

We lived not hermit lives; but oft
 In social converse met;
 And fires of love were kindled then,
 That burn on warmly yet.
 O, pleasantly the stream of life
 Pursued its constant flow,
 In the days when we were pioneers,
 FIFTY YEARS AGO!

4. We felt that we were fellow-men;
 We felt we were a band,
 Sustained here in the wilderness,
 By Heaven's upholding hand.
 (c.) And, when the solemn Sabbath came,
 We gathered in the wood,
 And lifted up our hearts in prayer
 To God, the only Good.
 Our temples then were earth and sky;
 None others did we know,
 In the days when we were pioneers,
 FIFTY YEARS AGO!
5. Our forest life was rough and rude,
 And dangers closed us round;
 But here, amid the green old trees,
 Freedom we sought and found.
 ✕ Oft through our dwellings wintry blasts ✕
 ✕ Would rush with shriek and moan; ✕
 We cared not—though they were but frail,
 We felt they were our own!
 O, free and manly lives we led,
 Mid verdure or mid snow,
 In the days when we were pioneers,
 FIFTY YEARS AGO!
6. But now our course of life is short;
 And as, from day to day,
 We're walking on with halting step,
 (p.) And fainting by the way,
Another land, more bright than this,
 To our dim sight appears,
 And, on our way to it, we'll soon
 Again be pioneers!

And, while we linger, we may all
 ✕ A backward glance still throw ✕
 To the days when we were pioneers,
 FIFTY YEARS AGO!

QUESTIONS.—1. What scenes does the author refer to, as having transpired fifty years ago? 2. To what other land may those who have been pioneers in this world, look forward?

LESSON LXXVII.

WORDS FOR SPELLING AND DEFINING.

AS SO CI A' TIONS, communities.	AS SO' CIATE, join company.
✕ CAR NIV' O ROUS, flesh-eating.	✕ IN' STINCTS, natural impulses.
EX PAND' ED, drawn out.	STIM' U LATE, urge or spur on.
CON SPIC' U OUS, prominent.	SO LIC' I TUDE, anxiety.
TRANS PORT' ING, conveying from one place to another.	CHRY'S' A LIDS, insects in their second state, passing to their perfect form.
✕ PE RUS' ING, reading attentively.	DEX TER' I TY, skill.
MOD' EL, pattern.	✕ SUB TERRA' NE AN, under-ground.
✕ AS SI DU' I TY, diligence.	CEL' E BRA TED, distinguished.
CON STRUCT' ING, building.	RE MOT' EST, most distant.
✕ AN NI' HI LA TED, brought to nothing.	AN TIQ' UI TY, olden times.

SOCIETY OF ANIMALS.

SMELLIE.

1. It is needless to remark that man holds the first rank in animal associations. If men did not assist each other, no operation of any magnitude could possibly be effected. A single family, or even a few families united, like other carnivorous animals, might hunt their prey, and procure a sufficient quantity of food.

✕ 2. Man, even in his most uninformed state, possesses the germs of every species of knowledge and of genius. But they must be cherished, expanded, and brought gradually to perfection. It is by numerous and regularly-established societies alone, that such glorious exhibitions of human intellect can be produced.

3. Next to the intelligence exhibited in human society,

that of the beavers is the most conspicuous. Their operations, in preparing, fashioning, and transporting the heavy materials for building their winter habitations, are truly astonishing; and, when we read their history, we are apt to think that we are perusing the history of man, in a period of society not inconsiderably advanced.

4. They never quarrel nor injure one another, but live together, in different numbers, in the most perfect harmony. Their association presents a model of a pure and perfect republic, the only basis of which is mutual attachment. They have no law but the law of love, and of parental affection. Humanity prompts us to wish, that it were possible to establish republics of this kind among men.

5. Pairing birds, in some measure, may be considered as forming proper societies; because, in general, the males and females mutually assist each other in building nests and feeding their young.

6. The honey-bees not only labor, in common, with astonishing assiduity, but their whole attention and affections seem to center in the person of their queen, or sovereign of the hive. While some are busily employed, at home, in constructing the cells, others are equally industrious, in the fields, collecting materials for carrying on the work.

7. If bees did not associate and mutually assist one another, in their various operations, the species would soon be annihilated. But Nature has endowed them with an associating principle, and with instincts which stimulate them to perform all those wonderful operations that are necessary for the existence of individuals, and the continuation of the species.

8. The ants not only associate for the purpose of constructing their habitations, but for cherishing and protecting their young. Every person must have observed, when part of a nest is suddenly exposed, their extreme solicitude for the preservation of their chrysalids or nymphs, which often exceed the size of the animals themselves.

9. With amazing dexterity and quickness, the ants transport their nymphs into the subterraneous galleries of the nest, and place them beyond the reach of any common danger. The fortitude, with which they defend their young, is no less astonishing. The wisdom and foresight of the ants have been celebrated from the remotest antiquity.

10. Another kind of society is observable among domestic animals. Horses and oxen, when deprived of companions of their own species, associate, and discover a visible attachment. A dog and an ox, or a dog and a cow, when placed in certain circumstances, acquire a strong affection for each other. The same kind of association takes place between dogs and cats, and between cats and birds.

QUESTIONS.—1. What would be the consequence, supposing men did not assist each other? 2. What is said of the intelligence of the beaver? 3. How do these animals agree with one another? 4. What is said of the habits of the bees and the ants? 5. What is said of some domestic animals, when deprived of companions of their own species? 6. What moral ought we to derive from these animals?

LESSON LXXVIII.

WORDS FOR SPELLING AND DEFINING.

AL' TI TUDE, height; elevation.	PRIME' VAL, primitive; original.
OR' I sons, prayers.	MOORS, marshy wastes.
CREST, tuft of feathers.	SYM' PA THY, fellow-feeling.
DAL' LY ING, loitering.	PAS' TIME, sport; amusement.
DO MIN' ION, right of possession.	NA TIV' I TY, birth.
POIS' ED, balanced.	PIN' IONS, wings.
KEN, reach of sight.	MEL' O DIES, agreeable sounds.
AN' I MA TED, stimulated.	EF FUS' ING, pouring out.

1. THE TOWER OF BELUS, in ancient Babylon, arose in the midst of the sacred precincts of Jupiter Belus. The whole structure was divided into eight separate towers, rising one above the other, and gradually decreasing in size to the summit. It was of immense height, and served, (among other uses,) as an observatory. An ascent, winding round the towers on the outside, led up to them.

THE LARK.

WILSON.

1. Higher and higher than ever rose 'THE TOWER OF BELUS, uplifted by ecstasy, soars the LARK, the lyrical poet of the sky. (P.) Listen! listen! and the more remote the bird, the louder seems his hymn in heaven. He seems, in such altitude, to have left the earth forever, and to have forgotten his lowly nest. The primroses and the daisies, and all the sweet hill flowers, must be unremembered in that lofty region of light.

2. But, just as the lark is lost—he and his song together—as if his orisons had been accepted—both are seen and heard fondly wavering earthward, and, in a little while, he is walking with his graceful crest, contented along the furrows of the bearded corn, or on the clover lea, that, in man's memory, has not felt the plowshare; or, after a pause, in which he seems dallying with a home-sick passion, dropping down, like one dead, beside his mate in her shallow nest.

3. Of all birds, to whom is given dominion over the air, the lark alone lets loose the power that is in his wings, only for the expression of love and gratitude. The eagle sweeps in passion of Hunger,—poised in the sky, his ken is searching for prey on sea or sward; his flight is ever animated by destruction.

4. The dove seems still to be escaping from something that pursues,—afraid of enemies even in the dangerless solitudes, where the old forests repose in primeval peace. The heron, high over houseless moors, seems, at dusk, fearful in her laborious flight, and weariedly gathers her long wings on the tree-top, as if thankful that day is done, and night again ready with its rest.

5. "The blackening trains o' craws to their repose," is an image that affects the heart of "mortal man who liveth here by toil," through sympathy with creatures partaking with him a common lot. The swallow, forever on the wing, and wheeling fitfully before fancy's eyes, in element adapted for perpetual pastime, is flying but to feed,—for lack of insects,

prepares to forsake the land of its nativity, and yearns for the blast to bear it across the sea.

6. *Thou* alone, O lark! hast wings given thee that thou mayest be perfectly happy,—no other bird but thee can, at once, soar and sing,—and heavenward thou seemest to be borne, not more by those twinkling pinions than by the ever-varying, ever-deepening melodies effusing from thy heart.

QUESTIONS.—1. Higher than what does the lark soar? 2. Can you describe its descent? 3. What is said of the eagle? 4. Of the dove? 5. Of the heron? 6. Of "the blackening trains o' craws?" 7. Of the swallow? 8. In what respect does the flight of the lark differ from other birds, as it soars heavenward? 9. What is meant by "bearded corn," 2d paragraph?

LESSON LXXIX.

WORDS FOR SPELLING AND DEFINING.

✓ BLITHE' SOME, gay; cheerful.	✓ FELL, barren or stony hill.
✓ CUM' BER LESS, unburdened.	✓ SHEEN, brightness; splendor.
✓ MAT' IN, morning song, or prayer.	✓ HER' ALDS, proclaims.
✓ MOOR' LAND, marshy ground.	✓ CLOUD' LET, little cloud.
✓ EM' BLEM, symbol; sign.	✓ CHER' UB, celestial being.
✓ DOWN' Y, resembling down.	✓ GLOAM' ING, twilight.
✓ EN' ER GY, force.	✓ HEATH' ER, kind of shrub; heath.

ODE TO THE LARK.

JAMES HOGG.

1. Bird of the wilderness,
Blithesome and cumberless,
Sweet be thy matin o'er moorland and lea!
Emblem of happiness,
Blest is thy dwelling-place;
O, to abide in the desert with thee!
Wild is thy lay, and loud,
Far in the downy cloud;
Love gives it energy, love gave it birth,
Where, on thy dewy wing,
Where art thou journeying?
Thy lay is in heaven, thy love is on earth.

2. O'er fell and fountain sheen,
O'er moor and mountain green,
O'er the red streamer that heralds the day,
Over the cloudlet dim,
Over the rainbow's rim,
Musical cherub, soar, singing away!
Then, when the gloaming comes,
Low in the heather blooms,
Sweet will thy welcome and bed of love be!
Emblem of happiness,
Blest is thy dwelling-place,—
O, to abide in the desert with thee!

QUESTIONS.—1. What is said of the song of the lark in the 1st stanza? 2. What is meant by calling the lark an "emblem of happiness"? 3. What is meant by "red streamer," 2d paragraph?

LESSON LXXX.

WORDS FOR SPELLING AND DEFINING.

UN MAR' RED, uninjured.	PALL' ED, deprived of vigor.
RE FIN' ED, purified; delicate.	AL TERN' ATE, one after another.
VIG' OR OUS, strong; energetic.	SUB DUE', overcome.
IM PRU' DENT, indiscreet.	UN SUR MOUNT' A BLE, that can not be overcome.
RUD' DY, of a red color.	AS SERT', affirm; declare.
SUL' TRY, very hot.	

1. PHÆ' BUS, (which name, literally, signifies *bright* or *pure*,) is an old epithet of the Sun-God, Apollo. Hence, often, as in the piece following, the term Phæbus is poetically employed to designate the Sun.

IMPORTANCE OF EARLY RISING.

CATHARINE TALBOT.

1. Awake, my Laura, break the silken chain,
Awake, my friend, to hours unmarred by pain.
Awake to peaceful joys and thoughts refined,
Youth's cheerful morn, and Virtue's vigorous mind:
Wake to all joys fair friendship can bestow,
All that from health and prosperous fortune flow.
Still dost thou sleep? awake, imprudent fair;
Few hours has life, and few of those can spare!

2. Forsake thy drowsy couch, and sprightly rise
While yet fresh morning streaks the ruddy skies:
While yet the birds their early matins sing,
And all around us blooming as the spring;
Ere sultry 'Phæbus with his scorching ray,
Has drank the dew drops from their mansion gay,
Scorched every flower, embrowned each drooping green,
Palled the pure air, and chased the pleasing scene.
Still dost thou sleep? O, rise, imprudent fair!
Few hours has life, nor of those few can spare!
3. Think of the task those hours have yet in view,
Reason to arm, and passion to subdue;
While life's fair calm, and flattering moments last,
To fence your mind against the stormy blast:
Early to hoard blest Wisdom's peace-fraught store,
Ere yet your bark forsakes the friendly shore,
And the winds whistle, and the billows roar.
4. Imperfect beings! weakly armed to bear
Pleasure's soft wiles, or sorrow's open war;
Alternate shocks from different sides to feel,
Now to subdue the heart, and now to steel:
Not weakly arm'd, if ever on our guard,
Nor to the worst unequal, if prepared:
Not unsurmountable the task, if loved,
Nor short the time, if every hour improved.
5. (f.) O, rouse thee, then! nor shun the glorious strife;
Extend, improve, enjoy the hours of life:
(<) Assert thy reason, animate thy heart,
And act, through life's short scene, the useful part:
(p.) Then sleep in peace, by gentlest memory crown'd,
Till Time's vast year has fill'd its perfect round

QUESTIONS.—1. What motives to early rising are presented in this piece? 2. What is meant by Phæbus?

What rule for the falling inflection on *awake*, 1st stanza? What, for the rising on *Laura*, *friend*, and *fair*? What, for the rising on *sleep*? With what different modulations should the last stanza be read? See Notation, p. 40.

LESSON LXXXI.

WORDS FOR SPELLING AND DEFINING.

EN GEN' DERS, produces.	PEN' U RY, poverty.
AX' IOM, self-evident truth.	BALE' FUL, pernicious.
BENEV' O LENT, charitable; kind.	LOOP' ED, full of holes.
IM I TA' TION, act of imitating.	PROS PER' I TY, good fortune.
DIS PENS' ER, one who distributes.	PRO FU' SION, plenty; abundance.
PUR' LIEUS, borders; enclosures.	REV' ELS, noisy feasts.
OP' U LENCE, wealth.	BE NEF' I CENCE, charity.
MYS TE' R I OUS, hidden.	EX CLU' SION, non-admission.

DANGER OF RICHES.

ORVILLE DEWEY.

1. Ah! the rust of riches!—not that portion of them which is kept bright in good and holy uses—"and the consuming fire" of the passions which wealth engenders! No rich man, I lay it down as an axiom of all experience, *no rich man* is safe, who is not a benevolent man. No rich man is safe, but in the imitation of that benevolent God, who is the possessor and dispenser of all the riches of the universe.

2. What else mean the miseries of a selfish, luxurious, and fashionable life everywhere? What mean the sighs that come up from the purheus, and couches, and most secret haunts of all splendid and self-indulgent opulence? Do not tell me that other men are sufferers too. Say not that the poor, and destitute, and forlorn, are miserable also. Ah! just Heaven! thou hast, in thy mysterious wisdom, appointed to them a lot hard, full hard to bear.

3. (P.) Poor, houseless wretches! who "eat the bitter bread of penury, and drink the baleful cup of misery;" the winter's winds blow keenly through your "looped, and windowed raggedness;" your children wander about unshod, unclothed, and untended; I wonder not that *ye* sigh. But why should *those* who are surrounded with every thing that heart can wish, or imagination conceive—the very crumbs that fall from whose table of prosperity, might feed hun-

dreds—why should *they* sigh amidst their profusion and splendor? *They have broken the bond that should connect power with usefulness, and opulence with mercy.* That is the reason.

4. They have taken up their treasures, and wandered away into a forbidden world of their own, far from the sympathies of suffering humanity; and the heavy night-dews are descending upon their splendid revels; and the all-gladdening light of heavenly beneficence is exchanged for the sickly glare of selfish enjoyment; and happiness, the blessed angel that hovers over generous deeds and heroic virtues, has fled away from that world of false gayety and fashionable exclusion.

QUESTIONS.—1. When, only, is the rich man safe? 2. Why do the rich often sigh?

How, according to the notation, should the first part of the 3d paragraph be read? What antithetic words in this paragraph?

LESSON LXXXII.

WORDS FOR SPELLING AND DEFINING.

AL LAYS', drawbacks.	CAL' DRON, large kettle, or boiler.
PRES' ENT LY, at present.	DE LI' CIOUS, delightful.
PAR A LYT' IC, palsied.	IN TER MED' DLE, interfere.
SA' BLES, furs of the sable.	PI' RATES, robbers on the seas.
SCOR' PI ONS, venomous reptiles.	MER' CHANT MAN, vessel used for transportation of goods.
SPEC' TERS, ghosts; apparitions.	SPIR' IT U AL, pertaining to the spirit.
IL LU' SIONS, deceptions.	PE CUL' IAR, appropriate.
FANTAS' TIC, fanciful; whimsical.	
FLAY' ING, taking off the skin.	

1. SCYTH' I ANS, the general name given by the ancients to the nomadic or wandering tribes of the north of Europe and Asia, beyond the Black Sea.

REAL AND APPARENT HAPPINESS.

JEREMY TAYLOR.

1. If we could look into the thoughts of the prosperous and prevailing tyrant, we should find, even in the days of his joys, such allays and abatements of his pleasure, as may

serve to represent him presently miserable, beside his final infelicities. For I have seen a young and healthful person warm and ruddy under a poor and thin garment, when, at the same time, an old rich person has been cold and paralytic under a load of sables, and the skins of foxes.

2. It is the body that makes the clothes warm, not the clothes the body; and the spirit of a man makes felicity and content, not any spoils of a rich fortune, wrapped about a sickly and an uneasy soul.

3. Apollodorus was a traitor and a tyrant, and the world wondered to see so bad a man have so good a fortune, but knew not that he nourished scorpions in his breast, and that his liver and his heart were eaten up with specters and images of death; his thoughts were full of interruptions, his dreams of illusions; his fancy was abused with real troubles and fantastic images, imagining that he saw the Scythians flaying him alive, his daughters, like pillars of fire, dancing round about a caldron, in which himself was boiling, and that his heart accused itself to be the cause of all these evils.

4. Does *he* not drink more sweetly, that takes his beverage in an earthen vessel, than he that looks and searches into his golden chalices, for fear of poison, and looks pale at every sudden noise, and sleeps in armor, and trusts nobody, and does not trust God for his safety?

5. Can a man bind a thought with chains, or carry imagination in the palm of his hand? Can the beauty of the peacock's train, or the ostrich plume, be delicious to the palate and the throat? Does the hand intermeddle with the joys of the heart? or darkness, which hides the naked, make him warm? Does the body live as does the spirit?

6. Indeed, the sun shines upon the good and bad; and the vines give wine to the drunkard, as well as to the sober man; pirates have fair winds and a calm sea, at the same time when the just and peaceful merchantman hath them. But, although the things of this world are common to good

and bad, yet spiritual joys, the food of the soul, and the blessing of Christ, are the peculiar rights of saints.

QUESTIONS.—1. How must we examine a man, in order to know whether his happiness is real or apparent merely? 2. What instances are cited to show, that the happiness of a person can not be inferred from outward appearances only?

LESSON LXXXIII.

WORDS FOR SPELLING AND DEFINING.

PRE FER', choose.	HOARD' ED, treasured up.
LAN' GUISH, sink; grow faint.	RE PUTE', consider; think.
COM' PE TENCE, sufficiency.	BE STOW' ED, given gratuitously.
DINT, force; power.	RES' ER VOIR, receptacle.
IM' PO TENCE, weakness.	DIF FU' SIVE LY, widely.

EMPTINESS OF RICHES.

EDWARD YOUNG.

1. Can gold calm passion, or make reason shine?
Can we dig peace or wisdom from the mine?
Wisdom to gold prefer; for 'tis much less
To make our fortune than our happiness,—
That happiness which great ones often see,
With rage and wonder, in a low degree,
Themselves unblest. The poor are only poor;
But what are they who droop amid their store?
Nothing is meaner than a wretch of state.
The happy only are the truly great.
2. Peasants enjoy like appetites with kings,
And those best satisfied with cheapest things.
Could both our Indies buy but one new sense,
Our envy would be due to large expense;
Since not, those pomps which to the great belong,
Are but poor arts to mark them from the throng.
See how they beg an alms of Flattery:
They languish! oh, support them with a lie!
3. A decent competence we fully taste;
It strikes our sense, and gives a constant feast;

More we perceive by dint of thought alone;
The rich must labor to possess their own,
To feel their great abundance, and request
Their humble friends to help them to be blessed;
To see their treasure, hear their glory told,
And aid the wretched impotence of gold.

- 4 But some great souls, and touched with warmth divine,
Give gold a price, and teach its beams to shine;
All hoarded treasures they repute a load,
Nor think their wealth their own till well bestowed.
Grand reservoirs of public happiness,
Through secret streams diffusively they bless,
And, while their bounties glide, concealed from view,
Relieve our wants, and spare our blushes too.

QUESTIONS.—1. Why should we prefer wisdom to gold? 2. Who are the truly great? 3. What is it the rich beg? 4. What is said of a decent competence? 5. What do some great souls do?

LESSON LXXXIV.

WORDS FOR SPELLING AND DEFINING.

A WRY', asquint; turned aside.	FAST' ING, abstaining from food.
IN CUR' A BLE, not to be cured.	DE BAS' ING, degrading.
LAUGH' ING-STOCK, object of ridicule.	COMMUN' ION, fellowship; union.
GUARD' I AN, protecting.	DE CREP' IT, weakened by age.
IN AN' I MATE, lifeless.	PRONE, groveling.
IN' TER COURSE, conversation.	ILLUS' TRI OUS, conspicuous.
VIG' I LANCE, watchfulness.	UN ALMS' ED, unfed; unaided.
	UT' TER, extreme; total.

THE MISER.

ROBERT POLLOR.

1. But there was one in folly further gone;
With eye awry, incurable, and wild,
The laughing-stock of devils and of men,
And by his guardian angel quite given up,—
The MISER, who with dust inanimate
Held wedded intercourse.
2. Ill-guided wretch!
Thou might'st have seen him at the midnight hour,

When good men slept, and in light-winged dreams
Ascended up to God—in wasteful hall,
With vigilance and fasting worn to skin
And bone, and wrapped in most debasing rags,—
Thou might'st have seen him bending o'er his heaps,
And holding strange communion with his gold;
And, as his thievish fancy seemed to hear
The night-man's foot approach, starting alarmed,
And in his old, decrepit, withered hand,
That palsy shook, grasping the yellow earth
To make it sure.

3. Of all God made upright,
And in their nostrils breathed a living soul,
Most fallen, most prone, most earthy, most debased
Of all that sold Eternity for Time,
None bargained on so easy terms with death.
Illustrious fool! Nay! most inhuman wretch!
He sat among his bags, and, with a look
Which hell might be ashamed of, drove the poor
Away unalmsed; and 'midst abundance died—
Sorest of evils—died of utter want!

QUESTIONS.—1. What is said of the miser? 2. Where might he be seen "at the midnight hour"? 3. How did he treat the poor? 4. What is said of his death? 5. What is meant by the phrase, "yellow earth"?

LESSON LXXXV.

WORDS FOR SPELLING AND DEFINING

DIF' FI DENCE, distrust.	AMBI' TION, desire of preferment.
DIVINES', ministers of the gospel.	UN SAT IS FAC' TO RY, not giving content.
CON CUS' SION, shock; stroke.	TEN' E MENT, house; structure.
FOR' TI FY ING, strengthening.	HI BER' NIAN, native of Ireland.
BE TRAY' ER, traitor.	AT' OM, fine particle of matter.
NOUR' ISH ES, supports.	TRIV' I AL, trifling; worthless.
UN DER MIN' ING, sapping.	EX' IT, departure; death.
AT TRAC' TIONS, allurements.	BE GUILE', delude; deceive.
CON VIC' TION, belief.	

REFLECTIONS ON EARLY DEATH.

ALEXANDER POPE.

1. Sickness is a sort of early old age; it teaches us a diffidence in our earthly state, and inspires us with thoughts

of a future, better than a thousand volumes of philosophers and divines. It gives so warning a concussion to those props of our vanity, our strength, and youth, that we think of fortifying ourselves within, when there is so little dependence upon our outworks.

2. Youth, at the very best, is but a betrayer of human life, in a gentler and smoother manner than age: 'tis like a stream that nourishes a plant upon a bank, and causes it to flourish and blossom to the sight, but, at the same time, is undermining it, at the root, in secret.

3. My youth has dealt more fairly and openly with me; it has afforded several prospects of my danger, and given me an advantage not very common to young men, that the attractions of the world have not dazzled me very much, and I begin where most people end, with a full conviction of the emptiness of all sorts of ambition, and the unsatisfactory nature of all human pleasures, when a smart fit of sickness tells me this vile tenement of my body will fall in a little time; I am even as unconcerned as was that honest Hibernian, who, being in bed in the great storm some years ago, and told that the house would tumble over his head, made answer: "What care I for the house? I am only a lodger."

4. When I reflect what an inconsiderable little atom every single man is, with respect to the whole creation, methinks 'tis a shame to be concerned at the removal of such a trivial animal as I am. The morning after my exit, the sun will rise as bright as ever, the flowers smell as sweet, the plants spring as green, the world will proceed in its old course, people will laugh as heartily, and marry as fast as they were used to do.

5. The memory of man, (as it is elegantly expressed in the Book of Wisdom,) passeth away as the remembrance of a guest that tarrieth but one day. There are reasons enough in the fourth chapter of the same book, to make any young man contented with the prospects of death. "For honorable age is not that which standeth in length of time,

or is measured by number of years. But wisdom is the gray hair unto man, and an unspotted life is old age. He was taken away speedily, lest wickedness should alter his understanding, or deceit beguile his soul."

QUESTIONS.—1. What does sickness teach us? 2. To what does the author compare youth in the 2d paragraph? 3. What does he say of his own youth? 4. What is "the Book of Wisdom" here referred to? *Ans.* One of those books which belong to what is called the Apocrypha.

LESSON LXXXVI.

WORDS FOR SPELLING AND DEFINING.

DI VERS I FI CA' TION, variety.	AU GUST', grand; majestic.
EN CHANT' ING, charming.	AN NOY', vex; harass.
U NI FORM' I TY, sameness.	WAN' TON, unrestrained.
DE FORM' I TY, irregularity of shape.	RAV' ISH ED, highly delighted.
CON FIG URA' TION, figure; shape.	SUR VEY', look at; view.
PAR' TI CLES, minute portions.	AP PEND' A GES, things added.
IN CITE' MENT, impulse; incentive.	EF FUL' GENT, bright; shining.
DE CREE', edict; law.	GAR' NISH ING, adorning.
FIRM' A MENT, arch or expanse.	DIF FUS' ED, spread; dispersed.
DIS CLOS' ES, reveals.	IM MENS' I TY, boundless space.
	EC' STA SY, great emotion.

THE BEING AND ATTRIBUTES OF GOD.

MAXCY.

1. "The invisible things of Him from the creation of the world, are clearly seen." Let us for a moment behold our earth. With what a mighty scene are we here presented! The diversification of its surface into land and water, islands and lakes, springs and rivers, hills and valleys, mountains and plains, renders it to man doubly enchanting. We are entertained with an agreeable variety, without being disgusted with a tedious uniformity.

2. Every thing appears admirably formed for our profit and delight. There the valleys are clothed in smiling green, and the plains are bending with corn. Here is the

gentle hill to delight the eye, and beyond, slowly rising from the earth, swells the huge mountain, and, with all its load of waters, rocks, and woods, heaves itself up into the skies. Why this pleasing, vast deformity of nature? Undoubtedly for the benefit of man.

3. From the mountains descend streams to fertilize the plains below, and cover them with wealth and beauty. The earth not only produces everything necessary to support our bodies, but to remedy our diseases and gratify our senses. Who covered the earth with such a pleasing variety of fruits and flowers? Who gave them their delightful fragrance, and painted them with such exquisite colors? Who causes the same water to whiten in the lily, that blushes in the rose?

4. Do not these things indicate a Cause, infinitely superior to any finite being? Do they not directly lead us to believe the existence of God, to admire his goodness, to revere his power, to adore his wisdom, in so happily accommodating our external circumstances to our situation and internal constitution?

5. How are we astonished to behold the vast ocean rolling its immense burden of waters! Who gave it such a configuration of particles as to render it movable by the least pressure, and, at the same time, so strong as to support the heaviest weight? Who spread out this vast highway of all the nations under heaven? Who gave it its regular motion? Who confined it within its bounds? A little more motion would disorder the whole world! A small incitement on the tide would drown whole kingdoms!

6. Who restrains the proud waves, when the tempest lifts them to the clouds? Who measured the great waters, and subjected them to invariable laws? That great Being, who "placed the sand for the bound of the sea, by a perpetual decree that it can not pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it." With reason

may we believe, that from the things that are made, are clearly seen eternal power and wisdom.

7. When we cast our eyes up to the firmament of heaven, we clearly see that it declares God's handiwork. Here the immense theater of God's works opens upon us, and discloses ten thousand magnificent objects. We dwindle to nothing in comparison with this august scene of beauty, majesty, and glory.

8. Who reared this vast arch over our heads? Who adorned it with so many shining objects, placed at such immense distances from each other, regular in their motions, invariably observing the laws, to which they were originally subjected? Who placed the sun at such a convenient distance as not to annoy, but to refresh us? Who, for so many ages, has caused him to rise and set at fixed times? Whose hand directs, and whose power restrains him in his course, causing him to produce the agreeable changes of day and night, as well as the variety of seasons?

9. This great Being is everywhere present. He exists all around us. He is not, as we are apt to imagine, at a great distance. Wherever we turn, his image meets our view. We see him in the earth, in the ocean, in the air, in the sun, moon, and stars. We feel him in ourselves. He is always working around us; he performs the greatest operations, produces the noblest effects, and discovers himself in a thousand different ways.

10. All parts of creation are equally under his inspection. Though he warms the breast of the highest angel in Heaven, yet he breathes life into the meanest insect on earth. He lives through all his work, supporting all by the word of his power. He shines in the verdure that clothes the plain, in the lily that delights the vale, and in the forest that waves on the mountain. He supports the slender reed that trembles in the breeze, and the sturdy oak that defies the tempest.

11. His presence cheers the inanimate creation. Far in the wilderness, where human eye never saw, where the