance. Nature leads her followers through a thousand flowery paths, ever diversified by new changes and fresh delight. One while we see plants just peeping above

the ground, at another those which have arisen and are fully developed, and others which are in full bloom. Whichever way we direct our views we see new beauties. The heavens above and the earth beneath contain exhausted treasures and boundless delights. Let those who are from necessity confined within the walls of cities sometimes emerge from their smoky atmosphere and respire a purer air in the country, where their hearts may be rejoiced with a pure and innocent pleasure, and their souls rise up to heaven in aspirations of praise and gratitude to the Author of every blessing.

THE PERT YOUNG MAN.—There is a period in the life of a young man which may appropriately be called the age of puppyism. It is at that period when he is a little more than a boy, and a good deal less than a man; when the hand, stroked across the chin, detects a sort of downy inequality, and visions of barbers and razors rise up constantly before him; when the tailor suddenly becomes a person of vast importance, and he begins to talk of the "men of our college, and the ladies of our acquaintance." Very tight pantaloons, displaying immense moral and physical courage in venturing into the world with such slender supports as they contain; a cravat of great proportions; a knowing, half-jockey, half-gentleman hat; fancy vest, gold chain, and a quizzing-glass, make up the external qualifications of the pert young man. He sets his legs apart in addressing men old enough to be his grandfather, twirls his cigar, and calls him "my dear fellow," or "my boy." His paternal parent he always calls "the governor," and never thinks of him or refers to him, except when he wants the "governor to come down handsome," who, he maintains, has no right to "expect a man" to be unable to pay his billiard expenses. He walks the streets as though he owned them; salutes the ladies with a fascinating smile, and takes off his hat to them when he passes them, as though he did not wish the courtesy to be observed; and then he has observed older men do this, and he thinks it "dem'd gentlemanly" to do so likewise. His conversational powers are very limited, never having fathomed anything deeper than the bottom of a brandy smash, or extended his inquiry beyond the bill of fare of his favorite inn. He is rather patronizing, and at the same time very humane; for, in the first instance, he acts upon the conviction of the inferiority of the sex, and, in the next, with consideration with regard to the killing effects of his own beauty and manly accomplishments.—He cannot possibly marry them all, and to show partially would be unfair. His head is the only place where Nature acknowledges a perfect vacuum.

A LONDON BOY.—Young people in our favored land have very little idea of the sufferings of the poor in England and elsewhere. The following little sketch will give them some idea of the truth: Upon one of my visits to the various ragged schools in the metropolis, I became much interested in a lad of ten or eleven years of age, with a frank, open countenance; though somewhat dirty and dressed in a suit of rags. He was reading busily in his Testament, and would stop occasionally and ask such curious questions of his teacher, that I could but smile. His "particular observations" on certain portions of Scripture, if clothed in elegant language, would do honor to men of education. There was a free-heartedness in him that gleamed out through all his rags and dirt, and I sat down by him to ask some questions.

"Where do you live," I asked, "and how?"

"I live anywhere I can," he replied, "and almost how I can!"

"But," said I, "what is your trade or business?" What do you generally do for a living?"

"I am a water-cress boy," he replied, "and get up every morning at two o'clock and go on foot three or four miles and sometimes six or eight, into the edge of the city to buy water-cresses. I get a basket of them for a shilling, and by crying them the whole day, generally clear another, which pays my board and lodging."

Just then the superintendent came along, and as I took his arm he said: "The lad you have been talking with comes here every night to learn to read and although he cannot get to sleep before ten o'clock, and is obliged to be up at two in the morning, yet he is always punctual. Not long since his mother was imprisoned for arrearsages in her rent—the sum needed to release her was but ten shillings. Well, this boy almost starved himself, and slept out of doors to save money, out of his scanty earnings to release her from prison."

I went back again and talked with the boy, and in my eyes, he was a truer hero than Wellington or Napoleon!—*Hartford Republican.*

THE CIRCULATION OF THE BANKS IN KENTUCKY has increased nearly three and a half millions of dollars since the 1st of July last.

BLASPHEMY.—We can scarcely take up a paper which does not contain, in some form or other, one or more blasphemous expressions. These expressions are generally introduced into little tales or anecdotes, for the purpose of imparting piquancy and making them more "spicy" in their flavor. The authors of these tales or anecdotes seem to imagine that, unless their productions are well seasoned with oaths and curses, they fail to win the applause of the public. Certainly, so long as the public are willing to receive blasphemy for wit, we are not surprised that writings of this character plentifully abound.

It should be the duty of the public to frown upon this infamous system, which, we regret to observe, has grown to an enormous extent. Whether in conversation or public newspapers, the use of blasphemous expressions should be discontinued by every Christian man and respectable citizen. However innocently those expressions may appear to be used, they should, on all occasions, be condemned. They have a tendency, insensibly, to undermine all sentiments of respect for religion and virtue. The press, above all, should never allow itself to be made the vehicle of blasphemy under any shape or form. It should never, on any occasion, admit into its columns a word, or expression, which could offend religion, or bring a blush into the cheek of modesty.

These observations, we trust, will not be deemed obtrusive. They are true, and they are called for by a practice which prevails extensively with some country editors, of inserting stories or anecdotes filled with blasphemous or obscene expressions. Self-interest alone, if no higher motive exists, should prevent this abominable practice. Papers of this kind are of course excluded from every respectable family circle.—*Pittsburg Mercury.*

EXAMINATION OF ATTORNEYS.—The following examination of a certain candidate for admission to the bar, taken from the Western Law Journal, is decidedly a good one. The examiner commences with the following:

"Do you smoke?"

"I do, sir."

"Have you a spare cigar?"

"Yes, sir." (Extending a short six.)

"Now, sir, (what is the first duty of a lawyer?)

"To increase the number of his clients."

"When does your position toward your client change?"

"When making a bill of costs."

"Explain."

"When they occupy the antagonistic position, I assume the character of plaintiff and they defendant."

"A suit decided, how do you stand with the lawyer conducting the other side?"

"Cheek by jowl."

"Enough, sir—you promise to become an ornament to your profession, and I wish you success. Now you are aware of the duty you owe me."

"I am, sir."

"Describe it."

"It is to invite you to drink."

"But suppose I decline?"

[Candidate scratches his head.]

THE MOTHER.—Despite not thy mother when she is old. When she was young, you middle aged, then proudest and respected and didst reverence and obey her; do it as well when she is old; hold on doing it to the last. Age may wear and waste a mother's beauty, strength, parts, limbs, senses, and estate; but her relation as a mother is as the sun when he goes forth in his might; for it is always in the morning, and knoweth no evening. The person may be grey-headed, but her motherly relation is ever in its flourish. It may be autumn, yet winter, with the woman, but with the mother—as mother—it is all spring.

A BEAUTIFUL IDEA.—That was a beautiful idea of the wife of an Irish schoolmaster, who while poor himself, had given gratuitous instruction to poor scholars, but when increased in worldly goods, began to think that he could not give his services for nothing. "James, don't say the like of that," said the gentle hearted wife, "a poor scholar don't come into the house that I don't feel as if he brought fresh air with him; my heart warms to the soft, homely sound of his bare feet on the floor, and the door almost opens to let him in."

RELIGIOUS FEELING.—If parents were really as anxious that their children should love God, as that they should love themselves, they would use the same means for enforcing it as a duty that is to be loved and thanked, as had the child to be so of his own accord; they would endeavor that He should be associated in their minds with every idea of cheerfulness and enjoyment, and thus lay the foundation for a pure, rational, and efficient religious principle, the only source of permanent happiness.—*Education of the Feelings, by Charles Bedy.*

For the Children.

I Don't Think the Whole World Worth Swearing For.

These were the words of a profane little boy, about ten years of age, when suffering severely from sea-sickness, and, as he thought, very near death. As his berth was near mine, I could hear him pitifully moaning and sobbing. "O, I shall die, with I could see my mother once more!" when he fell back exhausted on his pillow. After lying still a little while, I heard him say, "I wouldn't swear; I wouldn't swear for a dollar." After another fit of vomiting, at which he was evidently very much alarmed, he exclaimed, "I wouldn't swear for two dollars; no, nor for five dollars, either," which he again fell back in his berth tired out. A third time, when forced worth swearing for." After this he fell asleep, and did not awake until the sea was calm.

This little boy was the son of a profane and intemperate man, who taught him to swear as soon as he could speak. But he had a good mother who taught him the third commandment. This was the sin into which he had most frequently fallen, and this was the sin that troubled him when he thought he was going before that God "who will not hold him guiltless who taketh his name in vain."

American Messenger.

I SEE A LIGHT—I'M ALMOST HOME.—The following is related of a young girl, whose journey of life was not the end.

About her chamber glided gently the loved forms of her parents and only sister. She silently noted their movements with a mild expression of her dying eyes, turning it from side to side. Arrested by her peculiar look, so expressive of affliction and patient suffering, they paused to look upon her, whom they only now saw but dimly through their tears, and soon should see no more.

A feeble effort to speak, a quivering voiceless movement of the lips, drew closely around her the loving arms of those who were rowing circle. Mother, father, sister, all came closer to her side. A physical smile lit up her countenance. She lifted her little powerless hand within her mother's palm, then closed her eyelids to the light of earth, and sank away. The cold damp of death's shadowy valley seemed circling over her. Slowly sinking down, she glided towards that river's shore, which, like a narrow stream, divides the spirit land from ours.

But see! the quivering lip essay to speak "Mother!" How each heart thrilled now, and then each pulse stood still. "Mother!" the dying girl breathes forth—"I see a light—I'm almost home!"

Blessed thought! Light is sown for man, even amid the gloom and darkness of the grave.

WHY EVERYBODY IS CROSS.—One day little John Wilson came running into the house where his sister Mary was sewing, holding something in his hand which he had found in the back yard.

"Oh, sister Mary," said he, "I have found a pretty thing. It is a piece of red glass, and when I looked through it every thing looked red, too. The trees, the houses, the green grass, your face and everything is red."

Mary replied, "Yes, it is very beautiful, and now let me show you how to learn a useful lesson from it."

"You remember the other day you thought every person was cross to you."

"Now, you were like this piece of glass, which makes every thing red because it is red. You were cross, so you thought every body around you was cross, too."

"If you are in good humor and kind to every one, they will seem kind to you."

IT IS ONLY A CENT.—"Now, my little lad, don't spend that cent for candy."

"Why, didn't my father give it to me?"