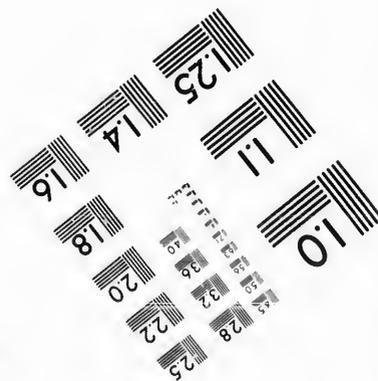
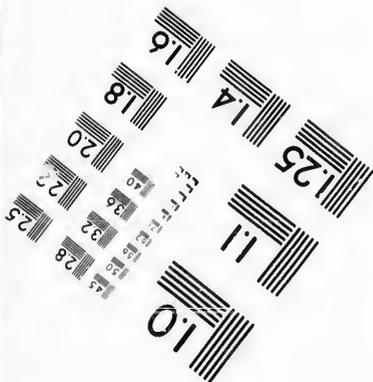
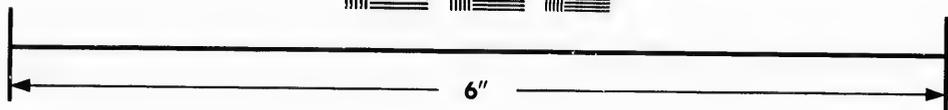
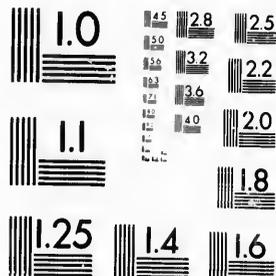


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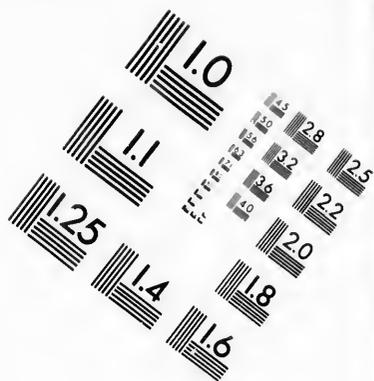
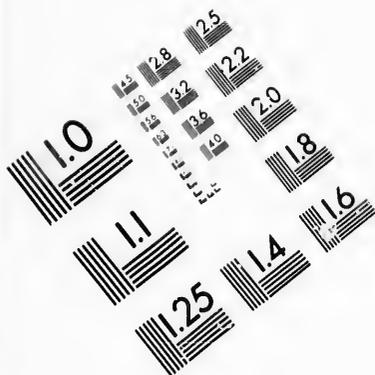


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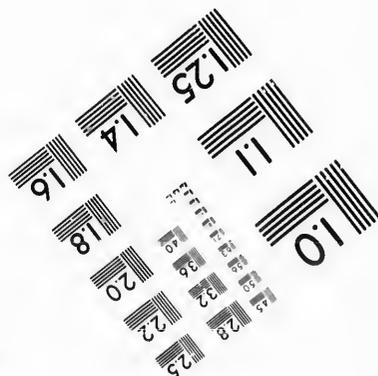
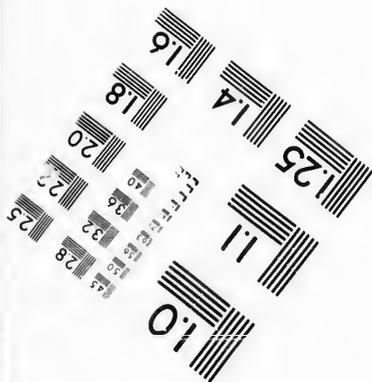
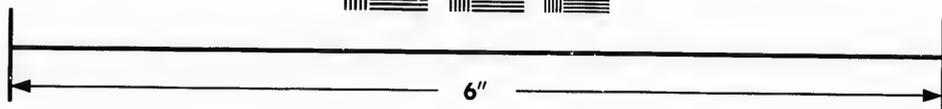
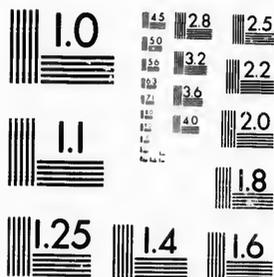
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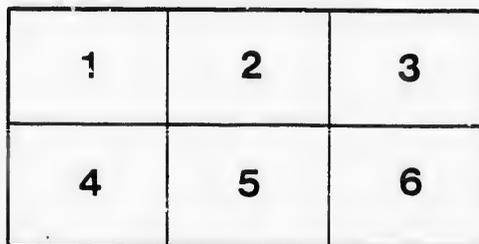
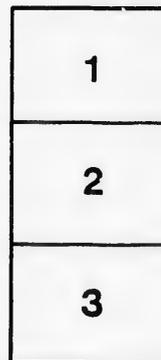
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SECOND BOOK

OF

LESSONS,

FOR THE USE OF SCHOOLS.

Authorized by the Council of Public Instruction  
for Upper Canada.

TORONTO:

ADAM MILLER, 62 KING ST. EAST.

1867.

St. Thomas

Sanna

Ant.



# SECOND BOOK.

---

## SECTION I.

### *Words of One Syllable.*

---

#### LESSON I.

moon

sea

fish

stars

dwell

swims

light

beast

work

night

moves

fear

earth

air

speak

God made all things. He made the sun to give light by day, and the moon and the stars, to give light by night. He made the earth, and the sea, and

all that dwell in them. The beast that moves on the face of the earth, the birds that fly in the air, and the fish that swim in the sea, are the work of his hands.

*Who shall not fear Him, and speak of all his works?*

---

## LESSON II.

near	taste	right
eye	feel	wrong
nose	walk	soul
smell	sense	ought
mouth	teach	serve

God made man. He gave him ears to hear, eyes to see, a nose to smell, a mouth to taste and speak, hands to feel and work, and legs and feet to walk. He gave him sense to teach him right from wrong, and a soul that cannot die.

*My dear child, thus are we made; then  
how ought we to love and serve the great  
God!*

---

### LESSON III.

cow	hoof	high
horn	duck	sail
gill	bill	paw
horse	wing	tail

The cow has a horn, the fish has a gill;  
The horse has a hoof, and the duck has  
a bill;

The bird has a wing, that on high he  
may sail;

And the cat has a paw, and the dog has  
a tail;

And they swim, or they fly, or they  
walk, or they eat,

With fin, or with wing or with bill, or  
with feet.

## LESSON IV.

part	cloth	bread
world	wool	wheat
ride	sheep	sail
drink	sleep	stones
milk	down	coals
wear	fowls	lead

In this part of the world, we ride on the horse; we drink the milk of the cow; we wear cloth made of the wool of the sheep; we sleep on the down of fowls; we eat bread made of corn and wheat; we sail on the sea with ships; and we dig from the earth, stones, coals and lead.

## LESSON V.

storks	art	bear
grow	dew	safe
young	spread	kind
fool	warm	birth

When storks grow old, their young

ones bring them food, and try all their art to make them eat. When dew falls they spread their wings to keep them dry and warm. If a man or a dog comes near, they take them on their backs, and bear them to a safe place. *Should not boys and girls do like these good storks, and be kind to those who gave them birth?*

---

### LESSON VI.

	song	lawn
fan	praise	lambs
heat	chirp	bleat
sweet	hedge	park
rose	foal	clear
lark	frisk	stream

Let us go and see the fields. The day is fair. The sun gives light and heat. The rose has a sweet smell. The

trees put forth their buds. The lark is high in the air, and sings his song of praise. The young birds chirp in the hedge. The foal frisks in the lawn. The lambs bleat in the park. See how fast they run to drink of the clear stream.

---

LESSON VII.

wild	blown	think
said	puss	loose
trick	tree	fools
horn	close	boast

The wild cat said to the fox, what she had but one trick to get clear of dogs. Poh! said he, I have ten at hand, and ten times ten in a bag. A horn was blown. Puss ran to the top of a tree, and saw the Fox's tail close

to a dog's nose. I think, said she, that he should loose his bag now. *None but fools boast.*

---

### LESSON VIII.

round	cold	hill
shape	snow	lake
globe	melt	fresh
move	plains	salt

The earth is in the shape of a ball or globe. It moves round and round in two ways; hence we have day and night, heat and cold. The cold makes snow, which soon melts on the plains, but lies long on the hills. When the snow melts, it runs down to the lakes or streams. The streams run down to the sea. They are fresh, but the sea is salt.

## LESSON IX.

small	points	white
draws	fourth	row
wire	grinds	heap
strait	eight	count

What a small thing a pin is; and yet it takes ten men, if not more, to make it. One man draws the wire; the next makes it straight; the third cuts it; the fourth points it; the fifth grinds it for the head; the sixth makes the head; the next puts it on; the eighth makes the pin white; and the ninth and tenth stick them in rows. What a heap of pins they will thus make in a day! More I am sure than you or I could count.

## LESSON X

pond  
frog  
poor

harm  
pelt  
sport

death  
laugh  
pain

Two or three boys stood one day at the side of a pond, in which there were some frogs. Now, though the poor frogs did them no harm, yet as soon as a frog put up its head, these bad boys would pelt at it with stones. My dear boys, says one of the frogs, you do not think that though this may be sport to you, it is death to us. *We should not hurt those who do not hurt us; nor should we laugh at what gives them pain.*

## LESSON XI.

Tray	cross	grin
Snap	snarl	limb
walk	bite	share
hurt	town	fate

Two dogs, Tray and Snap, went out to walk. Tray was a good dog, and would not hurt the least thing in the world; but Snap was cross, and would snarl and bite at all that came in the way. At last they came to a town. All the dogs came near them. Tray hurt none of them; but Snap would grin at this, snarl at that, and bite a third, till at last they all fell on him, and tore him limb from limb; and as Tray was with him, he met with his death at the same time. *We should not go with bad boys or girls lest we share their fate.*

LESSON XII.

pray	bleſs	truth
love	heart	grace
ſave	voice	name

When I riſe I will pray to God, and will ſay to him, *Thou art my God: O may I love thee and ſerve thee! Thou haſt made me. O ſave me from all ill, that I may bleſs thee while I live!* When I lie down, I will lift up my heart and my voice to the Lord, and ſay, *O Lord, help me to call on thee in truth; for thou art good and true. I love. Keep me ſafe through this night. Save my ſoul from death; and give me grace to live to the praiſe of thy great name.*

## SECTION II.

*Words of Two Syllables.*

## LESSON I.

## THE CREATION.

dark-ness	pow-er	mak-er
heav-ens	cat-tle	pray-er
wa-ters	ho-ly	read-ing

God made all things of nothing, in the space of six days. The earth was at first without form, and void; and darkness was on the face of the deep. Then God said, *let there be light*; and there was light: this was the work of the first day. On the second day,

he made the heavens. On the third day, he made the dry land or earth, and the seas, which were the waters brought into one place. On that day also he made the earth to bring forth grass, and seed, and trees of all kinds. On the fourth day, he made the sun, and the moon, and the stars, and set them in the sky, to give light upon the earth. On the fifth day, he made all sorts of fishes that swim in the waters, and all sorts of fowls that fly above the earth.

On the sixth day, God made all kinds of beasts, and of cattle, and of things that creep. On the sixth day, he also made man, to whom he gave power over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over all things that creep upon the earth. On

the seventh day God had ended his work which he had made; therefore, the Lord blessed the seventh day, and sanctified it.

---

## LESSON II.

### ADAM AND EVE.

Ad-am	ex-cept	hence-forth
hap-py	know-ledge	sub-due
E-den	e-vil	ful-ness
gar-den	sure-ly	be-lieve

God made Adam, and then Eve his wife, and put them into a holy and happy place, called Eden, to take care of it, and to till it. And the Lord God bade them eat of all the trees in the garden, except the tree of the

his  
fore,  
and

knowledge of good and evil; *for*, said He to Adam, *on the day that thou eatest thereof, thou shalt surely die.* But the evil one said unto Eve, ye shall not die; for God doth know, that in the day ye shall eat of that tree, ye shall be as gods, knowing good and evil. And when Eve saw that the tree was good for food, and that it was fair to the eye, and a tree to make one wise, she took of the fruit thereof, and did eat, and gave also unto Adam, and he did eat.

forth  
e  
s  
e

his  
and  
care  
Lord  
es in  
the

And when the Lord God saw what they had done, he sent them out of Eden, and told them, that henceforth they should be able to get food only by hard toil, and that at last they should die, and be turned once more to dust. But at the same time God, who is ever good, led them to hope

that one of the seed of Eve would come, in due time, to subdue the evil one. *And when the fulness of time was come, God sent his Son JESUS CHRIST, (born of a woman, and thus of the seed of Eve,) to make known his will to men and to die on the cross, that all who believe in him may have life for ever and ever.*

---

### · LESSON III.

#### CAIN AND ABEL.

Ca-in	ha-tred	wan-der
A-bel	e-scape	dis-tant
ac-cept	pun-ish	aw-ful
first-lings	dread-ful	war-ning
en-vy	kin-dred	in-jure

Cain and Abel were the sons of Adam and Eve. Cain was a tiller of

the ground, and Abel was a keeper of sheep. And because the Lord loved Abel, and did accept the firstlings of his flock, Cain was filled with envy and hatred against his brother; and one day, when they were in the field, he lifted up his hands, and slew him. But God did not suffer Cain to escape; for, to punish him for the dreadful crimes of hating and killing his own brother, he drove him forth from his kindred, and caused him to wander far away into a distant land. *What an awful warning is this to all boys and girls, not to hate or injure those whom they ought to love!*

## LESSON IV.

## THE FLOOD.

chil-dren  
 ming-ling  
 wick-ed  
 an-ger  
 kind-led  
 de-stroy  
 No-ah  
 ves-sel  
 go-pher  
 del-uge  
 Ja-pheth

per-son  
 fe-male  
 crea-tures  
 pre-serve  
 a-live  
 plen-ty  
 moun-tains  
 a-bate  
 win-dow  
 ra-ven  
 wait-ing

ol-ive  
 ap-pear  
 al-tar  
 thank-ful  
 wor-ship  
 ser-vice  
 judg-ment  
 mer-cy  
 prom-ise  
 rain-bow  
 faith-ful

After the death of Abel, Seth was born. He was a good man, and, like Abel, called upon the name of the Lord. But after many years, his children and children's children, mingling with those of Cain, became so very wicked, that the anger of God

was kindled against them, and he said that he would destroy them from the face of the earth. He therefore told Noah, a just and holy man, to build an ark or vessel of gopher wood, in which he and his wife, and his sons and their wives, might be saved from the deluge, or flood, which he was about to send upon the world.

When the ark was built, God caused Noah and his wife, and Shem, Ham, and Japheth, and their wives, eight persons in all, to enter into it, and to take with them male and female of all living creatures, to preserve their seed alive upon the earth. He also caused them to lay up plenty of food for man and for beast. He then sent a great rain, which, falling during forty days and forty nights, raised the water above the tops of the highest

mountains, and left nothing alive upon the earth, save what was with Noah in the ark.

After a hundred and fifty days, the waters began to abate; and, in the seventh month, the ark rested on the top of a high mountain. In the tenth month, the tops of the hills were seen; and, after forty days, Noah lifted up the window of the ark, and sent forth a raven, which did not return, but flew to and fro, till the waters were dried up. He also sent forth a dove; but she, finding no rest for the sole of her foot, soon came back. After seven days more, he again sent forth the dove, which came back at night, with an olive leaf in her mouth: this showed that the tops of the trees had begun to appear. At the end of other seven days, he sent out the dove a third time; but she did not return

any more to the ark, for the ground was dry.

Soon after, Noah, and all that were with him, came out of the ark; and he built an altar to God, and did offer thankful worship and service to that great Being, who had sent his judgments on the wicked, but had shewn mercy to himself and his children. And God gave Noah a promise, that he would never again destroy the earth with a flood; and he told him to look to the rainbow as a sign that he would be faithful to what he had said.

## LESSON V.

## THE SHEEP.

peace-ful  
harm-less  
crea-ture  
use-ful  
hu-man  
mut-ton  
af-ford

whole-some  
ob-tain  
leath-er  
parch-ment  
can-dles  
en-trails  
pur-pose

pro-cess  
co-lour  
scrip-ture  
be-lieve  
pas-ture  
shep-herd  
styl-ed

What a peaceful, harmless creature is the sheep! and how useful to the human race! Its flesh, which we eat under the name of mutton, affords us wholesome food. Its milk is sometimes made into cheese. From its skin we obtain leather for gloves, for binding books, and for parchment. Its fat is of use in making candles; and even its bones and entrails serve more than one useful purpose. A

S. M.

great part of our clothes is made from the wool which grows on its back.

I shall tell you the way in which the coats that we wear are made from the wool of the sheep. The first thing done, is to wash the sheep well in a stream or pond. As soon as the wool, which is thus made clean, gets dry, it is shorn off; a fleece from each sheep. After this, they tease and comb the wool, and pick out any bits of sticks, or dirt, or other thing, which would spoil it. They next scour it, to take off what they call the yolk, which is a kind of soap; then they card it, and spin it into yarn on a wheel, or in a mill, which is made for the purpose.

After the wool is thus made into yarn, they weave it into webs of cloth in a loom; and then they dye it

black, blue, green, red, yellow, or any other colour they please. Sometimes they dye it in the state of wool, and sometimes in the state of yarn, but for the most part, after it is woven into cloth. At last, the cloth is put up in bales, and sent to shops, where it is sold, more or less of it, as those by whom it is bought may chance to need, or may choose to have.

The sheep and the lamb are often spoken of in Scripture. Those who believe in Christ, are called the sheep of his pasture; and he is said to be their Shepherd. He is also styled the "Lamb of God, which taketh away the sin of the world."

## LESSON VI.

## THE HEN.

sup-plies  
plea-sant  
ten-der  
up-wards  
hun-dred

sel-dom  
chick-ens  
hatch-es  
pa-tience  
ex-ceed

off-spring  
mo-ther  
help-less  
du-ty  
kind-ness

The common hen is known to all little boys and girls as one of the most useful birds. During her life she sup-plies us with eggs; and, after her death, her flesh is very pleasant and tender food. If well fed, a hen will lay upwards of two hundred eggs in a year, though she has seldom more than one brood of chickens. She hatches her eggs with great patience; and nothing can exceed the care which she takes of her little offspring. My dear child, when you look at the

hen and her chickens, think of the care which your own mother took of you, during your helpless years, and of the love and duty which you owe to her for all her kindness.

---

### LESSON VII.

#### THE CAT.

play-ful	watch-ing	teas-ing
ver-min	catch-ing	clean-ly
art-ful	cru-el	ac-tive
pa-tient	de-light	an-gry

The cat is very playful when young, but becomes grave as it grows old. It is of great use for killing rats, mice, and other vermin. Cats are very artful and patient in watching for their prey. When they know the holes in which rats and mice are to be found, they will sit near them for many hours

at a time. After catching their prey, they seem to take a cruel delight in teasing it, before they put it to death. They are very cleanly and active; but they are also fond of their ease. They like to lie in the sun, before the fire, or in a warm bed.

When the cat is pleased, it purrs, moves its tail, and rubs against your arms or legs; but when angry, it sets up its back, lashes with its tail, hisses, spits, and strikes with its paws. The female cat is very fond of her young. At first she feeds them with milk; and as they grow older, she sometimes brings in a mouse or a bird alive which she teaches them to catch and kill.

## LESSON VIII.

## THE ANT.

em-met  
neu-tral  
pro-per  
sea-son  
la-bour  
ant-hill  
pro-vide  
sol-id  
com-pact

piec-es  
num-ber  
u-nite  
store-house  
Eu-rope  
in-sect  
cli-mate  
war-like  
slight-est

sal-ly  
a-larms  
dis-turbs  
poul-try  
de-vours  
wis-dom  
fore-sight  
les-son  
slug-gard

There are three tribes of ants or emmets; the male, the female, and the working or neutral ants. The male and female have wings, in the proper season. The neutral ants have no wings; it is their duty to labour at the ant-hill, and to provide food for the others. The ant-hill is raised in the shape of a cone, and is made of leaves, bits of wood, sand, earth, and the gum

of trees, all joined in the most compact and solid manner. When the ants go forth to seek their prey, if it is too large for one, two or three will tear it to pieces, and each carry a part; or a number will unite to force it along and lodge it in their store-house.

In Europe, the ant is a very small insect, but in some warm climates, it is above an inch in length; and builds a hill from ten to twelve feet high. It is very fierce and warlike, and on the slightest warning will sally out against any thing which alarms or disturbs it. It often destroys rats, poultry and sheep, and devours them to the very bones. In all parts of the world, the ant is well known for its wisdom and foresight. The wisest of men has said, that it might teach a lessor to the idle and sluggard.

## LESSON IX.

## LAND AND WATER.

con-sists  
 quar-ters  
 rid-ges  
 isl-ands

por-tions  
 o-cean  
 cov-ers  
 three-fourths

sur-face  
 in-lets  
 pic-tures  
 sup-pose

The earth consists of land and water. Of the land, there are four quarters; three of which form what is sometimes called the Old World; the other quarter gets the name of the New World. The high ridges of land, which run far into the sea, are named capes. The islands are those smaller portions of land which lie in the midst of the ocean, or which are cut off from the large portions by arms of the sea. The water covers nearly three-fourths of the surface of the earth. It consists

of five great oceans, from which branch off a number of smaller portions named seas. When a body of water is almost cut off from the sea by land, it is called a gulf; the other inlets are bays, straits and creeks.

That picture of the four quarters and five oceans, with their islands, capes, and mountains, seas, lakes, straits, bays, gulfs, straits, creeks, and rivers, is a map of the world, the top of which we suppose to be the north; the foot, the south; the right hand side, the east; and the left hand side, the west.

## LESSON X.

## THE ROBIN REDBREAST.

rob-in	din-gy	se-vere
reb-breast	streak-ed	a-fraid
fore-head	rare-ly	a-bodes
or-ange	pa-rent	kit-chen
red-dish	val-ue	par-lour
in-cline	en-joy	in-mate
dus-ky	win-ter	chief-ly
crev-ice	song-ster	ac-count
moss-y	si-lent	plea-sure
cov-erts	weath-er	wel-come

The Robin Redbreast is a well known bird. Its forehead, throat and breast, are of a deep orange or reddish colour; the head, the hind part of the neck, the back and the tail, are of an ash colour, tinged with green; the colour of the wings is somewhat darker, and the edges inclined to yellow; the bill, legs, and feet, are of a dusky

hue. It builds its nest sometimes in the crevice of a mossy bank, and at other times in the thickest coverts. It lays four or five eggs of a dingy white colour streaked with red. Its young are very tender, and are rarely brought up, except by the parent bird.

The song of the robin is very soft and sweet, and is of the greater value that we enjoy it during the whole winter, when the other songsters of the grove are either silent or out of tune. The robin becomes very tame in winter, and when the weather grows severe, is not afraid to enter the abodes of man, and hop into a kitchen or parlour in quest of food, and become almost an inmate of the house. It is chiefly on this account that most people, instead of hurting the Robin or driving it away, look on it with

pleasure, give it a hearty welcome and  
treat it with the greatest kindness.

TO A REDBREAST.

Little bird with bosom red,  
Welcome to my humble shed!  
Daily near my table steal,  
While I pick my scanty meal.  
Doubt not, little though there be,  
But I'll cast a crumb to thee:  
Well repaid, if I but spy  
Pleasure in thy glancing eye;  
See thee, when thou'st eat thy fill,  
Plume thy breast and wipe thy bill.  
Come, my feathered friend again!  
Well thou know'st the broken pane.  
Ask of me thy daily store:  
Ever welcome to my door.

## LESSON XI.

## BREAD.

la-bour	em-plies	re-ur-ish
far-mer	wag-gons	pro-cess
ser-vants	farm-yard	re-quires
scat-ters	thrash-ed	thank-ful
hand-fuls	ma-chine	fruit-ful
har-row	hand-flail	sea-sons
scorch-ing	win-now	con-sume
ap-pears	mil-ler	re-joice
har-vest	ba-ker	di-vine
reap-ing	plea-sant	boun-ty

The bread you are eating is made of wheat, and much labour has been used before the wheat has been brought into that form. I shall tell you what is done. The farmer makes his servants plough a field, and perhaps spread dung and lime over it, and plough it a second time, and even

a third time, if the land is stiff. Then the wheat is sown. A man scatters it in handfuls over the field; and a harrow is drawn across the ridges, and along them, in order to cover the seed, that it may be saved from the birds, and from the scorching heat, and may be mixed with the soil; and that by the help of the sun, which God maketh to shine, and of the rain which he sends upon the earth, it may spring up, and take root, and grow. It first appears as a green blade; after that, the ear shoots out; and by and by, through means of the warm weather, it becomes ripe, and ready for being cut down.

When that time comes, which is called harvest, the farmer gets a number of people, who, with reaping hooks, cut down the crop and put it

into sheaves, and set it up in shocks or stocks, to be made quite dry, then he employs carts or waggons to carry it home from the field where it grew, to the barn or farm-yard; and as he needs or pleases he gets it thrashed by a large machine or by a hand-flail. After it is thrashed, he is at great pains to winnow it well, and to take the chaff wholly and cleanly from the grain. Then the wheat is put into a kiln to be dried, that it may be fit for being wrought at the mill, where the miller grinds it, and makes it into flour. The flour is put into bags, and comes into the hands of the baker, who mixes it up with water, yeast or barm, and salt, kneads it into dough, forms it into proper shape, and puts it in an oven, where it is so heated as to become bread, pleasant to the taste.

and well fitted to nourish our bodies.

Now since bread comes through all this long process, and requires so much of the labour of man, and of the blessings of heaven, you should think it a sin to waste any portion of it; you should be thankful for it to that God who causeth corn to grow, and giveth fruitful seasons; and if you have any of it to spare, you should give what you do not need or cannot consume, to those who have none, that the poor also may rejoice in the Divine bounty.

## LESSON XII.

## THE SLOTH AND THE SQUIRREL.

na-ture	lev-el	squir-rel
clum-sy	po-si-tion	frisk-ing
heav-y	branch-es	dis-grace
ug-ly	quick-ness	act-ive
seiz-es	climb-ing	ful-fl
slow-ness	play-ful	neigh-bours

The Sloth is a native of South America. It has a clumsy form, heavy eyes, and an ugly face. The strength of its feet is so great, that it is very hard to free from its claws any thing it seizes. It lives on leaves and fruit.

The Sloth was so called from the slowness with which it moves when placed on level ground, but it is not fitted for such a position, and can scarcely drag itself along. When, however,

it is put into a tree it hangs from the branches with its back towards the earth; in this its natural position, it can get along with some quickness. This fact has not been long found out; had it been known, the animal would not have been called a Sloth. Some person who did not know that the Sloth could move quickly, wrote as follows:—

“Whilst a Sloth was one day slowly climbing a tree, he was seen by a playful Squirrel, which was frisking around the base. Ah! Mr. Sluggard, are you there? says the Squirrel: why don't you get up faster? that tree will fall through mere age before you get to the top of it; you are truly a disgrace to all the creatures that dwell in the wood: can you not use your limbs, and jump as I do? Hold! says the Sloth; not so fast; each of us

has his own way. I am not formed for active feats, nor are you fit for slow and sober motion; but let us both fulfil the end for which we were made, and then we shall never disgrace either our neighbours or ourselves."

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## LESSON XIII.

## THE OAK.

a-corns	tim-ber	men-tion
wast-ed	splint-er	Bi-ble
cof-fee	church-es	Ba-shan
Eng-land	floor-ing	fa-mous
for-ests	wains-cot	pop-lar
ex-tent	ceil-ing	He-breus
strip-ped	per-fect	in-cense
tan-ning	saw-dust	em-blem

The Oak bears a fruit like a nut. These nuts are called acorns. They

have a bitter taste, but they are good food for poultry and pigs. Long ago, men are said to have eaten them as bread; but these were most likely not the common acorns, but a large sweet kind, which are still eaten in Spain. A small acorn, when put into the ground, will in process of time become a large tree. In England, there are forests almost wholly of this wood, and of very great extent. Oak trees live to a great age. Some of them are thought to be older than the oldest man that ever lived.

The bark is stripped from the oak trees, and made use of in tanning leather. The timber itself is made into ships; for it is not so apt to splinter, or to rot under water, as other wood. After being sawn into planks or boards it is used for all kinds of

wood-work in houses and churches, such as flooring, wainscot and ceilings, which are meant to stand for a long time. Some wood-work of oak is, at the present day, in a sound and perfect state, after having lasted for eight hundred years. The saw-dust that is made by sawing oak wood, is used by dyers to give cloth a brown colour. It is also used for firing; and some people prefer it for that use, when they smoke dry pork, after it has been salted, in order to make bacon and hams.

There are little round things, like apples, that grow on oak trees; but they are not fruit, and not fit for being eaten. Their right name is galis or gail nuts. They serve to dye things black, and to make ink. They are formed in this way: a little fly

with four wings, makes a small hole in the leaf of the oak, and lays an egg in it; and round this egg grows the oak apple, as it is called. The egg in the ball becomes a worm, and in time the worm becomes a fly, like the one that laid the egg; it then makes a hole through the ball, and gets away.

The oak is often made mention of in the Bible. Bashan was famous for the number and size of its oaks. It was under this tree, as well as the poplar and elm, that the Hebrews burnt idols, after they forsook the true God. The oak is also spoken of in Scripture as an emblem of strength, and its leaf as an emblem of the falling nature of man.

## LESSON XIV.

## LITTLE BIRDS.

ad-mire	slen-der	ar-rive
con-ceive	care-ful	an-swer
re-quires	dis-tance	fledg-ed
con-stant	con-tains	tempt-ing
ob-scure	ap-proach	for-sake
guard-ed	pro-vide	at-tend
ex-ceed	sup-ply	skil-ful
con-ceal	ab-sence	rea-son

We cannot but admire the way in which little birds build their nests, and take care of their offspring. It is easy to conceive, that small things keep heat a shorter time than those that are larger. The eggs of small birds, therefore, require a place of more constant heat than the eggs of large birds, as being apt to cool more

quickly; and we observe that their nests are built warmer and deeper, lined inside with softer matters, and guarded above with a better cover.

When the nest is built, nothing can exceed the care which both the male and female take to conceal it. If it is built in a bush, the slender branches are made to hide it wholly from the view; and if it is built among moss, nothing appears on the outside to show that there is a dwelling within. It is always built near those places where there is plenty of food; and the birds are careful never to go out or come in, while there is any one in sight. Nay, when any person is near they will sometimes be seen to enter the wood, or alight upon the ground at a distance from the nest, and steal through the branches or among the

grass, till, by degrees, they reach the nest which contains their eggs or their young ones.

The young birds, for some time after they leave the shell, require no food; but the parent soon finds by their chirping and gaping, that they begin to feel the approach of hunger and flies to provide them with a supply. In her absence they lie quite close, and try to keep each other warm. During this time also they keep silence; nor do they utter the slightest note till the parent returns. When she arrives, she gives a chirp, the meaning of which they know well, and which they all answer at once, each asking its portion. The parent gives a supply to each by turns, taking care not to gorge them, but to give them often, and little at a time.

The wren will, in this manner, feed fifteen or eighteen young ones, without passing over one of them, and without giving any one more than its proper share.

Some birds are hatched so bare of feathers, and helpless, that they can do nothing for some days but open their mouths for food. The mother is taught by instinct to make her nest, almost always, in a tree or bush, out of reach of danger. Other birds, such as the common chick and duckling, are covered with down and able to run or swim as soon as they come out of the shell. The mother always makes her nest on the *ground*: for if she made it in a tree, the young would run out of the nest, and fall down to the ground. Does the old bird know this, do you think?

When young birds are fully fledged, and fitted for short flights, the old ones, if the weather is fair, lead them a few yards from the nest, and then compel them to return. For two or three or more days, they lead them out in the same manner, but tempting them, from time to time, to a greater distance. And when it is seen that the young brood can fly, and shift for themselves, then the parents forsake them for ever, and attend to them no more than they do to other birds of the same flock.

It is God that teaches the little birds to act thus, in as skilful and tender a manner, when building their nests, and caring for their helpless young, as if they had the reason and the feelings of human beings. Surely his wisdom and goodness are throughout all his works.

## LESSON XV.

## THE SEASONS.

sea-sons	sul-try	ship-wreck
sum-mer	thun-der	shep-herds
au-tumn	light-ning	per-ish
winter	a-bound	beau-ty
re-new	at-tain	sup-port
cheer-ful	vig-our	suc-ceeds
glo-ri-ous	com-forts	tem-pest
na-ture	in-tense	scat-ters
as-sumes	gloom-y	mor-sels
as-pect	dread-ful	pros-trate

There are four seasons in the year, spring, summer, autumn, and winter. In spring, the farmer ploughs and sows his fields; the birds build their nests, lay eggs, and hatch them: they had been silent in winter, but now they renew their cheerful songs; the fruit trees are in blossom; and all

nature assumes a gay aspect. In summer, the weather gets very hot and sultry; the days are long, and for a week or two there is scarcely any darkness; there are thunder and lightning, and heavy showers; the trees are all covered with leaves, and while some kinds of fruit begin to ripen, other kinds are quite ready for eating; flowers abound in the gardens and fields; the corn of all sorts that was sown in spring, grows green and strong, and shoots into the air, and appears to turn whitish; plants attain the full vigour of their growth; and the country wears its richest garb.

In autumn, all the crops get ripe and are cut down with scythes and sickles: apples, filberts, and other fruits of that kind, are taken down from the trees, as fully ready for

being pulled: the flowers fade by degrees, and day after day there are fewer of them in the open air; the leaves wither and fall off; the days are turning short: and though the weather is for the most part dry and steady, the air gets chilly at night, and it is neither so safe nor so pleasant as it was in summer, to be walking out at a late hour. In winter, the chief comforts of life are to be found within doors; there is now intense cold, hoar frost, ice, snow, and sleet; the days are short, and the nights are not only long, but dark and gloomy, except when the moon shines; sometimes there are dreadful storms, in which there are many shipwrecks at sea, and in which many shepherds and other people perish by land.

In all the seasons, we behold a present, a perfect, and an overworking God. We behold him in the beauty and delights of the spring time. We behold him in the light and heat, the richness and the glory of the summer months. We behold him in the stores of food which he provides for us in autumn, that we may have enough to support us in the cold severe weather that succeeds. And we behold him in the tempests of winter, when "he gives snow like wool, scatters his hoar frost like ashes, and casts forth his ice like morsels," and when all nature lies prostrate before him. In all these, we behold the most striking proofs of the power, the wisdom and the goodness of him who is God of the seasons.

## LESSON XVI.

## THE CUCKOO.

cuc-koo	re-mains	un-clean
mag-pie	suit-ed	de-serts
wa-vy	hab-its	hos-tile
plu-mage	spar-row	pur-sue
in-sects	con-trives	o-blige
mi-grate	fel-low	shel-ter
Brit-ain	nest-lings	Jew-ish
Ire-land	foster	for-bade

The cuckoo is about fourteen inches in length, and is shaped somewhat like a mag-pie. The head, neck, back and wings are of a dove colour; the throat is pale gray; the breast and belly are white, crossed with wavy lines of black. The tail consists of ten feathers, the two middle ones being black, with white tips, and the others dusky, and marked with spots of white on each

side of the shaft. The legs are of a yellow colour, and the claws white. The plumage of the young birds is chiefly brown, mixed with an iron and blackish hue.

The cuckoo is one of those birds that migrate. It visits Great Britain and Ireland in spring, and quits them early in summer. While it remains with us, it flies about from tree to tree, and from wood to wood, and sends forth that cheerful voice which both old and young hear with delight, and then it sets off for some other part of the world, to enjoy the only seasons suited to its tastes and habits.

The cuckoo neither builds a nest, nor hatches its own eggs, nor rears its own young. The female fixes upon the nest of some other bird, very often that of the hedge-sparrow, and in the ab-

sence of the owner, lays her egg; for she seldom or never lays more than one egg in the same nest. No sooner have the eggs been hatched, than the young cuckoo contrives to turn out its fellow nestlings, and thus become the sole object of its nurse's care. Nature seems to provide for its doing so, by giving it a broad back, with a hollow in the middle; which shape it loses when it has no longer any use for it.

The young cuckoo remains three weeks in the nest before it flies; and the foster parent feeds it more than five weeks after it has left the nest. But as soon as it can provide for itself, it deserts its former friends, and follows its own course. All the smaller birds seem to regard the cuckoo as a foe. They often pursue it, and oblige it to take shelter in the thickest branches

of the tree, to which it retreats for safety. The Jewish law made the cuckoo an unclean bird, and forbade the people to eat it.

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## LESSON XVII.

### MILK, BUTTER, AND CHEESE.

but-ter	stom-ach	nour-ish
earth-en	squeez-ed	ex-horts
skim-med	cheese-press	sin-cere
mar-ket	as-sumes	es-teem
li-qnid	Eng-land	lang-uage
sub-stance	Scot-land	fig-ure
a-cid	Ire-land	de-note
curd-led	sa-cred	pur-suit
ren-net	com-pares	mon-ey

AMIDST the many kinds of food which our Maker has been pleased to provide for us, the milk of cows is one

of the most pleasant and most useful. Almost all young persons like it, and nothing is more wholesome for them, whether they take it by itself or along with other food.

It is from milk that we get butter and cheese. After it is taken from the cows, it is put into large flat dishes, made of wood, or of tin, or of earthenware; and there it stands till the next day, when the cream or oily part of the milk is found to have come to the top. The cream is skimmed off, and poured into a vessel called a churn, in which it is tossed and beaten about, till lumps of butter are formed. These are then taken out, washed well from the milk that may still be mixed with them, and put up in such a way as either to be suited for winter stock, or carried to market for sale. The liquid sub-

stance that is left behind in the churn, is butter-milk, which is also called churned milk, and sometimes, from its being a little acid, sour milk.

Cheese is made either of new milk or of skimmed milk. The milk is made somewhat warm. It is then curdled by some sour substance; and for this purpose, a substance named rennet, which is made of a calf's stomach, is chiefly used. The curds are then squeezed, so as to be freed from the thin liquor called whey, and when made dry as they can be by the hand, have some salt mixed with them; and, in this state, they are put into a cheese-press, by means of which they are made firm and solid. After being kept there a certain time, they become cheese; and the cheese assumes the form or shape of the

vessels, in which the curds were, when put into the cheese-press. The cheese having been placed on a shelf to dry, is then ready for being taken to market, or for being eaten.

In England, the butter-milk and the whey are mostly used to feed pigs; but in Scotland and Ireland, though sometimes used in the same way, they are thought of too much value to be merely given to the pigs; they are used for food by boys and girls, and also by grown up people; and are found not only pleasant to the taste, but also good for the health.

A sacred writer compares the word of God to milk; because, as it belongs to milk to nourish the bodies of babes, so it belongs to the word of God to nourish the souls of those who have turned to God, and become

as little children. He exhorts those to whom he writes, to "desire the sincere milk of the word, that they may grow thereby." Among the Jews, milk was held in the greatest esteem. In their language, it was used as a figure to denote the greatest blessings. The land of promise was said to be "a land flowing with milk and honey." And when counsel is given to sinners, that they should turn from the pursuit of the world, and seek to be happy in the favour of God, they are spoken to in these terms, "Ho! all ye that thirst, come to the waters, and he that hath no money, come, buy and eat; yea, come, buy wine and milk, without money and without price."

## LESSON XVIII.

NOUN, PRONOUN, VERB.

John is the name of a boy; therefore the word *John* is called a *noun*; because a noun is the name of a person, place or thing. I can say, *John* runs, or I can say, *he* runs; hence *he* is said to be a *pronoun*; because a pronoun is a word used instead of a noun. When I say, *John sits*, I express the *state* or *posture* in which *John* is. When I say, *John strikes* the table, I express what he *does*. When I say that *John is hurt* by a fall, I express what *John suffers*; and therefore the words, *sits*, *strikes* and *is hurt*, are called *verbs*; because a verb is a word which means *to be*, *to do*, or *to suffer*. Thus, when I say *James* reads his book; *James* (*the*

*name* of the boy) is a *noun*; reads (what James *does*) is a *verb*; his (the word used *instead of James*) is a *pronoun*; and *book* (the *name* of what James reads) is a *noun*.

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## LESSON XIX.

### THE HERRING.

com-men	green-ish	haul-ed
her-ring	shin-ing	cur-ing
sev-en	stretch-ed	lay-ers
in-ches	sink-ing	brush-wood
point-ed	mesh-es	car-riage
arm-ed	shak-en	thou-sand

The common herring is from seven to twelve inches in length. The head and mouth are small, and the tongue is short, pointed, and armed with teeth. The back is of a greenish

colour, and the belly and sides are of a white shining hue. The scales are large for the size of the fish. Those which have the milt are the males; those which have the roe are the females.

Herrings are caught with nets stretched in the water, one side of which is kept from sinking by means of buoys. As the other side sinks by its own weight, the net thus hangs in the sea, like a screen; and the herrings, when they try to pass through it, are caught in the meshes. There they remain till they are shaken or picked out. The nets are always stretched to catch herrings during the night, for they are then taken in great numbers.

After the nets are hauled, the herrings are thrown on the deck of the

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vessel, or on the beach; and the crew employ themselves in curing them. One party opens and guts them, a second salts them, and a third packs them into barrels in layers of salt. The red herrings lie a day and a night in brine; they are then taken out, strung by the gills on little wooden spits, and hung over a fire of brush wood, which yields much smoke but no flame. When smoked and dried, they are put into barrels for carriage. When the herrings are large, seven or eight hundred will fill a barrel; but when they are small, it sometimes requires more than a thousand.

## LESSON XX.

## FUEL.

fu-el	west-ern	pre-vent
grav-el	fluid	mas-sive
cen-tral	stud-ded	pil-lars
ex-ists	rush-es	col-lects
fen-ny	pas-ture	re-port
ex-tends	con-sumes	oc-cur

The most common kinds of fuel used in the British Islands, are turf or peat, and coal. Turf is found in large beds, called in England and Scotland, peat mosses, and in Ireland bogs. These beds are sometimes found on the surface of the ground, and sometimes beneath layers of sand, gravel, or earth. Turf abounds in all the northern, and in some of the central countries of Europe. It not only

exists in fenny plains, but in moist tracts of mountain land, extends as far up as the trees, plants, and herbs, from which it is thought to have been first formed. In some part of the western shores of Great Britain, it runs to an unknown distance into the sea. The depth of bogs or mosses varies from a few feet to twelve or fifteen yards. Sometimes it exists in a half fluid state, studded with tufts of rushes; but when more solid, heath and coarse grass grow upon it, and in the dry season, afford pasture for sheep, and even for cows and horses. In deep bogs, the upper part of the peat, called turf in Ireland, does not burn so well as that at the bottom. In some places, it is cut with sharp spades into solid masses of the size and form of bricks. It dries slowly

by being laid out in the open air, and when hard, is used for firing. It kindles very fast, burns with a bright flame, and forms a pleasant fire; but it consumes quickly, and does not throw out so much heat as coal.

Coal abounds more in England than in any other part of the world. It is sometimes found near the surface of the earth, but it is more often dug from deep pits or mines. It runs along the earth in veins or beds; one of which, in the North of England, has been traced eight hundred feet below the surface of the ground, and so far under the sea, that ships of the largest burden can float over the men's heads while they are at work. To prevent the earth from falling in, large massive pillars of coal are left standing here and there. Long ago

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the foul air, which collects under the ground, used sometimes to be set on fire by the lamps of the miners, and blowing up with a loud report, to kill many of them on the spot; but this does not occur so often now, since Sir Humphry Davy found out that a lamp with a piece of wire gauze round about it would not set fire to the foul air. Lamps so secured are called safety lamps.

## SECTION III.

*Words of Three Syllables.*

## LESSON I.

## THE CALL OF ABRAM.

Te-rah	Si-chem	de-part-ed
Na-hor	Mo-reh	jour-ney-ing
de-scent	fam-ine	Ca-naan-ite
Chal-dees	so-journ	ap-pear-ed
di-vine	E-gypt	trav-el-ling
Sa-rai	re-ceiv-ed	de-cep-tion
neph-ew	fam-i-lies	con-sist-ing
Ha-ran	hes-i-tate	men-ger-vants

Abraham was the eldest son of Terah the son of Nahor, who was the seventh in descent from Shem, the eldest son of Noah. While he was living in Ur

of the Chaldees, he received this command from God, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. With that faith for which he was ever after so noted, Abram did not hesitate to obey the divine command, but forthwith departed, taking along with him Terah his father, Sarai his wife, and Lot his nephew. Journeying to the northwest they came to a place called Haran, where Terah died. After this event, Abram again took Sarai his wife,

and Lot, his brother's son, and all their substance, and all the souls that they had gotten in Haran, and went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the place of Sichem, into the plain of Moreh; and the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed thence unto a mountain on the east of Bethel, having Bethel on the west and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still towards the south. While he was thus travelling from one part of Canaan to another,

there arose a great famine in the land ; and Abram went down to Egypt to sojourn there. On his way to Egypt, being afraid that the people of that country would kill him for the sake of his wife, who was very fair to look upon, he agreed with Sarai that she should pass for his sister. By this act he brought plagues on the king of Egypt and his household, and had nearly led them to commit a great crime. But the king, finding out that Sarai was the wife of Abram, ordered them to leave the country. So they went back to the land of Canaan, carrying with them the presents which Abram had received from the king on Sarai's account, consisting of sheep and oxen, and he-asses, and men-servants, and maid-servants, and she-asses and camels.

## LESSON II.

## THE PARTING OF ABRAM AND LOT.

herds-men.	Zo-ar	where-up-on
quar-rel	E-gypt	de-ströy-ed
Jor-dan .	Mam-re	Go-mor-rah
Sod-om	Hé-bron	par-a-dise

Now Abram was very rich in cattle, in silver and gold. And Lot also, who was with Abram, had flocks and herds and tents. And the land was not able to bear them, that they might dwell together, for their substance was great. Whereupon there arose a strife between the herdsmen of Abram and Lot, and Abram said to Lot, Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Behold, the land is before thee; depart

from me, I pray thee: if thou wilt go to the left hand, I will take the right; and if thou choose the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the country about Jordan, and it was well watered throughout, before the Lord destroyed Sodom and Gomorrah, even as the paradise of the Lord, and like the land of Egypt as thou comest to Zoar. And Lot chose to himself the country about Jordan, and dwelt in Sodom. Abram also removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

## LESSON III.

## CAPTURE AND DELIVERANCE OF LOT.

tri-bute	cap-tive	re-volt-ed
al-lies	Sa-lem	de-feat-ed
Sid-dim	lat-chet	pur-su-ed
vict-uals	A-ner	pos-sess-or
He-brew	Es-chol	en-e-mies

While Lot was living in Sodom, the king of that city, and the king of Gomorrah, and three other kings, who had paid tribute to another great king for twelve years, revolted in the thirteenth year. So that great king and his allies made war on the kings of Sodom and Gomorrah and their allies, and defeated them in the vale of Siddim. And they took all the goods of Sodom and Gomorrah, and the victuals, and went their way.

They also took Lot, Abram's brother's son, who dwelt in Sodom, and all his goods. And there came one that escaped, and told Abram the Hebrew, for he dwelt in Mamre. And when Abram heard that his brother's son was taken captive, he armed his trained servants born in the house, three hundred and eighteen, and pursued after them, and smote them, and brought back Lot, and all the people, and the goods.

And the king of Sodom went out to meet Abram after his return. The king of Salem, also, being the priest of the most high God, brought forth bread and wine. And he blessed Abram, and said, Blessed be Abram, by the most high God, possessor of heaven and earth, and blessed be the most high God, who

bath given thine enemies into thy bands. And Abram gave him tithes, or the tenth part of all. And the king of Sodom said, Give me the persons and take the goods to thyself. And Abram said to the king of Sodom, I lift up my hand unto the Lord, the most high God, the possessor of heaven and earth, that, from a thread to a shoe latchet, I will not take any thing that is thine, lest thou should say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men who went with me, Aner, Eschol, and Mamre: let them take their portion.

## LESSON IV.

## DUTY OF CHILDREN TO THEIR PARENTS.

Let children who would fear the Lord,  
 Hear what their teachers say;  
 With reverence meet their parents'  
 word,  
 And with delight obey.

Have you not heard what dreadful  
 plagues  
 Are threaten'd by the Lord,  
 To him that breaks his father's law,  
 Or mocks his mother's word?

But those who worship God, and give  
 Their parents honour due,  
 Here, on this earth, they long shall  
 live,  
 And live hereafter too.

## LESSON V.

## THE FARMER AND HIS SONS.

de-clin-ing	ar-ri-ved
per-cei-ved	dil-i-gence
in-junc-tion	be-long-ing
fam-i-ly	con-se-quence
dis-cov-er	plen-ti-ful
con-ceal-ed	com-put-ing
as-sur-ed	in-dus-try

A wealthy old farmer, who had for some time been declining in his health, perceiving that he had not many days to live, called together his sons to his bedside. My dear children, said the dying man, I leave it with you, as my last injunction, not to part with the farm, which has been in our family these hundred years; for to disclose to you a secret, which I had from my father, and which I

now think proper to make known to you, there is a treasure hid somewhere in the grounds, though I never could discover the exact spot where it lies concealed. However as soon as the harvest is got in, spare no pains in the search, and I am well assured you will not lose your labour. The wise old man was no sooner laid in his grave, and the time he mentioned arrived, than his sons went to work, and, with great vigour and diligence, turned up again and again every foot of ground belonging to their farm; the consequence of which was, that, though they did not find the object of their pursuit, their lands yielded a far more plentiful crop than those of their neighbours. At the end of the year, when they were settling their accounts, and computing their great

profits,—I will venture a wager, said one of the brothers, more acute than the rest, that this was the concealed wealth my father meant. I am sure at least, we have found this, that *industry is itself a treasure.*

---

## LESSON VI.

LOVE BETWEEN BROTHERS AND SISTERS.

Whatever brawls disturb the street,  
 There should be peace at home ;  
 Where sisters dwell, and brothers meet,  
 Quarrels should never come.

Birds in their little nests agree •  
 And 'tis a shameful sight,  
 When children of one family  
 Fall out, and chide, and fight.

Pardon, O Lord, our childish rage,  
 Our little brawls remove ;  
 That as we grow to riper age,  
 Our hearts may all be love.

---

## LESSON VII.

### THE LARK AND HER YOUNG.

sub-sist-ence

as-sist-ance

at-ten-tion

de-fer-red

con-cern-ing

in-tend-ed

oc-ca-sion

vis-it-ed

in-junc-tion

re-solv-ed

ac-quaint-ed

per-form-ed

A lark having built her nest in a field of corn, it grew ripe before her young were able to fly. Afraid for their safety, she enjoined on them, while she went out in order to provide for their subsistence, to listen with

great attention, if they should hear any discourse concerning the reaping of the field. At her return, they told her that the farmer and his son had been there, and had agreed to send to some of their neighbours to assist them in cutting it down next day. And so they depend, it seems, upon neighbours, said the mother; very well, then, I think we have no occasion to be afraid of to-morrow. The next day she went out, and left with them the same injunction as before. When she returned, they acquainted her, that the farmer and his son had again been there, but as none of their neighbours came to their assistance, they had deferred reaping till the next day, and intended to send for help to their friends and relations. Since they still depend upon others,

I think we may yet venture another day, says the mother; but, however, be careful, as before, to let me know what passes in my absence. They now informed her, that the farmer and his son had a third time visited the field; and, finding that neither friend nor relation had regarded their summons, they were resolved to come next morning, and cut it down themselves. Nay, then, replied the lark, it is time to think of removing; for *as they now depend only on themselves to do their own work, it will certainly be performed.*

## THE YOUNG MOUSE.

In a crack near the cupboard, with  
dainties provided,  
A certain young mouse with her mother  
resided,  
So securely they lived in that snug quiet  
spot,  
Any mouse in the land might have en-  
vied their lot.

But, one day, the young mouse, who  
was given to roam,  
Having made an excursion some way  
from her home,  
On a sudden returned, with such joy in  
her eyes,  
That her grey sedate parent express'd  
some surprise.

“O mother,” said she, “the good folks  
of this house,  
I’m convinced, have not any ill will to a  
mouse ;  
And those tales can’t be true you al-  
ways are telling,  
For they have been at such pains to  
construct us a dwelling.

The floor is of wood, the walls are of  
wires,  
Exactly the size that one’s comfort re-  
quires ;  
And I’m sure that we there should have  
nothing to fear,  
If ten cats, with their kittens, at once  
should appear.  
And then they have made such nice  
holes in the wall,  
One could slip in and out, with no  
trouble at all ;

But forcing one through such rough  
crannies as these,  
Always gives one's poor ribs a most  
terrible squeeze.

But the best of all is, they've provided  
us well,

With a large piece of cheese of most  
exquisite smell ;

"Twas so nice, I had put in my head to  
go through,

When I thought it my duty to come  
and fetch you."

" Ah, child," said her mother, " believe,  
I entreat,

Both the cage and the cheese are a ter-  
rible cheat,

Do not think all that trouble they took  
for our good,

They would catch us, and kill us all  
there if they could.

As they've caught and killed scores,  
and I never could learn,

That a mouse, who once entered, did  
ever return!"

*Let the young people mind what the old  
people say,*

*And when danger is near them, keep out  
of the way.*

---

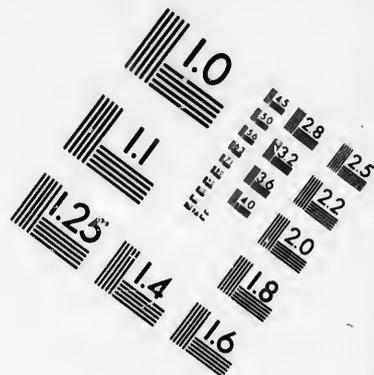
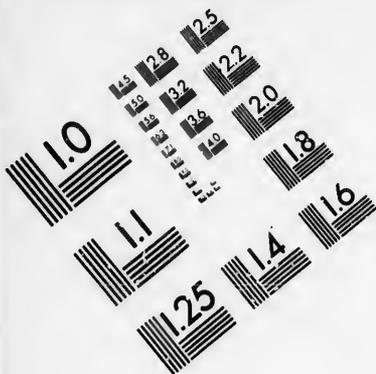
## LESSON IX.

### THE OLD MAN AND HIS ASS.

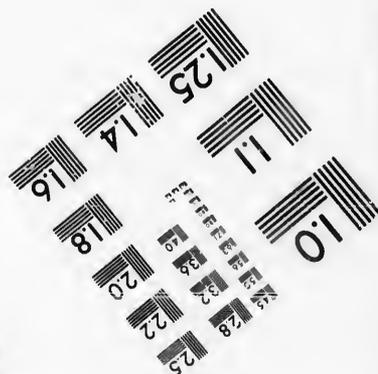
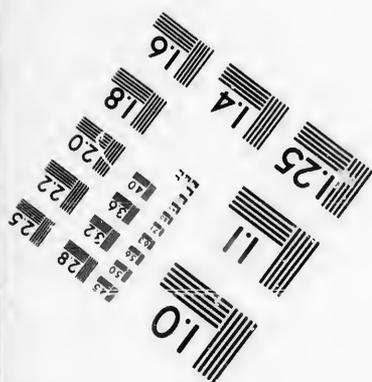
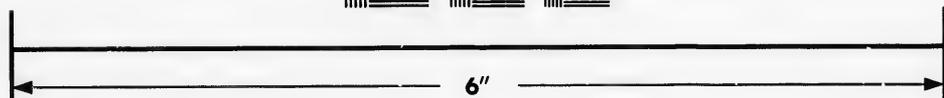
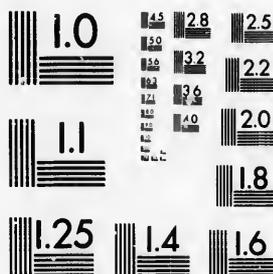
mar- ket	crip- pled	dis- mount- ing
trudg- ing	hon- est	a- mus- ing
whist- ling	shoul- ders	com- plai- sance
re- buke	bar- gain	a- sun- der

An old man and his little boy were driving an ass to the market to sell. "What a fool is this fellow," says a man upon the road, "to be trudging





**IMAGE EVALUATION  
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it on foot with his son, that his ass may go light!" The old man, hearing this, set his boy upon the ass, and went whistling by his side, "Why, sirrah," cries a second man to the boy, "is it fit for you to be riding, while your poor aged father is walking on foot?" The father, upon this rebuke, took down the boy from the ass, and mounted himself. "Do you see," says a third, "how the lazy old knave rides along upon his beast, while his poor little boy is almost crippled with walking?" The old man no sooner heard this, than he took up his son behind him. "Pray, honest friend," says a fourth, "is that ass your own?" "Yes," says the man. "One would not have thought so," replies the other, "by your loading him as you do without mercy.

You and your son are better able to carry the poor beast, than he is to carry you." "Any thing to please," says the owner; and dismounting with his son, they tied the legs of the ass together, and by the help of a pole tried to carry him upon their shoulders over the bridge that led to the town.

This was so amusing a sight, that the people came in crowds to laugh at it; till the ass, not liking the too great complaisance of his master, burst asunder the cords which tied him, slipped from the pole, and tumbled into the river. The poor old man made the best of his way home, ashamed and vexed, that, by trying to please every body, he had pleased nobody, and lost his ass into the bargain.

## LESSON X.

## SIGNS OF RAIN.

The hollow winds begin to blow,  
The clouds look black, the glass is low ;  
The soot falls down, the spaniels sleep,  
And spiders from their cobwebs creep.  
Hark ! how the chairs and tables crack,  
Old Betty's joints are on the rack ;  
Loud quack the ducks, the peacocks  
cry ;

The distant hills are seeming nigh.  
How restless are the snorting swine ;  
The busy flies disturb the kine ;  
Low o'er the grass the swallow wings,  
The cricket, too, how sharp he sings ;  
Puss on the hearth, with velvet paws,  
Sits wiping o'er her whiskered jaws ;

Through the clear stream the fishes rise,  
And nimbly catch the incautious flies;  
The frog has changed his yellow vest,  
And in a russet coat is dressed;  
My dog, so altered in his taste,  
Quits mutton bones on grass to feast;  
And see yon rooks, how odd their flight,  
They imitate the gliding kite,  
And headlong downward seem to fall,  
As if they felt the piercing ball:  
"Twill surely rain; I see with sorrow,  
Our jaunt must be put off to-morrow.

## LESSON XI.

## THE STABLE.

prin-ci-pal  
 or-na-ment  
 an-i-mals  
 sub-jec-ted  
 pur-pos-es  
 af-fec-tion  
 en-ter-tain  
 ca-pa-ble  
 in-clud-ing  
 vi-gi-lant

in-stant-ly  
 con-tra-ry  
 do-mes-tic  
 trav-el-lers  
 fre-quent-ly  
 ar-ti-cle  
 prop-er-ty  
 dis-tin-guish  
 in-her-its  
 ob-sti-nate

The principal ornament of the stable is the horse, which, of all the animals subjected to the purposes of man, is the most useful. It is docile and mild in its nature, and by kind treatment may be made to entertain the

greatest affection for its master. It is not certain from what country the horse first came, as it is found in almost every climate of the globe, except within the Arctic circle. Large herds of horses are seen wild among the Tartars: they are of a small breed, very swift, and capable of eluding the most vigilant pursuers. They will not admit a strange animal, even of their own kind, into their herd; but will instantly surround it, and compel it to provide for its safety by flight. In some other parts of the world, on the contrary, the wild horses often use all their efforts to induce the domestic ones to join them, and with such effect, that travellers are frequently stopped on their journey.

The Arabs are very famous for their horses, which they manage by

kindness alone, seldom or never using either whip or spur. But for size, strength, swiftness, and beauty, the English horses now excel those of every other part of the world. English race horses often run at the rate of a mile in two minutes; and one very famous horse has been known to run almost a mile in one minute.

The ass, though not so handsome as the horse, is stronger for its size, and much more hardy. It is also less subject to disease, and can live on humbler fare. It is only in the article of water that it can be said to be dainty: of that it will drink only the cleanest. When very young, the ass is sprightly; but it soon loses that property, often through ill treatment, and becomes slow, stupid, and headstrong. If well used, it sometimes

becomes greatly attached to its owner, whom it can scent at a great distance, and easily distinguish from others in a crowd. The Spanish ass is the finest animal of the species.

The mule, springing from the union of the ass with the mare, inherits the small legs, long ears, and cross on the back of the former, and the handsome shape which distinguishes the latter. It is more obstinate than the ass: but is of great value for its sureness of foot, which enables it to pass with safety along the most rugged paths, if left to the guidance of its own instinct. The mule lives longer than either the horse or the ass.

## LESSON XII.

## CHANGES OF NATURE.

All nature dies, and lives again :

The flower that paints the field,  
The tree that crowns the mountain's  
brow,

And boughs and blossoms yield,

Resign the honours of their form,

At winter's stormy blast,  
And leave the naked, leafless plain,  
A dreary, cheerless waste.

Yet soon reviving plants and flowers

Anew shall deck the plain ;  
The woods shall hear the voice of  
spring,  
And flourish green again.

So man, when laid in lonesome grave,

Shall sleep in death's dark gloom,

Until the eternal morning wake  
The slumbers of the tomb.

O may the grave become to me  
The bed of peaceful rest,  
Whence I shall gladly rise at length,  
And mingle with the blessed!

---

LESSON XIII.

F.

goose-ber-ries

Syr-i-a

per-fec-tion

quan-ti-ties

de-light-ful

oc-cu-py

Sep-tem-ber

ce-ral

lu-cul-lus

cher-ry-pit

con-ver-ted

med-i-cine

va-ri-ous

dis-tin-guish

The most common kinds of fruit, of  
which little boys and girls are fond,

and which grow in this country, are apples, pears, cherries, currants, and gooseberries. Of these, apples remain longest in season, and are used in the greatest number of ways. It is thought that the apple-tree is a native of the East. It is mentioned by the prophet Joel, as one of the fruit trees of Syria. But it appears to be in greater request, or at least in more common use now, than it was long ago; and it has nowhere been brought to greater perfection than in England. It abounds most in the counties lying round the Bristol channel, which are sometimes called the cider counties, from the great quantities of cider made there from the apples. It must be delightful to visit these counties, either in spring, when the trees are covered with blossoms, or in autumn, when

they are laden with fruit. Some of the orchards occupy a space of forty or fifty acres; and, in a good year, an acre of orchard will produce about six hundred bushels of apples. The cider harvest is in September.

The pear is a very wholesome kind of fruit, though perhaps not so wholesome as the apple; and it is made into a kind of liquor called perry. The wood of the pear-tree is firmer and more durable than that of the apple-tree: and, in old orchards, we sometimes see pear-trees in full vigour long after the apple-trees have begun to decay. This fruit was well known to the ancients, and is supposed to have been brought to England by the Romans. The Chinese are very fond of it, and are said to have brought it

to greater perfection than any of the nations of Europe.

The cherry-tree is a native of Asia, and was first brought to Europe by a Roman general, named Lucullus. It is now one of the most common fruits; and one species of it, the black cherry, is sometimes found wild among the bleakest mountains of Scotland. It is a curious thing, that the game at which we play by pitching cherry stones, is known to be many hundred years old, and was then called *cherry-pit*.

There are three kinds of currants, red, white, and black, all natives of the British Islands. The red kind is chiefly used for making jelly; and the white is converted into wine, which, when the fruit is good, and the juice not mixed with water or

spirits, is almost equal to what is made from grapes. Black currants are not so pleasant to the taste as red and white ones, but they are said to have qualities which make them sometimes serve as medicine. They answer very well for tarts and puddings, and the jelly made from them is very good for sore throats. The leaves of the black currant have a strong taste; and if a small portion be mixed with black tea, the flavour will become nearly the same as that of green tea. A number of currant-bushes forms a very great ornament to a garden; and when the red and white kinds are trained up against the walls of a cottage, they look almost as well as the vines of Italy and Spain.

Gooseberries are also of various co-

lours, white, yellow, green, and red. The yellow gooseberries have the richest flavour; and they are therefore the best for eating, and for making wine. If the berries are of a good sort, and the wine is properly made, it is not easy to distinguish it from the best French wine. The red gooseberries are next in fineness to the yellow, though they are commonly a little acid. Green and white gooseberries sometimes grow very large, but they are neither so pleasant nor so useful as the red and yellow. All the kinds of gooseberries are brought to great perfection in the west of England, where they have shows of this kind of fruit, and give prizes to those who grow the best.

## LESSON XIV.

FATHER WILLIAM.

"You are old, father William," the  
young man cried;

"The few locks that are left you are  
grey:

You are hale, father William, a hearty  
old man;

Now tell me the reason, I pray."

"In the days of my youth," father Wil-  
liam replied,

"I remembered that youth would fly  
fast;

And abused not my health, and my vig-  
our at first,

That I never might need them at last."

"You are old, father William," the  
young man cried,

"And pleasures with youth pass away,

And yet you lament not the days that  
 are gone;  
 Now tell me the reason, I pray."

"In the days of my youth," father Wil-  
 liam replied,  
 "I remembered that youth could not  
 last,  
 I thought of the future whatever I did,  
 That I never might grieve for the past."

"You are old, father William," the  
 young man cried,  
 "And life must be hast'ning away;  
 You are cheerful, and love to converse  
 upon death;  
 Now tell me the reason, I pray."

"I am cheerful, young man," father  
 William replied;  
 "Let the cause thy attention engage;

In the days of my youth I remembered  
 my God,  
 And he hath not forgotten my age."

---

LESSON XV.

MAP OF THE WORLD.

di-vid-ed  
 con-ti-nents  
 A-fri-ca  
 At-lan-tic  
 Pa-ci-fic  
 In-di-an  
 com-pre-hends  
 Hem-i-sphere  
 sep-a-rates  
 ap-proach-es

Da-ri-en  
 re-sem-blance  
 cor-re-sponds  
 Mex-i-co  
 New-found-land  
 ter-mi-nates  
 dan-ger-ous  
 en-tire-ly  
 A-mer-i-ca  
 Med-i-ter-ra-ne-an

The land on the surface of the earth  
 is divided into five continents, Europe,  
 Asia, Africa, North America, and

South America; and the water is divided into five oceans, the Northern, the Southern, the Pacific, the Atlantic, and the Indian. The globe is also sometimes divided into two Hemispheres or half-globes; the Eastern Hemisphere, which comprehends Europe, Asia, and Africa, with part of the Northern, Southern, Atlantic, and Pacific Oceans, and the whole of the Indian Ocean; and the Western Hemisphere, consisting of America, part of the Northern, Southern and Atlantic Oceans, and nearly the whole of the Pacific Ocean.

Of the continents, Europe is the smallest. It is bounded on the North by the Arctic Ocean; on the East, by Asia; on the South, by the Mediterranean Sea, which separates it from Africa; and on the West, by the At-

lantic Ocean, which separates it from America. Asia lies to the East of Europe, and is bounded on the South by the Indian Ocean, and on the East by the Pacific. In the south-west it is joined to Africa by the Isthmus of Suez; and, in the north-east, it approaches within forty-five miles of America, at Behring's Straits; at the Equator, it is twelve thousand miles distant from America. Africa lies to the South of Europe, and is bounded on the East by the Red Sea and the Indian Ocean; on the South by the Southern Ocean; and on the West, by the Atlantic. The shortest distance between Africa and South America is two thousand miles. America, or the western continent, is entirely cut off from all the rest, having the Atlantic Ocean on the East, the Pacific on the

West, and the Southern on the South ; the whole of its northern shores have not yet been explored. North and South America are joined by a narrow neck of land, called the Isthmus of Darien. The Eastern side of North and South America bears a striking resemblance to the Western shores of Europe and Africa. Greenland corresponds to Norway and Sweden ; Hudson's Bay, to the Baltic Sea ; Newfoundland to Great Britain and Ireland ; and the Gulph of Mexico to the Mediterranean Sea. South America first juts out to the East, and then retreats away to the West, ending in Cape Horn : as Africa does to the West, and then falls back to the East, ending in the Cape of Good Hope. On the Western side, America is guarded by a lofty range of mountains, extend

ing from Cape Horn to Behring's Straits; and you will observe that the same chain of mountains again begins on the western side of Behring's Straits, and runs along the East and South of Asia, and the East of Africa, till it terminates in the Cape of Good Hope. Besides these continents, there is a large tract of land called New-Holland, which is commonly reckoned an island, though it is about three-fourths of the size of Europe.

Of the Oceans, you will observe that the Pacific is the largest: it occupies almost half the globe. The Northern and Southern Oceans are, during the winter seasons of the year, entirely covered with ice; and it is sometimes dangerous to sail in them, even in summer, on account of the icebergs.

## LESSON XVI.

EARLY WILL I SEEK THEE.

Now that my journey's just begun,

My course so little trod :  
I'll stay before I further run,  
And give myself to God.

And, lest I should be ever led,  
Through sinful paths to stray,  
I would at once begin to tread  
In wisdom's pleasant way.

If I am poor, he can supply,  
Who has my table spread ;  
Who feeds the ravens when they cry,  
And fills his poor with bread.

And, Lord, whate'er of grief or ill  
For me may be in store,  
Make me submissive to thy will,  
And I would ask no more.

Attend me through my youthful way,  
 Whatever be my lot ;  
 And when I'm feeble, old, and grey,  
 O Lord, forsake me not.

'Then still as seasons hasten by  
 I will for heaven prepare ;  
 That God may take me when I die,  
 To dwell for ever there.

---

## LESSON XVII.

### ADJECTIVE, ADVERB.

Adjectives and Adverbs are words used to express quality. Adjectives qualify Nouns, and Adverbs qualify Verbs and Adjectives. Thus, *boy* is a *Noun*, because it is a *name* applied to a person : now, when I say *good boy* I express a *quality* (that of goodness)

which the boy possesses; *good*, therefore, is called an *Adjective*. Again, when I say, *a good boy says his lesson well*; *boy* (the name) is a *Noun*; *good* (the quality), is an *Adjective*; *says* (which affirms what the boy does) is a *Verb*; *his* (used instead of the boy's name) is a *Pronoun*; *lesson* (the name of what the boy says) is a *Noun*; and *well* (which expresses the quality of the boy's saying, or the manner in which he says his lesson) is an *Adverb*. In like manner, *John strikes the table smartly*: *John*, a *Noun*; *strikes*, a *Verb*; *table*, a *Noun*; and *smartly*, an *Adverb*, because it qualifies the *Verb*, or expresses the way in which John struck the table. Had it qualified the noun *John*, it would have been *smart John struck the table*; had it qualified *table*, it would have been *John struck*

*the smart table*; in both which cases *smart* would have been an Adjective. In the same way, when I say, *James is a very good boy*; *very* is an Adverb, because it does not qualify either of the Nouns, *James* or *boy*, but the Adjective *good*.

---

## LESSON XVIII.

## THE VOICE OF SPRING.

I am coming, little maiden!  
 With the pleasant sunshine laden,  
 With the honey for the bee;  
 With the blossom for the tree;  
 With the flower and with the leaf  
 Till I come the time is brief.  
 I am coming, I am coming;  
 Hark, the little bee is humming:  
 See, the lark is soaring high,  
 In the bright and sunny sky:

And the gnats are on the wing ;  
Little maiden, now is spring.  
See the yellow catkins cover  
All the slender willows over ;  
And on mossy banks so green  
Starlike primroses are seen ;  
Every little stream is bright ;  
All the orchard trees are white.  
Hark ! the little lambs are bleating ;  
And the cawing rooks are meeting  
In the elms, a noisy crowd ;  
And all the birds are singing loud ;  
And the first white butterfly  
In the sun goes flitting by.  
Turn thy eyes to earth and heaven !  
God for thee the spring has given,  
Taught the birds their melodies,  
Clothed the earth, and cleared the  
    skies ;  
For thy pleasure or thy food,—  
Pour thy soul in gratitude !

## LESSON XIX.

## THE FLOWER GARDEN.

col-lect-ed	en-dow-ments
in-dus-try	right-e-ous
in-flu-ence	car-na-tion
de-light-ful	sur-pas-ses
at-ten-tion	el-e-gance
in-struc-tion	con-tin-ue
vi-o-let	ac-quire-ments

My dear children, let us behold the flower garden, and reflect on the many beauties collected together in that little space. It is the art and industry of man, with the blessed influence of heaven, which has made it so delightful a scene; for what would it have been without these? A wild desert, full of thistles and thorns. Such also would youth be, if it were not trained with

the greatest care and attention. But when young people early receive useful instruction, and are wisely directed, they are like lovely blossoms which delight us with their beauty, and will soon produce good and pleasant fruit.

Look at the *night violet*, which, towards evening, scents the garden with the sweetest perfume. It has no beauty; it is scarcely like a flower: it is little, and of a grey colour, tinged with green, and appears almost like a leaf. Is not this modest little flower, which, without show, perfumes the whole garden, like a person who has much sense, and to whom God has given more solid endowments, instead of beauty? My dear boys and girls, it is thus that the righteous man often does good in secret, and almost with-

out letting his left hand know what his right hand doeth, sheds around him the perfume of good works.

In the *carnation*, beauty and fragrance are united, and it is certainly the most perfect of all flowers. It almost equals the tulip in its colours, and it surpasses it in the number of its leaves, and in the elegance of its form. It is like a person who has both sense and beauty, and knows how to gain the love and respect of all who know him.

Let us now behold the *rose*; its colours, form, and perfume charm us. But it appears to be frail and fading, and soon loses that rich hue, in which it excels all other flowers. This should be a useful lesson to those who seek to shine only in beauty, and it should lead them to make those useful ac-

quirements, which, like the rose after it dies, will still continue to emit the most refreshing fragrance.

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LESSON XX.

GOOD RESOLUTIONS.

Though I'm now in younger days,  
 Nor can tell what will befall me,  
 I'll prepare for ev'ry place,  
 Where my growing age shall call me.

Should I e'er be rich and great,  
 Others shall partake my goodness;  
 I'll supply the poor with meat,  
 Never showing scorn or rudeness.

When I see the blind or lame,  
 Deaf or dumb, I'll kindly treat them,  
 I deserve to feel the same,  
 If I mock, or hurt, or cheat them.

If I meet with railing tongues,  
Why should I return them railing?  
Since I best revenge my wrongs,  
By my patience never failing.

When I hear them telling lies,  
Talking foolish, cursing, swearing;  
First I'll try to make them wise,  
Or I'll soon go out of hearing.

What though I be low and mean,  
I'll engage the rich to love me,  
While I'm modest, neat, and clean,  
And submit when they reprove me.

If I should be poor and sick,  
I shall meet, I hope, with pity;  
Since I love to help the weak,  
Tho' they're neither fair nor witty

I'll not willingly offend,  
Nor be easily offended ;  
What's amiss, I'll strive to mend,  
And endure what can't be mended.

May I be so watchful still  
O'er my humours and my passion,  
As to speak and do no ill,  
Though it should be all the fashion.

Wicked fashions lead to hell :  
Ne'er may I be found complying,  
But in life behave so well,  
As not to be afraid of dying.

## SECTION IV.

Words of four Syllables.

## LESSON I.

## THE LITTLE PHILOSOPHER.

dis-mount-ing	em-ploy-ment
gal-lap-ed	Mich-ael-mas
neigh-bour-ing	gin-ger-bread
coun-te-nance	spell-ing-book
clev-er-ly	Tes-ta-ment
civ-il-ly	phil-os-o-pher

Mr. L. was one morning riding by himself, when dismounting to gather a plant in the hedge, his horse got loose and galloped on before him. He followed, calling him by his name, which stopped him at first, but on his approach, he set off again. At length

a little boy in a neighbouring field, seeing the affair, ran across where the road made a turn, and, getting before the horse, took him by the bridle, and held him till his owner came up. Mr. L. looked at the boy, and admired his cheerful ruddy countenance. Thank you, my good lad, said he, you have caught my horse very cleverly: what shall I give you for your trouble (*putting his hand into his pocket.*) I want nothing, replied the boy civilly. —*Mr. L.* Don't you? so much the better for you: few men would say so much. But pray, what were you doing in the field?—*Boy.* I was rooting up weeds, and tending the sheep that are feeding on the turnips.—*Mr. L.* And do you like this employment?—*Boy.* Yes, very well this fine weather. —*Mr. L.* But had you not rather

play.—*Boy.* This is not hard work,  
 it is almost as good as play.—*Mr. L.*  
 Who set you to work?—*Boy.* My  
 daddy, sir.—*Mr. L.* What is his  
 name?—*Boy.* Thomas Hurdle.—*Mr.*  
*L.* And what is yours?—*Boy.* Peter,  
 sir.—*Mr. L.* How old are you?—*Boy.*  
 I shall be eight at Michaelmas.—*Mr.*  
*L.* How long have you been out in  
 the fields?—*Boy.* Since six in the  
 morning.—*Mr. L.* And are you not  
 hungry?—*Boy.* Yes, I shall eat my  
 dinner soon.—*Mr. L.* If you had six-  
 pence now, what would you do with  
 it?—*Boy.* I don't know; I never had  
 so much in my life.—*Mr. L.* Have you  
 no play things?—*Boy.* Play things!  
 what are those?—*Mr. L.* Such as balls,  
 nine pins, marbles, and tops.—*Boy.*  
 No, sir; but our Tom makes foot-balls  
 to kick in cold weather; and then I

have a jumping pole, and a pair of stilts to walk through the dirt with, and I had a hoop, but it is broken.—

*Mr. L.* And do you want nothing else?

—*Boy.* No, I have hardly time for those; for I always ride the horse to the fields; and bring up the cows and run to the town on errands; and that is as good as play, you know.—*Mr. L.*

Well! But you would buy apples or gingerbread at the town, I suppose, if you had money.—*Boy.* Oh! I can get

apples at home: and, as for gingerbread, I don't mind it much, for my mammy gives me a pie now and then, and that is as good.—*Mr. L.* Would you not like a knife to cut sticks?—

*Boy.* I have one—here it is—brother Tom gave it me.—*Mr. L.* Your shoes

are full of holes; don't you want a better pair?—*Boy.* I have a better

pair for Sundays.—*Mr. L.* But these  
let water in.—*Boy.* O, I don't care  
for that.—*Mr. L.* Your hat is torn  
too.—*Boy.* I have a better at home,  
but I had rather have none at all, for  
it hurts my head.—*Mr. L.* What do  
you do when it rains?—*Boy.* If it  
rains hard, I get over the hedge t<sup>m</sup>  
it is over.—*Mr. L.* What do you do  
when you are hungry before it is time  
to go home?—*Boy.* I sometimes eat  
a raw turnip.—*Mr. L.* But if there  
are none?—*Boy.* Then I do as well  
as I can; I work on and never think  
of it.—*Mr. L.* Are you not dry some-  
times in this hot weather?—*Boy.*  
Yes, but there is water enough.—  
*Mr. L.* Why, my little fellow, you  
are quite a philosopher.—*Boy.* Sir?—  
*Mr. L.* I say you are a philosopher;  
but I am sure you don't know what

that means.—*Boy*. No, sir; no harm, I hope.—*Mr. L*. No, no! (*laughing*.) Well! my boy, you seem to want nothing at all, so I shall not give you money to make you want any thing. But were you ever at school?—*Boy*. No, sir; but daddy says I shall go after harvest.—*Mr. L*. You will want books then?—*Boy*. Yes, sir.—*Mr. L*. Well, then, I will give you them—tell your daddy so, and that it is because you are a very good, contented little boy. So now go to your sheep again.—*Boy*. I will, sir; thank you.—*Mr. L*. Good bye, Peter.—*Boy*. Good bye, sir.

## LESSON II.

## THE CONTENTED BLIND BOY.

O say, what is that thing called light,  
 Which I must ne'er enjoy?  
 What are the blessings of the sight?  
 O tell your poor blind boy.

You talk of wondrous things you see;  
 You say the sun shines bright:  
 I feel him warm, but how can he  
 Or make it day or night?

My day or night myself I make,  
 Whene'er I sleep or play;  
 And could I always keep awake,  
 With me 'twere always day.

With heavy sighs I often hear  
 You mourn my hapless woe,  
 But sure with patience I can bear  
 A loss I ne'er can know.

Then let not what I cannot have,  
 My cheer of mind destroy ;  
 While thus I sing, I am a king,  
 Although a poor blind boy.

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LESSON III.

LESSONS TO BE TAUGHT TO YOUTH.

ce-dar	di-li-gence
re-proach	max-ims
mod-es-ty	sci-ence
gra-ti-tude	re-li-gion
ben-e-fits	in-cli-na-tion
char-i-ty	o-be-di-ence
tem-per-ance	sin-cer-i-ty
pru-dence	be-ne-vo-lence

Prepare thy son with early instruction, and season his mind with the maxims of truth. Watch the bent of his inclination; set him right in his

youth; and let no evil habit gain strength with his years. So shall he rise like a cedar in the mountains, his head shall be seen above the trees of the forest. A wicked son is a reproach to his father; but he that doeth right is an honour to his grey hairs. Teach thy son obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed; teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love; teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him; teach him justice, and he shall be honoured by the world; teach him sincerity, and his own heart shall not reprove him; teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted

teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

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## LESSON IV.

## HEAVENLY WISDOM.

O happy is the man who hears  
Instruction's warning voice;  
And who celestial wisdom makes  
His early, only choice.  
For she has treasures greater far  
Than east or west unfold;  
And her rewards more precious are  
Than all their stores of gold.  
In her right hand she holds to view  
A length of happy days:  
Riches, with splendid honours join'd,  
Are what her left displays.  
She guides the young with innocence  
In pleasure's path to tread,

A crown of glory she bestows  
Upon the hoary head.

According as her labours rise,  
So her rewards increase ;  
Her ways are ways of pleasantness  
And all her paths are peace.

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LESSON V.

CRUELTY TO INSECTS.

tor-tur-ing	en-cir-cled
col-lect-ed	lux-u-ries
com-mit-ted	im-pa-tient
bar-bar-ous	en-ter-tain-ment
ca-pa-ble	cel-e-bra-ted
ag-o-ny	de-vas-ta-tion
con-tor-tions	re-mon-strat-ed
mi-cros-cope	or-na-men-ted
ex-am-ine	dec-o-ra-tions
beau-ti-ful	mag-ni-fi-er

A certain youth indulged himself

in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleasure their feeble efforts to escape from him. Sometimes he collected a number of them together and crushed them at once to death; glorying, like many a celebrated hero, in the devastation he had committed. His tutor remonstrated with him in vain on this barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right no less than ourselves, to life, liberty, and enjoyment: the signs of agony which, when tormented, they express, by the quick and various contortions of their bodies, he neither understood nor regarded.

The tutor had a microscope, or

glass for looking at small objects, and he desired his pupil, one day, to examine a most beautiful and surprising animal. "Mark," said he, "how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles! The head contains the most lively eyes, encircled with silver hairs: and the trunk consists of two parts which fold over each other. The whole body is ornamented with plumes, and decorations which surpass all the luxuries of dress, in the courts of the greatest princes." Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier; and when offered to his naked eye, proved to

be a poor fly which had been the victim  
of his wanton cruelty.

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## LESSON VI.

### THE ANT, OR EMMET.

These Emmets, how little they are in  
our eyes!

We tread them to dust, and a troop of  
them dies

Without our regard or concern;

Yet, as wise as we are, if we went to  
their school,

There's many a sluggard, and many a  
fool

Some lessons of wisdom might learn.

They don't wear their time out in sleep-  
 ing or play,  
 But gather up corn in a sunshiny day ;  
 And for winter they lay up their  
 stores ;\*  
 They manage their work in such regu-  
 lar forms,  
 One would think they foresaw all the  
 frost and the storms,  
 And so brought their food within  
 doors.  
 But I have less sense than a poor creep-  
 ing ant,  
 If I take not due care for the things I  
 shall want,  
 Nor provide against danger in time.  
 When death or old age shall stare in  
 my face,

---

\* Ants in these countries do not store up grain,  
 though formerly the belief that they did so was  
 general.

What a wretch shall I be in the end of  
my days,

If I trifle away all their prime!

Now, now while my strength and my  
youth are in bloom,

Let me think what will serve me when  
sickness shall come,

And pray that my sins be forgiven.

Let me read in good books, and believe  
and obey,

That when death turns me out of this  
cottage of clay,

I may dwell in a palace in heaven.

## LESSON VII.

## BENEVOLENCE.

oc-ca-sions	lang-uish
op-pres-sion	dun-geon
vir-tu-ous	des-ti-tute
re-lieves	be-nev-o-lent
in-no-cent	ca-lam-i-ties
im-plores	hab-i-ta-tion
as-sist-ance	un-for-tu-nate
wan-der-er	pros-per-ity
shiv-er-ing	su-per-flu-ous

Rejoice in the happiness and prosperity of thy neighbour. Open not thy ear to slander; the faults and failings of men give pain to a benevolent heart. Desire to do good, and search out occasion for it: in removing the oppression of another, the virtuous mind relieves itself.

Shut not thy ears against the cries

of the poor; nor harden thy heart against the calamities of the innocent. When the fatherless call upon thee, when the widow's heart is sunk, and she implores thy assistance with tears of sorrow; pity their affliction, and extend thy hand to those who have none to help them. When thou seest the naked wanderer of the street, shivering with cold, and destitute of habitation, let bounty open thy heart, let thy wings of charity shelter him from death, that thy own soul may live. Whilst the poor man groans on the bed of sickness; whilst the unfortunate languish in the horrors of a dungeon; or the hoary head of age lifts up a feeble eye to thee for pity; how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

## LESSON VIII.

## COMPASSION.

Around the fire one wintry night,  
 The farmer's rosy children sat ;  
 The fagot lent its blazing light,  
 And jokes went round, and harmless  
 chat.

When, hark ! a gentle hand they hear  
 Low tapping at the bolted door,  
 And thus to gain their willing ear  
 A feeble voice was heard implore :

“ Cold blows the blast across the moor,  
 The sleet drives hissing in the wind,  
 Yon toilsome mountain lies before,  
 A dreary treeless waste behind.

“ My eyes are weak and dim with age,  
 No road, no path, can I descry ;  
 And these poor rags ill stand the rage  
 Of such a keen inclement sky.

“ So faint I am, these tottering feet  
No more my palsied frame can bear,  
My freezing heart forgets to beat,  
And drifting snows my tomb pre-  
pare :

“ Open your hospitable door,  
And shield me from the biting blast ;  
Cold, cold it blows across the moor,  
The weary moor that I have pass'd.”

With hasty steps the farmer ran,  
And close beside the fire they place  
The poor half-frozen beggar man,  
With shaking limbs and pale blue  
face.

The little children flocking came,  
And chafed his frozen hands in theirs,  
And busily the good old dame  
A comfortable mess prepares.

Their kindness cheered his drooping  
soul,

And slowly down his wrinkled cheek:  
The big round tear was seen to roll,  
And told the thanks he could not  
speak.

The children then began to sigh,  
And all their merry chat was o'er;  
And yet they felt, they knew not why,  
More glad than they had done before.

## LESSON IX.

## THE DUTIFUL SON.

Fred-er-ick	in-firm'
so-fa	tes-ti-mon-y
per-ceiv-ed	un-for-tu-nate
con-clud-ing	vi-o-lent-ly
be-seech-ing	a-pol-o-gy
fil-i-al	em-bar-rass-ment
duc-ats	as-ton-ish-ment
ex-cel-lent	re-com-pens-ed
grat-i-tude	cu-ri-os-i-ty

Frederick the Great, King of Prussia, having rung his bell one day, and nobody answering, opened the door where his servant was usually in waiting, and found him asleep on a sofa. He was going to awake him, when he perceived the end of a billet or letter hanging out of his pocket.

Having the curiosity to know its contents, he took and read it, and found it was a letter from his mother, thanking him for having sent her a part of his wages to assist her in her distress, and concluding with beseeching God to bless him for his filial attention to her wants. The king returned softly to his room, took a roller of ducats, and slid them with the letter into the page's pocket. Returning to his apartment, he rung so violently that the page awoke, opened the door and entered. "You have slept well," said the king. The page made an apology, and, in his embarrassment, happened to put his hand in his pocket, and felt with astonishment the roller. He drew it out, turned pale, and looking at the king, burst out into tears without being able to speak a

word. "What is the matter?" asked the king; "What ails you?" "Ah! sire," said the young man, throwing himself at his feet, "somebody has wished to ruin me. I know not how I came by this money in my pocket." "My friend," said Frederick, "God often sends us good in our sleep: send the money to your mother; salute her in my name; and assure her that I shall take care of *her* and *you*." This story furnishes an excellent instance of the gratitude and duty which children owe to their aged, infirm, or unfortunate parents. And if the children of such parents will follow the example of Frederick's servant, though they may not meet with the reward that was conferred on him, they shall be amply recompensed by the pleasing testimony of their own

minds, and by that God who approves,  
as he has commanded, every expression  
of filial love.

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## LESSON X.

## MY MOTHER.

Who fed me from her gentle breast,  
And hush'd me in her arms to rest,  
And on my cheek sweet kisses prest?

My Mother

When sleep forsook my open eye,  
Who was it sung sweet lullaby,  
And rocked me that I should not cry?

My Mother.

Who sat and watched my infant head,  
When sleeping in my cradle bed,  
And tears of sweet affection shed?

My Mother

When pain and sickness made me cry,  
 Who gazed upon my heavy eye,  
 And wept for fear that I should die?

My Mother.

Who ran to help me when I fell,  
 And would some pretty story tell,  
 Or kiss the part to make it well?

My Mother.

Who taught my infant lips to pray,  
 To love God's holy Word and day,  
 And walk in wisdom's pleasant way?

My Mother.

And can I ever cease to be,  
 Affectionate and kind to thee,  
 Who wast so very kind to me,

My Mother?

O no! the thought I cannot bear:  
 And, if God please my life to spare,  
 I hope I shall reward thy care,

My Mother.

When thou art feeble, old, and grey,  
 My healthy arm shall be thy stay,  
 And I will sooth thy pains away,

My Mother.

And when I see thee hang thy head,  
 'Twill be my turn to watch thy bed,  
 And tears of sweet affection shed;

My Mother.

### LESSON XI.

#### THE DAW WITH BORROWED FEATHERS.

i-ma-gine

de-sign-ed

el-e-gant

a-spire

con-ceit

pre-sump-tion

suf-fi-cient

prag-mat-i-cal

com-pa-nion

en-deav-our-ed

at-tempt-ed

as-so-ci-at-ed

pre-tend-er

gen-til-i-ty

de-gra-ded

af-fec-ta-tion

de-ris-ion

cir-cum-stan-ces

A pragmatistical jack-daw was vain

enough to imagine, that he wanted nothing but the dress to render him as elegant a bird as the peacock. Puffed up with this wise conceit, he plumed himself with a sufficient quantity of their most beautiful feathers, and in this borrowed garb, forsaking his old companions, endeavoured to pass for a peacock. But he no sooner attempted to associate with those genteel creatures, than an affected strut betrayed the vain pretender. The offended peacocks, plucking from him their degraded feathers, soon stripped him of his gentility, reduced him to a mere jack-daw, and drove him back to his brethren, by whom he was now equally despised, and justly punished with general derision and disdain.

We should never assume a character which does not belong to us; nor

aspire to a society or situation for which we are not truly qualified; such affectation and presumption will sooner or later bring us into contempt. It is wisest and safest to pretend to nothing that is above our reach and our circumstances, and to aim at acting well in our own proper sphere, rather than have the mere appearance of worth and beauty in the sphere which is designed for others.

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## LESSON XII.

THE KITE; OR PRIDE MUST HAVE A FALL.

Once on a time, a paper kite  
 Was mounted to a wondrous height,  
 Where, giddy with its elevation,  
 It thus expressed self-admiration:

" See how yon crowds of gazing people  
 Admire my flight above the steeple ;  
 How would they wonder if they knew  
 All that a kite like me can do ;  
 Were I but freed I'd take my flight,  
 And pierce the clouds beyond their  
 sight ;  
 But, ah ! like a poor pris'ner bound,  
 My string confines me near the ground ;  
 I'd brave the eagle's tow'ring wing,  
 Might I but fly without a string."

It tugged and pulled while thus it  
 spoke,  
 To break the string—at last it broke.  
 Deprived at once of all its stay,  
 In vain it tried to soar away ;  
 Unable its own course to guide,  
 Ah ! foolish kite, thou hadst no wing,  
 How couldst thou fly without a string ?

My heart replied, "O Lord, I see  
How much this kite resembles me.  
Forgetful that by thee I stand,  
Impatient of thy ruling hand,  
How oft I've wished to break the lines  
Thy wisdom for my lot assigns!  
How oft indulged a vain desire  
For something more, or something  
higher,  
And but for grace and love divine,  
A fall thus dreadful had been mine."

## LESSON XIII.

## ANECDOTE OF GEORGE WASHINGTON.

Wash-ing-ton	cul-prit
weap-on	ex-claim-ed
fa-vour-ite	he-ro-ism
mis-chief	un-luck-i-ly
guin-eas	re-cov-er-y
of-fen-der	im-me-di-ate-ly
sus-pect-ed	hes-i-ta-ted

When the famous General Wash- ington was a child about six years of age, some one made him a present of a hatchet. Highly pleased with the weapon, he went about chopping every thing that came in his way; and going into the garden, he unluckily tried its edge on an English cherry-tree, stripping it of its bark, and leav- ing little hope of its recovery. The next morning, when his father saw

the tree, which was a great favourite, he inquired who had done the mischief, declaring he would not have taken five guineas for it; but no one could inform him of the offender. At length, however, came George, with the hatchet in his hand, into the place where his father was, who immediately suspected him to be the culprit. "George," said the old gentleman, "do you know who killed that beautiful little cherry tree yonder in the garden?" The child hesitated for a moment, and then nobly replied, "*I cannot tell a lie, papa—you know I cannot tell a lie.* I did cut it with my hatchet." "Run to my arms, my boy," exclaimed his father, "run to my arms! Glad am I, George, that you have killed my tree—you have paid me for it a thousand fold! Such an

act of heroism in my son is of more worth than a thousand cherry trees, though blossomed with silver, and their fruits of gold."

#### LESSON XIV.

##### AGAINST LYING.

O 'tis a lovely thing for youth  
 To walk betimes in wisdom's way ;  
 To fear a lie, to speak the truth,  
 That we may trust to all they say.  
 But liars we can never trust,  
 Though they should speak the thing  
 that's true ;  
 And he that does one fault at first,  
 And lies to hide it, makes it two.

Have we not known, nor heard, nor  
read,

How God abhors deceit and wrong?  
How Ananias was struck dead,  
Caught with a lie upon his tongue?

So did his wife Sapphira die,  
When she came in and grew so bold  
As to confirm that wicked lie  
That just before her husband told.

The Lord delights in them that speak  
The words of truth; but every liar  
Must have his portion in the lake  
That burns with brimstone and with  
fire.

Then let me always watch my lips,  
Lest I be struck to death and hell,  
Since God a book of reckoning keeps  
For every lie that children tell.

## LESSON XV.

## THE WORKS OF GOD.

ten-drils	fi-bres
re-sist-eth	mur-mur-ing
pass-en-ger	whis-per-ing
frag-rance	en-am-el-eth
dif-fer-ent	en-liv-en-eth
sep-a-rate	in-hab-i-tants
trans-pa-rent	lau-rus-ti-nus
mar-shall-ed	in-nu-mer-a-ble

Come, let us walk abroad; let us talk of the works of God.

Take up a handful of the sand; number the grains of it; tell them one by one into your lap.

Try if you can count the blades of grass in the field, or the leaves of the trees.

You cannot count them; they are

innumerable; much more the things which God has made.

The fir groweth on the high mountains, and the gray willow bends above the stream.

The thistle is armed with sharp prickles, the mallow is soft and woolly.

The hop layeth hold with her tendrils, and claspeth the tall pole; the oak hath firm root in the ground, and resisteth the winter.

The daisy enameleth the meadows, and groweth beneath the foot of the passenger; the tulip asketh a rich soil, and the careful hand of the gardener.

The iris and the reed spring up in the marsh; the rich grass covereth the meadows; and the purple heath-flower enliveneth the waste ground.

The water lilies grow beneath the

stream; their broad leaves float on the surface of the water; the wall-flower takes root between stones, and spreads its fragrance amongst broken ruins.

Every leaf is of a different colour; every plant hath its separate inhabitants.

Look at the thorns which are white with blossoms, and the flowers that cover the fields, and the plants that are trodden in the green park. The hand of man hath not planted them; the sower hath not scattered his seeds from his hand, nor the gardener digged a place for them with his spade.

Some grow on steep rocks, where no man can climb; in shaking bogs, and deep forests, and on desert islands, they spring up every where, and cover the bosom of the whole earth.

Who causeth them to grow every where, and bloweth the seeds about in the wind, and mixeth them with the mould, and watereth them with dews? Who fanneth them with the pure breath of heaven, and giveth them colours, and smells, and spreadeth out their transparent leaves?

How doth the rose draw its crimson from the dark brown earth, or the lily its shining white? How can a small seed contain a plant? How doth every plant know its season to put forth? They are marshalled in order! each one knoweth his place, and standeth up in his own rank.

The snow-drop and the primrose make haste to lift their heads above the ground. When the spring cometh, they say, Here we are! The carnation waiteth for the full strength of

the year; and the hardy laurustinus cheereth the winter months.

Every plant produceth its like. An ear of corn will not grow from an acorn; nor will a grape-stone produce cherries; but every one springeth from its proper seed.

Who preserveth them alive through the cold winter, when the snow is on the ground and the sharp frost bites on the plain? Who saveth a small seed, and a little warmth in the bosom of the earth, and causeth them to spring up afresh, and sap to arise through the hard fibres?

The trees are withered, naked, and bare; they are like dry bones. Who breatheth on them with the breath of spring and they are covered with verdure, and green leaves sprout from the dead wood?

Lo! these are a part of His word, and a little portion of His wonders.

There is little need that I should tell you of God, for every thing speaks of Him.

Every field is like an open book, every painted flower hath a lesson written on it leaves.

Every murmuring brook hath a tongue; a voice is in every whispering wind. They all speak of Him who made them; they all tell us He is very good.

We cannot see God, for He is invisible; but we can see His works, and worship His footsteps in the green sod. They that know the most will praise God the best; but which of us can number half His works?

## LESSON XVI.

## CREATION.

The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining fame,  
Their great Original proclaim.  
Th' unwearied sun, from day to day,  
Does his Creator's power display ;  
And publishes to ev'ry land  
The work of an Almighty hand.  
Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly, to the list'ning earth,  
Repeats the story of her birth ;  
While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.  
What though in solemn silence all  
Move round the dark terrestrial ball ?

What, though no real voice nor sound  
Amid their radiant orbs be found?

In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing, as they shine,  
"The hand that made us is divine."

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## LESSON XVII.

### GOD'S FAMILY.

fam-i-ly	sov-e-reign
u-ni-ted	do-min-ion
vil-lage	man-te-nance
ma-gis-trate	o-be-dient
con-ti-nent	in-hab-i-tant
co-coa-nut	un-der-stand
pro-tec-ted	cap-tiv-i-ty
for-lorn	a-ban-don-ed
mon-arch	as-sur-ed-ly

See where stands the cottage of the

labourer, covered with warm thatch; the mother is spinning at the door; the young children sport before her on the grass; the elder ones learn to labour, and are obedient; the father worketh to provide them food; either he tilleth the ground, or he gathereth in the corn, or shaketh his ripe apples from the tree; his children run to meet him when he cometh home; and his wife prepareth the wholesome meal.

The father, the mother, and the children, make a family; the father is the master thereof. If the family be numerous, and the grounds large, there are servants to help to do the work: all these dwell in one house, they sleep beneath one roof; they eat the same bread; they kneel down together and praise God every night

and every morning, with one voice; they are very closely united, and are dearer to each other than any strangers. If one is sick, they mourn together; and if any one is happy, they rejoice together.

Many houses are built together; many families live near one another; they meet together on the green, and in pleasant walks, and to buy and sell, and in the house of justice; and the sound of the bell calleth them to the house of God, in company. If one is poor, his neighbour helpeth him; if he is sad, he comforteth him. This is a village; see where it stands inclosed in a green shade, and the tall spire peeps above the trees. If there be many houses, it is a town—it is governed by a magistrate.

Many towns, and a large extent of

country make a kingdom; it is inclosed by mountains; it is divided by rivers; it is washed by seas; the inhabitants thereof are fellow-countrymen; they speak the same language; they make war and peace together—a king is the ruler thereof.

Many kingdoms and countries full of people, and islands, and large continents and different climates make up this whole world—God governeth it. The people swarm on the face of it like ants upon a hillock; some are black with the hot sun; some cover themselves with furs against the sharp cold; some drink of the fruit of the vine, some of the pleasant milk of the coconut, and others quench their thirst with the running stream.

All are God's family; He knoweth every one of them, as a shepherd

knoweth his flock ; thay pray to him in different languages, but he understandeth them all ; He heareth them all ; He taketh care of all : none are so mean that He will not protect them.

Negro woman, who sittest pining in captivity, and weepest over thy sick child, though no one seeth thee, God seeth thee ; though no one pitieth thee, God pitieth thee ; raise thy voice, forlorn and abandoned one ; call upon him from amidst thy bonds, for assuredly he will hear thee.

Monarch, who rulest over a hundred states, whose power is terrible as death, and whose armies cover the land, boast not thyself as though there was none above thee ; God is above thee ; his powerful arm is always over thee ; and if thou doest ill He will assuredly punish thee.

Nations of the earth, fear the Lord;  
families of men, call upon the name of  
your God.

God is the Sovereign of the king;  
His crown is of rays of light, and His  
throne is in heaven. He is King of  
kings, and Lord of lords; if he bid us  
live, we live; and if he bid us die, we  
die. His dominion is over all the  
worlds, and the light of his countenance  
is upon all his works.

God is our Shepherd, therefore we  
will follow him: God is our Father,  
therefore we will love him: God is our  
King, therefore we will obey him.

## LESSON XVIII.

“OUR FATHER WHO ART IN HEAVEN.”

Great God, and wilt thou condescend  
To be my father and my friend ?  
I a poor child, and thou so high,  
The Lord of earth and air and sky ?

Art thou my father ?—let me be  
A meek obedient child to thee ;  
And try, in word and deed and thought  
To serve and please thee as I ought.

Art thou my father ?—then at last,  
When all my days on earth are past,  
Send down and take me in thy love,  
To be a better child above.

THE END.

