

CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.—RUFUS T. HEFLIN, EDITOR.

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Poetry.

For the Christian N. C. Advocate.
The Indian Summer.
BY MARY TILLAM.

'Tis now the Indian Summer; each leaf of varied hue,
Is wearing every changing hour, a color bright and new;
Tall oaks with their crimson leaves, the oak of regal red,
The poplar, with its yellow plume, waves joyfully its head.

And pines with dark and changeless green,
Their aid in contrast lend.
And scattered leaves from other trees, their brilliant colors blend.
So thickly and so brightly lie, all scattered by the way,
It seems as though 'twas spring again, and these its flowers gay.

The maple and the oak leaves seem, as roses fresh in bloom.
And here appears a Tulip bright, but they give no perfume.
And none in hollows, deep and dark, lie withered dried and near.
Said emblems of our fading life, the ebbing of the year.

Ingliside Oct. 27, 1856.

The above lines echo the music of the autumnal breeze from the deep dark woods. We hope our readers may hear from "Mary Tillam" again.—EDITOR.

Miscellaneous.

Make the best of Everything.

We once knew a man whom neither care nor sorrow seemed to affect; who at sixty had the digestion and flow of spirits of twenty-one; who had acquired a large fortune apparently without an effort; who in short, was the happiest and the envy of all who knew him. "How is it," we said to him, "that you are so fortunate? What talisman secures to you all these advantages?" He smiled as he answered, "I have no talisman, unless it is to make the best of everything."

To make the best of everything.—Like a key to a problem, the answer unlocked for us, at once, the whole of the great mystery. Life is too short and happiness too precious to consume the one or throw away the other, in idle, unavailing regrets. Even if ill-fortunes assailed us, should we then descend to undermine the very ground on which we stand, is it not wiser to strive to bridge the torrent than to wait, bewailing our fate, till the waters swallow us? The weak and unstable succumb to destiny, and are washed into oblivion.—The wise and brave, accepting circumstances as they present themselves, plunge boldly, like Horatius of old, into the stream, win the further shore in safety, and earn immortal glory and renown.

Few men, if any, ever succeed in life who have not learned to make the best of everything; and generally, their success is in exact proportion to their adherence to the rule. Does a debtor fail? Every merchant knows that it is the best course, if the debtor is honest, to accept his first offer of composition, and not squander money in useless litigation. Have you become insolvent yourself? The worst thing you can do is to give up to despair, and say that it is folly trying to redeem yourself. Has a friend misjudged you, or an enemy done you secret harm? Don't lose precious moments in sentimental grief over ingratitude, or passionate threats at your wrong-doer, but go to work on the instant, to shame your friend or disarm your foe. Had Astor, when he was a poor German emigrant, made up his mind that the attempt to be a millionaire was absurd, he might have died a beggar in the almshouse. Had Washington, when Cornwallis pursued him across New Jersey with thirty thousand troops, said that it was hopeless to save America with his fragment of an army, his three thousand tattered continentals, we might all this day have been in every to Great Britain; but he said, "If the British cross the Delaware I will retire to the Alleghenies; and if they are victorious there I will fly to the wilderness beyond;" and this resolution never to give up, but always to make the best of everything, led to the victory of Trenton and the freedom of the Republic.

We are all familiar with people who whine continually at fate. To believe them, never was lot so hard as theirs; yet those who know their history will generally tell you that their life has been but one long tale of opportunities disregarded, or misfortunes otherwise deserved. Perhaps they were born poor. In this case they hate their birth, and have always hated them, but without ever having emulated their prudence or energy. Perhaps they have seen their rivals more favored by accident. In this event they forgot how many have been less lucky than themselves; so they squander their little, because, as they say, they cannot save as much as others. Irritated at life, they grow old prematurely. Dissatisfied with everything, they never permit themselves to be happy. Because they are not born at the top of the wheel of fortune, they refuse to take hold of the spokes as the latter come around, like the stubborn in the dirt, crying but spoiled children, neither doing anything themselves, nor permitting others to do it for them.

Make the best of everything! At home, if wife or husband is cross, if servants are careless, if children are irritating, don't fly into a passion, for that will do no good, but make the best of the circumstances, fulfil your duty, and wait for happier times. Abroad, if things look unpromising, preserve a stout heart, keep cool, and play your hand to the best of your ability. Even if fate has the first move, which is not always the case, you have the second; and the game may still be yours, if you play skillfully and hopefully.—*Baltimore Sun.*

A Very Polite Judge.

Governor Ford, of Illinois, tells a very rich anecdote of one of the early judges of that State, but the Governor does not put upon record the name of the sensitive and considerate magistrate.

At the court over which this judge presided, a man by the name of Green was convicted of murder, and the judge was obliged to pass sentence of death upon the culprit. Calling on the prisoner to rise, the judge said to him—
"Mr. Green, the jury say you are guilty of murder, and I want all your friends down on Indian Creek to know that it is not I who condemn you; it is the jury and the law. Mr. Green, at what time, sir, would you like to be hung; the law allows you time for preparation?"

The prisoner replied, "May it please your honor, I am ready at any time; those who kill the body have no power to kill the soul. My preparation is made, and you can fix the time to suit yourself; it is all the same to me sir."

"Mr. Green," returned the judge, "it is a very serious matter to be hung; it can't happen to a man but once in his life, unless the rope should break before his neck is broke, and you had better take all the time you can get."

Mr. Clerk, since it makes no difference to Mr. Green when he is hung, just look into the almanac, and see whether this day four weeks comes on Sunday."

The clerk looked as he was directed, and reported that that day four weeks came on Thursday.

"Then," said the judge, "Mr. Green, you have four weeks at twelve o'clock."

The attorney-general, James Turney, Esq., here interposed and said,
"May it please the court, on occasions of this sort, it is usual for courts to pronounce a formal sentence, to remind the prisoner of his perilous condition, to reproach him for his guilt, and to warn him against the judgment in the world to come."

"Oh, Mr. Turney," said the judge, "Mr. Green understands the whole matter; he knows he has got to be hung. You understand it, Mr. Green, don't you?"

"Certainly," said the prisoner.
"Mr. Sheriff, adjourn the court."
Four weeks from that day Mr. Green was hung, but not so much to his own satisfaction as his appearance promised on the day of his conviction.

Pretty Prayers.

A modern book describing a clergyman of no small note in our day, praises the man, not only for his wonderful force of thought and power of illustration in popular address, but also for his great gifts in public prayer. That readers may be enabled to judge for themselves, the writer gives some specimens.

A few of these are quoted:

"We thank Thee for all those budding promises which are yet to burst into flower."

"How long shall those promises stand as sentinels upon the borders, and not march as armies of the living God?"

"We grieve that our days are so inharmonious; our hearts are continually going in and out of collision; yesterday's jests; today, and to-morrow will carry them both away captive."

"As when in summer, we go forth in the pastures, and there is nothing that we may not pluck of flowers or of fruit, or of beauty, so in all the richness of thy royal nature there is nothing that we may not take; all is ours, and we are God's."

"Bless all those whom we love; gather them into the charmed circle of thine own heart, and love them into joy and purity."

Can any one conceive anything more strained and stilted than this, or more unsuited to the simplicity, chasteness, gravity and profound reverence which become a devotional exercise? It is singular how many sensible men forget that mere prettiness, which in a sermon might please, or at least not seriously offend, in a prayer becomes intolerable.

Christian Intelligence.

SENSIBLE BOY.—A "Farmer's Boy," in Barron county, Ky., advertises for a wife. He says:
He wants to know if she can milk, And make his bread and butter; And go to meeting without silk, To make a "show and flutter."

He'd like to know if it would hurt, Her hands to take up stitches; Or sew the buttons on his shirt, Or make a pair of breeches.

The Sabbath—Its Restraint More and More Weakened.

We have thought that the sanctity and authority of the Christian Sabbath, that God-sent to man, were becoming more and more weakened on the public conscience. The command to keep this day holy, is either not understood, or it is misconstrued to mean that a great many licenses may be taken with it which, at other and better times, were regarded as criminal and wicked. Professing Christians, for instance, will now travel on the Sabbath, read books and papers, converse on and discuss political questions, visit with their friends, attend on places of worldly amusement, receive their mail from the post office, and run into many other indulgences which do not comport with the sanctity of holy and consecrated time. The wicked, too, witnessing the low state of morals on the part of those from whom better examples should be expected, have proportionally cut away from the restraints which formerly bound them, and now sin with a more daring effrontery than ever before. It needs no prophet's foresight to determine on the results of this weakening of the conscience concerning the proper and becoming observance of the Lord's day. A nation of Sabbath-breakers is a nation cursed of God.

Buffalo Advocate.

A LAW STORY.—A few days ago a couple of Dutchmen, Von Vamp and Von Bones, lived on friendly terms on the high hills of Limestone. At last they fell out over a dog. Von Vamp killed Von Bones' canine companion. Von Bones, choosing to assume the killing to have been intentional, sued Von Vamp for damages. They were called in due time into court, when the defendant was asked by the judge whether he killed the dog. "Pe sure I kill him," said Vamp, "but let Bones prove it." This being quite satisfactory, the plaintiff in the action was called on to answer a few questions, and among others he was asked by the judge at what amount he estimated the damages.—He did not understand the question, and so to be a little plainer, the judge inquired what he thought the dog to be worth. "Pe sure," replied Von Bones, he was so mean as to kill him, he shall pay the full value of him." How many such suits have occupied the attention of courts—how many contests have engaged the time of the public, and have been waged with virulence and invective, having no more worthy difference than that of Von Vamp and Von Bones.

TALKING IN THE PULPIT.—Some of our readers will bear the following remarks in mind for the good they will do to them. There is more importance in department than some suppose. We extract from Dr. Wayland's recently published articles in the Examiner:

"There is another practice to which I regret to refer. It is the habit of talking in the pulpit when two or more ministers occupy it together. We frequently see two or three ministers engaged in earnest and apparently trivial conversation before the services commence, and in the intervals of singing they appear to be looking together over the audience and making remarks upon it, or upon some particular persons whom they discover in the midst of it. Or, it may be that after the sermon they are talking of the discourse. Now what a tempest of righteous indignation would it arouse in the bosom of a minister if his people should act thus in the house of God. But I would ask, with all deference, what distinction is to be made here between the minister and his people? Is he not at least as strongly bound to show reverence in the house of God as to those to whom he ministers? Is not the law for me precisely the law for the other? Nothing detracts more effectually from the impression of a sermon than anything which betokens levity in the man who has delivered it."

PRESERVING THE TEMPER. In an old leaf of the Columbian Magazine, published some fifty years ago, we find the following paragraph, which shows that our fathers were quite as excitable and set in their political opinions as any of their descendants:

In all political conversations particular care ought to be taken to preserve the temper. None are so irritable as the tempers of enthusiastic politicians. I have seen some of this character concerning whose lunacy I have not the least doubt. It is better, if possible, to avoid political conversations when the speaker betrays warmth and attachment to party. I never knew an instance of conviction attending the longest disputes. There is pride of obstinacy in the minds of ignorant partisans which we rarely find in other men. If their belief in God were half as sincere as their confidence in their favorite leader, they would be the most pious and fervent saints the world ever saw. As we must sometimes meet with men of this character, it is best never to argue, nor answer, even, when we are certain of their errors. Let us rather leave their company, and pity their weakness of mind.

Resolutions of Class Meetings.

Believing as we do, that class-meetings promote vital piety, train the mind for devotional exercises, and bring into exercise the nobler and finer feelings of the heart, and are productive of great and good results, and render our Church a peculiar Church, distinctive in this feature from all other branches of the Christian Church, and one of the principal causes of our success, and if abandoned will result in consequences disastrous to our Church and to true Godliness, and furthermore, we believe in every instance where class-meetings have been neglected, that dull formalities have to some extent followed in quick succession. Be it therefore

Resolved, That

class-meetings are essential to the prosperity of our Church, and should not be abandoned.

I. Pearce, P. E.

H. P. BARNES, Sec'y.

WIDOWS.—"Do you think more antique becoming on widow?" said the young widow to Mrs. Partington, as she exhibited a mourning dress elaborately trimmed, and a bonnet of the latest mode. The old lady scanned her attentively through her glasses before she answered. "More antique!" she said at length, and her finger was raised up like a note of exclamation.—"I should think less antique would be more becoming in a widow. Widows more antique must be them spoke of by Paul to Timothy, who was wanton and will marry. Well, well, let 'em, though where a woman has once married with a congealing and warm heart"—looking strait at the rigid profile of the corporal on the wall—"and one that beats responsible to her own, she will never want to enter the maritime state again." There was a tremulous tone in her voice there was a glistering of her eye like a dew drop on the morning glory, the finger fell to her side, and she turned to look out of the window after Ike, who was sailing a single boat in a rain-water tub, with a garden tub as a passenger. The young widow withdrew to read what Paul had said, evidently disgusted with the dame's misapprehension of her question, though there was a lesson to her in the blunder.

To Preachers' Wives.

I now sit down to fulfill the engagement my husband made me; and need I tell you dear sisters, that my thoughts are ever with you? Oh, there is a union of soul between the Preachers' Wives, akin to that brotherly love that exists between the Preachers themselves. Did you ever notice them at Conference, after being separated twelve months during their Master's business, how they embrace each other, and feel as brethren of the same family? I have, and I have felt nearer to Heaven upon a Conference floor than any place I ever was in, and have thought surely—"I must have passed from darkness to light because I love the brethren." Oh! that the Church may become more and more united in the bond of Christian fellowship. But I will not dwell on this point, but enter upon the subject that first engaged my thoughts this morning, and recommend it earnestly to my itinerant Sisters. I mean experimental religion. Among the numerous blessings resulting from Christianity, one of the greatest is that of rescuing the female from savage barbarism and the more cruel despotism of the East, which subjected them to a state of perpetual servitude, and seceded them from the benefits of social life. Yes, Christianity has this heaven born honor, and should we not in gratitude do all that we can to promote it, and as ministers' wives, is there not a wide and extensive field for usefulness continually before us? My beloved Sisters, we may have a well cultivated mind, which is highly desirable in every female, and be well versed in every department of classical knowledge, yet we will shed but a glimmering light if we are destitute of those qualifications and that knowledge with which the great teacher of Moral Science, the Bible, so richly abounds! O may we ever make it the man of our council, until we are crucified to the world and the world to us, in

Original.

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Let me ask why should all our strength be given to the "five points" of Calvinism and the stale question of immersion? Are we so complete in knowledge of things pertaining to the real, every-day, practice of religion, that we have nothing to learn? I have wondered that so few writers for journals kindred to your own, present so few questions of this character. How often in our Bible reading does a text occur "hard to be understood;" would it invite research, excite thought and bring out relative argument full of interest, to present the difficulty as an enquiry in the Advocate? To give an example suppose I start a question now—

In the last Chapter of the Bible, the inspired writer describing the state of all beyond the last judgment says,—"He that is unjust, let him be unjust still, he that is filthy, let him be filthy still, he that is righteous, let him be righteous still; he that is holy, let him be holy still." Does not this show two classes of the bad and two classes of the good? No one will contend, that this is mere repetition, to enforce the memory on the understanding or the maturation of ideas. A man may be unjust and yet not filthy; or he may be righteous and yet far from being holy. It evidently shows two classes of persons saved, distinct in character, one class better, purer, higher than the other; and yet we read "Without holiness no man shall see the Lord." Still it seems as if it must be so, for St. Paul speaks of men who instead of building "Gold, Silver, or precious stones," build of "wood hay and stubble," and of whom he affirms that while their works shall be destroyed yet they themselves shall be saved, yet though as by fire." Here again we find a similar distinction, and both saved. But did not the Master say "If any man will come after me let him deny himself and take up his cross and follow me." "Strive," commanded he, "to enter in at the straight gate; many will seek to enter in and shall not be able." Now I ask, how little religion does it take to escape hell—how much to please God and enjoy heaven? What a field of enquiry is here?

Mr. Wesley said—"From long experience and observation I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him 'the more excellent way' and incites him to walk therein; to choose the narrowest path of the narrow way; to aspire after the heights and depths of holiness,—after the entire image of God. But if he does not accept this of-

fer, he insensibly declines into the lower rank of Christians. He still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life through the blood of the Covenant.

Are there two ways to the kingdom of heaven?

SIGMA.

Iredell Circuit, N. C. Conference.

The writer of these lines has been in charge of Iredell Circuit for the two years past, and is therefore at the end of the law—will have to vacate the field, and give place to a successor.

The circuit as it now is, is compact and convenient form. Generally, the distance from one appointment to another is short, and the roads tolerably good. The travel is, therefore, not very laborious, and may be performed conveniently, either on horse-back or in a travelling carriage.

There are now twelve regular appointments on the circuit, with some chance of occupying new ground. Two more appointments may be added to the above number. Most of the houses of worship are tolerable good, though some of them need repairs.

The Sabbath School cause is doing some good on this circuit, and it is to be hoped that Methodists will benefit by it. But this noble cause, has not the sympathy and influence of the church as it deserves to have. A good deal is being done, but not near as much as should be done. All should be the firm friends of this noble enterprise; but all have not yet been wakened up to this noble work, nor are they ready to do their duty on this subject. There are seven schools on the circuit, and most of them furnished with good Libraries. Only ten dollars have been expended for the benefit of Sunday Schools this year.

The subject of education in general is receiving a good deal of attention, though not as much as it deserves. Good schools are not very numerous among us, though, perhaps, more so in this part of the State than in any other. At the head of the institutions of learning among us, is Olin High School.

This we regard as one of the best schools of the State. This school is not patronized as it should be. Numerically, it is respectable, but does not number up as it should, or is worthy of doing. To young men who intend to educate themselves, this school offers as fine an opportunity as any in the land; and in some respects, perhaps more so, than most of others. The building is large and convenient, capable of a good amount of good students, but without any other school of a single scholar.

This Institution is not raised to the dignity of a college as yet, and perhaps never will be—at least, not soon. But while this may be so, the writer would nevertheless rejoice to see it occupy a proud and enviable position among the best colleges of the land.

This school will be one of the advantages, the minister on this circuit will enjoy over his brethren, on many of the circuits in the Conference, as he will be able to educate his sons at a good school without the expense of boarding them from home; and that is no small item in the account.

The parsonage on the circuit was recently sold and a new one purchased at Olin, N. C. The parsonage is a beautiful little house, situated on a desirable lot of ground, furnished with all necessary buildings except a study. The house has just been completed a few months since. And every thing about it is arranged in neat and tasteful order.

The Salisbury District Parsonage is also situated within a half mile of this place. That fact will add something of interest to the preacher and family, and both may be a mutual benefit to each other, as possibly they may be the only persons acquainted on their arrival, and consequently an acquaintance would be highly prized.

Iredell circuit is in every respect an agreeable one, but is not blessed with pecuniary ability as generally supposed. In this interior country, "the almighty dollar comes like angels' visits, few are far behind." And some of the good people seem to estimate their duties, as Angels and entertain them as long as possible.—The preacher therefore will most probably be like all his brethren elsewhere—not likely to become purse-proud! The many of the members and friends on this circuit are truly liberal; but the most enlarged liberality, without means cannot do a great deal; yet this will do about as well as any other circuit in the western portion of our conference.

The circuit will be minus something in conference collection; this we regret as our Brethren elsewhere seem to have been more successful than we; and we still hope we will not fall below the amounts raised on the adjoining circuits.

And while we have not succeeded as well as we hoped and expected in the missionary cause, yet Old Iredell circuit will do herself honor on that score.

I have already written too much so I will now close.

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Coolsprings N. C. October 30th 1856.

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Mr. Wesley said—"From long experience and observation I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him 'the more excellent way' and incites him to walk therein; to choose the narrowest path of the narrow way; to aspire after the heights and depths of holiness,—after the entire image of God. But if he does not accept this of-

fer, he insensibly declines into the lower rank of Christians. He still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life through the blood of the Covenant.

Are there two ways to the kingdom of heaven?

SIGMA.

Iredell Circuit, N. C. Conference.

The writer of these lines has been in charge of Iredell Circuit for the two years past, and is therefore at the end of the law—will have to vacate the field, and give place to a successor.

The circuit as it now is, is compact and convenient form. Generally, the distance from one appointment to another is short, and the roads tolerably good. The travel is, therefore, not very laborious, and may be performed conveniently, either on horse-back or in a travelling carriage.

There are now twelve regular appointments on the circuit, with some chance of occupying new ground. Two more appointments may be added to the above number. Most of the houses of worship are tolerable good, though some of them need repairs.

The Sabbath School cause is doing some good on this circuit, and it is to be hoped that Methodists will benefit by it. But this noble cause, has not the sympathy and influence of the church as it deserves to have. A good deal is being done, but not near as much as should be done. All should be the firm friends of this noble enterprise; but all have not yet been wakened up to this noble work, nor are they ready to do their duty on this subject. There are seven schools on the circuit, and most of them furnished with good Libraries. Only ten dollars have been expended for the benefit of Sunday Schools this year.

The subject of education in general is receiving a good deal of attention, though not as much as it deserves. Good schools are not very numerous among us, though, perhaps, more so in this part of the State than in any other. At the head of the institutions of learning among us, is Olin High School.

This we regard as one of the best schools of the State. This school is not patronized as it should be. Numerically, it is respectable, but does not number up as it should, or is worthy of doing. To young men who intend to educate themselves, this school offers as fine an opportunity as any in the land; and in some respects, perhaps more so, than most of others. The building is large and convenient, capable of a good amount of good students, but without any other school of a single scholar.

This Institution is not raised to the dignity of a college as yet, and perhaps never will be—at least, not soon. But while this may be so, the writer would nevertheless rejoice to see it occupy a proud and enviable position among the best colleges of the land.

This school will be one of the advantages, the minister on this circuit will enjoy over his brethren, on many of the circuits in the Conference, as he will be able to educate his sons at a good school without the expense of boarding them from home; and that is no small item in the account.

The parsonage on the circuit was recently sold and a new one purchased at Olin, N. C. The parsonage is a beautiful little house, situated on a desirable lot of ground, furnished with all necessary buildings except a study. The house has just been completed a few months since. And every thing about it is arranged in neat and tasteful order.

The Salisbury District Parsonage is also situated within a half mile of this place. That fact will add something of interest to the preacher and family, and both may be a mutual benefit to each other, as possibly they may be the only persons acquainted on their arrival, and consequently an acquaintance would be highly prized.

Iredell circuit is in every respect an agreeable one, but is not blessed with pecuniary ability as generally supposed. In this interior country, "the almighty dollar comes like angels' visits, few are far behind." And some of the good people seem to estimate their duties, as Angels and entertain them as long as possible.—The preacher therefore will most probably be like all his brethren elsewhere—not likely to become purse-proud! The many of the members and friends on this circuit are truly liberal; but the most enlarged liberality, without means cannot do a great deal; yet this will do about as well as any other circuit in the western portion of our conference.

The circuit will be minus something in conference collection; this we regret as our Brethren elsewhere seem to have been more successful than we; and we still hope we will not fall below the amounts raised on the adjoining circuits.

And while we have not succeeded as well as we hoped and expected in the missionary cause, yet Old Iredell circuit will do herself honor on that score.

I have already written too much so I will now close.

DAVID W. DOUB.

Coolsprings N. C. October 30th 1856.

FOR THE N. C. CHRISTIAN ADVOCATE.

A Question Wanting an Answer.

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Mary and Her Drawer.

OR, NOTHING MADE BY GETTING ANGRY.

The church bells were sending forth their merry chimes, and hundreds of children were wending their way to the Sabbath school. Mary was late that morning, and ran very quickly to her drawer, in which were kept her gloves, hymn book, catechism, &c., and endeavoring to jerk it open at once; but in so doing she got it crooked, and it would move neither way.

Being in a great hurry, she began at once to fret and blame the drawer for not coming out. She soon became quite angry, her cheek flushed, her eyes sparkled, and with violent effort she pulled the drawer out, emptied its contents on the floor, tore her dress, disfigured her hymn book, and almost ruined the drawer itself.

Her father was patiently waiting in the hall for his little daughter when the accident occurred, and asked her what was the matter. Her instant reply was—"Nothing, father; you go, and I will overtake you presently."

Little Mary did not overtake her father, and he looked in vain for her at the Sabbath School.

The Sabbath was so badly torn, that she could not go to the Sabbath school, and with tears flowing down her cheeks, she sat down and thought soberly over her conduct.

She doubtless felt very sorry for her anger, and the unnecessary damage she had done.

No one, when the family returned from Church, said a word to her own reflections. When her father had taken off his hat and seated himself, she modestly approached him, threw her arms around his neck and said, "Father, do you know why your little Mary was absent from Sunday school this morning?" "No, my child," he replied. "I was in a great hurry, and attempted to pull my drawer out very quickly and got it fastened so tightly that it would move neither one way nor the other. I tried and tried, but it would not move. I then got angry with the drawer, pulled it very hard, and not only stewed its contents over the floor, but hung the nob in my dress, and tore the Sabbath school." Her father told her, he willingly forgave her, and that she also must ask God's forgiveness, for she had committed a sin in giving way to her anger. He also told her, to remember that nothing was ever made by getting angry. If she ever tried to do anything and could not do it at once, she must not get angry, but be patient and calm. I hope this little thing taught Mary an important lesson; and may it teach you the same dear little reader. Nothing was ever made by getting angry, but something always lost.

For the Children.

"Dear Mother, do not Die."
BY JESSIE GLENN.

How beautiful and pure is the love of childhood! The writer was struck with this a short time since, when her little four-year boy asked, "Mamma, why did they put baby in the ground?" Upon being told that it was dead, he said, "What does dead mean? Will you die, mamma?" Upon being answered in the affirmative, he burst into tears, and weeping bitterly, exclaimed, "O, do not die, mamma! I do not want you to die, and be put in the ground; for what would I do without you? O, don't die, mamma; but keep your eyes open, and stay with me!" And long after, we could distinguish amid his sobs the words, "Don't die! don't die!"

"O mother! why did people take our baby dear away?
Why did they shut him in the ground,
Where he no more