

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X



**THE
MISSIONARY
AND
SABBATH SCHOOL
RECORD**

FOR
JANUARY,
1851.



THE
MISSIONARY
AND
SABBATH
SCHOOL
RECORD

TERMS: 1s per Annum, in advance, Exclusive of Postage. The profits of this publication go to the funds of the Canada Sunday School Union.

Montreal:

PRINTED AND PUBLISHED BY J. C. BECKET.



LIST OF AGENTS FOR THE "RECORD."

Amherstburgh	Roy Robert Podon.	Easton's Corners . . .	Horace Brown.
Ayr	Robert Wylie.	Eaton	W Sawyer.
Amiens	Rev A K Kennedy.	Edwardsburgh	Dr W F Gatos.
Argentieul	James Draper.	Ekfrid	Charles M'Fie.
Alexandria	John M'Pherson.	Elora	Jos Carder.
Barnston	Rev J Green.	Esquassing	Rev John Clark.
Barrie	James Edwards.	Etobicoke	Alex M'Farlane.
Bath	John Cameron.	Embro	Dr Paterson.
Bathurst	John Playfair.	Embro, (Nissourie) . .	Murdoch M'Kenzie.
Beachville	E Burdoch.	Farnham East	Henry Tabor.
Beamsville	J Tufford, jr.	Fergus	J Watt.
Beaverton	Alexander Calder.	Finch	Neil M'Coll.
Bedford	S W Stone.	Fingal	E Willson.
Bell's Corners, (North East Hope)	Walter Milne.	Fitzroy Harbour	Mr M'Laren.
Belleville,	Joseph Morrison.	Flos, (Medonte)	Geo Burr.
" (Thurlow)	W Campbell.	Franktown	Neil Stewart.
Bromley	Mr Banning.	Freighsburg	L P Hibbard.
Berlin	Thomas Sparrow.	Ganonoque	J L M'Donald.
Bondhead	Mr Daley.	Georgetown CW	Rev J Clarke.
Bradford	James M'Kay, teacher.	Galt	Mr Mouat.
Brantford	Thomas Pilsworth.	Galt, (Doon Mills) . . .	John Craig.
Brighton	Joseph Lockwood.	Georgeville	J E Bursall.
Bristol	W King.	Glanford	G Smith.
Brockville	{ Mr Freeland, Rev J	Goderich	J Shaw, Mr. Campbell.
Brome	{ M'Murray.	Granby	James Kay.
Brooklin	H N Jackson.	Grimsby	Mr Palmer.
Buckingham	W Mathewson.	Guelph	Rev R J Williams.
Burrill's Rapids	O Larwell, sen.	Grand River, Indiana	
Bytown	Mr Mills.	Mills	A Mitchell.
	{ J Duric.		{ Jas Walker.
	{ Thos M'Kay, jr.	Hamilton	{ D M'Lellan.
	{ Thomas Russell.		{ Alex Smith.
Caledon	G Dunnet.	Hay	Z S Hersey.
Carleton Place	W Lamb.	Hawkesbury	J Knox.
Carrillon	Peter O'Neil.	Huntingdon	J Pyper, G Stimson.
Castleford	Rev Mr Bell.	Innisfil	W Clinie.
Cavan	H M'Eachern.	Inverness	A M'Killop.
Chateauguay	H Verrall.	Kenyon	D Cattenach.
Chatham, C W.	J Wilkinson, son.	Kilmarnock	John Telford.
Chinguacousy	W Edwards.	Kingston	{ W Ferguson.
Clarence	S Clarke.		{ S Chown.
Clarke's Mills	J W Fell.	Lachine	Mr Davidson.
Chippawa	John Warn.	Lachute	S Hill.
Cobourg	G Inglis.	Lanark	W Smyth.
Colborne	Rev J Chandler.	Lancaster	T Scott.
Coaticook	John Morley.	Leeds	Rev R Swinton.
Cooksville	R Craig.	Lennoxville	J P Cushing.
Cornwall	J N Humphrey.	Lindsey	J Bigelow.
Cowanville	A Petrie.	Lloydtown	Isa Tyson.
Cumberland	W Millar.	Lochaber	G W Cameron.
Dalhousie b. Lanark . .	T C Allis	London	W Begg, Thos Howay.
Danville	{ W Williams.	L'Orignal	C P Treadwell.
	{ Rev J Climie.	Lower Ireland	R Cobban.
Darlington	John Lillie.	M'Killop	James Scott.
Dawn Mills	B Brown.	McNab	Robt M'Rue.
Dereham	J N M'Nairn.	Manningville	W Cantwell.
Dickenson's Landing . .	John Ware.	Markham	Mark M Braithwaite.
Dundas	Rev J Gear.	Martintown	J J Kellie.
Dunham	Weber Cross.	Marshville	L Misener.
Durham	J R Brown.	Milton	H E Wilmot.
Dunnville		Melrose	J Forester.

THE MISSIONARY
AND
SABBATH SCHOOL RECORD.

Vol. VIII.

JANUARY 1, 1851.

No. 1



Death of Abel.

Adam and Eve, being driven out of Paradise on account of their disobedience, soon experienced the dire effects of that curse which was pronounced against them, by being obliged to till the ground in order to provide for their subsistence. Meanwhile Eve conceived, and Cain was born; shortly after which his brother Abel came into existence. The Jewish tradition is, that they were twins; but be that as it may, when they grew up they followed after different occupations, Cain being a tiller of the ground, while Abel was a keeper of sheep.

They each brought an offering unto the Lord; and, it is worthy of observation, that both kinds were afterwards commanded to be offered up under the law, which is a strong proof, that the elements of that dispensation, which was entirely typical, were promulgated to the church immediately after the fall. Cain, in process of time, as it is rendered in our translation, but as the words literally signify, at the end of days, "brought of the fruit of the ground an offering unto the Lord." It is evidently could be nothing else than

what was afterwards called the feast of harvest, and the feast of ingathering (Exod. xxiii. 16), or the oblation of first fruits. (Lev. ii. 12, & xxiii. 10.) And "Abel brought of the firstlings of his flock, and of the fat thereof." These were also commanded to be offered. (Exod. xxii. 29. Numb. xviii. 15, &c.)

Some have anxiously tried to assign as a reason for the respect shown to Abel's in preference to Cain's offering, that the one was of no value in comparison of the other; but, if we examine the Scriptures attentively, we shall find that they lay no stress whatever upon their comparative intrinsic worth, and ascribe the difference solely to the principles by which the offerers were actuated. It does not, however, admit of a doubt, that God gave some public token of his approbation, or rather of his accepting of Abel's sacrifice, and this display of peculiar favor to Abel stirred up Cain's animosity. Instead of expressing joy that his brother's sacrifice was accepted, or being in sorrow that his own had deserved rejection, he is filled with the most malicious envy towards his brother, and is de-

terminated to take revenge upon him.—“And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” This, as it was the earliest, was one of the most unnatural murders ever committed, and affords a most convincing proof of the desperate wickedness of the human heart.

Though the voice of Abel was hushed, yet his blood cried for vengeance from the righteous Judge of all; and He, whose ears are not heavy that He cannot hear, inquired of Cain, but in such a manner as implied an accusation, “Where is Abel, thy brother?” Still wrathful and impenitent, he is again offended at God; and, in the most daring manner, asks, “Am I my brother’s keeper?” The curse pronounced against this base murderer is one of the most severe which imagination can conceive. Immediate death is not inflicted upon the abandoned profligate, but his life is spared, and a mark set upon him, lest any finding him should kill him. The avenging furies of remorse haunt him night and day, and the poor miserable outcast is compelled to urge that his punishment is greater than he can bear.

Thus Cain lived, rejected by God, abhorred by men, and a terror to himself; he therefore went out from the presence of the Lord; that is, he no longer associated with the children of God, but deserted their society, and literally became a fugitive and a vagabond on the earth. He removed to the east of Eden, to the land of Nod. Cain is the first mentioned in history as having built a city, which he named Enoch, after that of his son. His descendants imitated his wicked example; Lamech, in particular, was similarly stained with the crime of murder. Some of them became distinguished for their proficiency in the arts, among whom was Tubal-Cain, an artificer in brass and iron.—*Scripture Cabinet.*

Memoir of John Adam.

(Concluded.)

On the night before his death, calling his brothers to his bedside, he told them that he was with Jesus; and taking them one by one holding their hands in his, he (though some of them were older than himself) exhorted them never to go with thoughtless or godless companions, or do anything to dishonor their Saviour, or grieve their kind parents, whom he enjoined them to honour and obey.

To his youngest brother he said, “Tho-

mas, I was the youngest who attended our sister Janet’s funeral—you will be the youngest at mine. But when you assist in letting down my body into the cold clay, my soul will have taken its flight to heaven, there to join the company of my departed sister and brother, and be for ever with the Lord. Farewell—be sure to meet me in heaven. Oh! what a grief it would be to me, if I thought any of you would not meet me there.”

Taking his father and mother by the hand, he thanked them with much feeling for their kindness to him through all his life, but especially during the long nights and days of watching they had by his dying bed, and said, (no doubt to comfort their drooping hearts) that though he was leaving a kind father and mother, he was not sorry to die, for he was going to a far kinder Father in heaven.

Having by this farewell, as it were, finished the setting of his house in order, and broken the last cord that bound him to earth, he proceeded to wind up the solemn transactions of the evening by repeating the 55th Scripture Paraphrase, of which, however, he had only repeated two verses when he said he felt very weak, and spoke no more till the next morning, when, in answer to a question put by his mother as to how he felt, he said, (referring to restlessness from severe suffering) he had been impatient during the night, but Jesus had been precious.—Those were the last words he uttered, and shortly after his happy spirit took its flight to God.

What I have now related has been variously collected, furnished, however, principally by his parents; and now before concluding, as I had, for about three months at least, weekly opportunities of seeing him, I will mention some of the features of his character with which myself was peculiarly struck.

One of these was the remarkable submission to the will of God which he continually manifested. I frequently asked him if he wished to recover; to which he invariably replied, “If it were the Lord’s will, I would like very well to recover; but if not his will, I am perfectly ready and willing to die.”

Even after this he had seasons of severe suffering. During one of these, I asked him if he did not feel as if God were punishing harshly with him. He seemed to shudder at the very thought of entering such an idea, and ever replied in language somewhat as follows:

Jesus suffered far more for me than I am suffering or can suffer, and therefore I am sure that it is not out of hatred but for good that such a loving God thus afflicts me, and I rejoice to bear it all for Jesus' sake." The idea, that he was permitted to suffer for Jesus' sake seemed to give him great delight. I frequently remarked to him, that he, by patiently bearing his sufferings, could preach the gospel to those around; and he seemed to rejoice at the thought that he, by this means could honor his Saviour.

Another remarkable feature in his character was, the spirit of humble dependence upon God that he ever manifested. I sometimes said to him, "Suppose you were to recover, would you seek your enjoyment and pleasure in the things and pursuits of this world; or, would you seek to serve God?" To this he never replied expressly—"I would serve God"—but—"I trust that, in the strength of the Lord I would serve him." As a farther proof of his having no confidence in himself, he several times replied, when I asked what his favorite passage of Scripture was upon which he meditated that it was 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

Another feature of his character that from first to last prominently appeared, was his most perfect confidence in God for complete deliverance from sin and all its evils, and admission into glory. I frequently said to him—When you die, do you expect to go to heaven? To this he always replied with emphasis, "Yes." And if, to test him further, I said, But is not God just, and are you not a great sinner, and if so, how is it that you expect to go to heaven? He replied, "Yes, that is all true, but 'the blood of Christ cleanseth from all sin'"—or, "Yes, but God's justice is satisfied by what Jesus has done for me. He says he is well pleased with Christ's sacrifice on my behalf, and I trust to that, and am not afraid of being cast out."

As a farther proof and illustration of that remarkable confidence and joy in God that ever possessed his soul, I shall relate the following. One day when he was very weak, and apparently just sinking, and when, as I had occasion to be absent for a few days, we were about to part, scarcely expecting again to meet in this world—he all at once, and without being desired, began to repeat the 55th Scrip-

ture Paraphrase,* which he recited to the end in a most solemn and awe-striking manner. He evidently thought he was on the verge of eternity, and his whole manner was such as forced me to feel that I was in the presence of one who was really convinced that his "race was run" and that his "solemn hour" for standing in the presence of God was "nigh."—When he came to that part where it is said,—

"With heavenly weapons I have fought,
The battles of the Lord,"

Something like this arose in my mind, as I looked upon the emaciated form of the child before me.—How unlike are you to him (Paul the aged) who first uttered these words, and does it become you (a stripling to apply to yourself the language of that veteran in Jesus' service. These thoughts were, however, speedily dismissed, when I reflected that the weapons were spiritual, and that they were wielded most powerfully by those who shed the most Jesus-like influence around them.—With this view of the subject I was able to see in the young and physically feeble boy a noble hero, by whose spiritual might I had so often (as well as others) had my wayward spirit rebuked and chastened as I stood in his presence, and thus came under the halo of a sanctifying influence which ever proceeded from his sick and dying bed.

T. E.

—Day Star.

The Missionary's Wife.

"I shall surely see him to-morrow," said the young wife to herself, as she sat enjoying the cool twilight of a tropical clime; "should business detain him longer, he will send me word to that effect.

The Missionary had some days before set out on an errand of duty, and this was the day fixed for his return. His journey was one of some peril, being many miles into the interior of the island, where steep and rugged paths, winding round the lofty mountains, afforded the only means of communication with the regions beyond. It was the first time that he had left his home for so long an absence, and, despite her naturally buoyant spirit, Maria felt oppressed and anxious. The hours passed on, but still he came not. The bright moon was high in the heavens, and threw silver radiance on woods and waters, and still she sat watching its rays on the glossy foliage, or

* The same as that which he repeated the evening before his death.

gazing on the outline of the far-off mountains, that rose in solemn grandeur to the clear heavens. Her musings were suddenly interrupted by one of her Negro domestics ushering into the room a brother Missionary, an intimate friend of her husband, who resided at a neighboring Mission-station.

"You have come at an unfortunate time, Mr. R." said she, after the first greetings were over: "Mr. S. has not yet returned; but I hope he will be here to-morrow."

"My errand is in his name," replied Mr. R., after a pause; "I have just received letters from N——."

"And when may I expect him?" asked Marie.

Mr. R. did not immediately reply; for her bright glance revealed a heart so full of happiness, that he hesitated to check its ardor. She perceived his embarrassment, and her fears were instantly excited.

"I hope nothing is the matter, Mr. R.," said she, hesitatingly. "And why have I not had a letter? If Ernest is ill, tell me—tell me!"

"I am sorry to be the bearer of any evil tidings," returned Mr. R.; "but I trust nothing serious is the matter: so don't be alarmed. Mr. S. is suffering from an attack of fever, brought on by exposure and fatigue, and he thinks that your presence will assist to restore him more speedily."

"O yes, yes: let me go immediately!" exclaimed Marie, starting from her seat, and becoming, at the same moment, excessively pale. "I will prepare at once. When can I go?"

"If you wish it, to night," replied Mr. R. "But do be calm: you will injure yourself by this excitement. I shall accompany you myself; and I trust we shall find Mr. S. recovering."

"God grant that it may be so!" fervently ejaculated Marie. "But have you told me the worst! Is my dear Ernest in danger?"

"Not in immediate danger, I am informed," replied Mr. R.; "but he thought you would be so anxious on his account, that it would be better for you to go to him."

"O yes!" said Marie; "and my little Harry, is he, too, to go?"

"O, by no means," replied Mr. R. "I must forewarn you that the journey is one of difficulty, if not of danger; cannot you trust him with his nurse?"

"I think I may leave him safely with Nora," returned Marie; and she immediately left the room to make hasty preparations for her midnight journey. These were speedily effected, and in a short time she was seated in the vehicle that was to convey them to the foot of the mountains, where horses were to be in readiness.

Though travelling by night is not uncommon in tropical climates, Marie could not

repress the thought that Ernest must be in great danger, or he would not have sent this hasty summons. She dared not permit her mind to dwell upon what might possibly have taken place in a land where death gives little time to his victims, to anticipate their change. Mr. R. endeavored to amuse her by remarks on the magnificent scenery through which they were passing; but her heart felt anxious and sorrowful. The night was serene and beautiful, and the rich moonlight revealed distinctly the masses of thick foliage that clad, with unfading greenness, the sides and summits of the precipitate mountranges. The narrow bridle-path, was at times extremely dangerous, from the torrents that had rushed down the hills, carrying away the soil; but the horses were sure-footed, and Marie was too much absorbed to heed the perils of the way. Daylight broke upon them in the midst of this mountainous region; and, notwithstanding her dejection, she could not help gazing in astonishment on the magnificent scenery around them. The lofty mountains, densely wooded, seemed to stretch away interminably one above another, until lost in the clouds. Foaming cataracts dashed from the heights into dark and fearful ravines, whose dense, tangled foliage veiled them in impenetrable shade. At intervals the prospect was entirely hidden by the clustering trees that flung their giant branches over the pathway, forming groves of picturesque beauty. Vastness and sublimity here reigned unrivalled, and the Christian spectator was irresistibly led to adore the omnipotent Architect of nature's wonders.

They were now drawing nigh to their destination. Negro huts here and there peeped out from beneath their shelter of overhanging leaves, betokening the approach to some village or hamlet. It was still early; but groups of men and women were busily employed in picking coffee, or training their vines, and all wore the aspect of animation and industry. Desirous of obtaining some information, Mr. R. accosted one of the negroes who was within hearing. "Do you know minister G?" he inquired.

"Yes massa: him live in de great house on de hill." "And minister S., who is visiting him?" continued Mr. R.

"Hi, massa!" exclaimed the negro in surprise, and glancing alternately at Mr. R. and Marie, as if doubtful how to proceed: "you know him dead and buried?"

"O no, nonsense!" said Mr. R.: "you must mean some one else;" he was proceeding, but a stifled groan caused him to turn round in time to support Marie, who had fainted.

"You must be mistaken," said Mr. R.; "cannot be Mr. S."

"Yes, massa; for thru it is! And did his poor wife? Massa Jesus help her! Her fever was strong, massa, too strong; and

night him die: and little time ago this morning him buried under de bamboo yonder. Him ask for him wife, dey say, often. Poor ting! what her do now?"

Mr. R. was almost petrified with astonishment. Some water from a neighboring spring soon restored poor Marié to life and consciousness; but it was only to learn her utter desolation. Ernest was indeed gone; and she had to return to her lonely home a sad and broken hearted widow, yet trusting in him who had said, "I will never leave thee; I will never, never forsake thee."—*Adeline.*

Words for the Young.

Improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, the laws, and the worship of God. Devote your time, on the Sabbath, to the duties and business of religion. Live in the constant practice of the duty of prayer. Cherish a sense of your accountability to God, and of your need of the renovating influences of his divine Spirit. Forget not the debt of gratitude you owe to your parents. Treat them with kindness and respect. Listen diligently to their counsels and admonitions. Accustom yourselves to look forward to the hour of death, and to contemplate the scenes that will follow.

Early consecrate your time and your talents to the service of God and your fellow-men. You are now the hope of your parents. From you they expect much. Make them happy by living lives of religion and sobriety, and by preparing to fill their places with dignity when they shall be sleeping in the dust. Remember, that the eyes of your God are always upon you, and that you are not beings of a day, but are formed and acting for a state of immortality. Accept, without delay the invitation offered in the gospel, and secure to yourselves a state of endless joy and felicity.

What Boys and Girls may do for Missions.

In Luke (xi. 41), Christ says "Give alms of such things as ye have." We are to pity those who need our pity, and we are to help them too. "Give alms!" Give bread to the hungry.—Give money to the poor. Give Bibles to the ignorant at home, and to the heathen abroad.

Young people! you must do this as

well as others; but you must do it, not because we ask you, but because God requires it. You must do it, not to gratify your parents, but to save souls. And you must do it, not with the money of others, but out of your own store. "Give alms!" that is one law. But here is a second, "Of such things as ye have."

Boys and girls may not have much to spare! but the following anecdote will show how they may have a *little* to part with if they choose, and that it is a blessed thing to lend even a mite, or a cup of cold water to God.

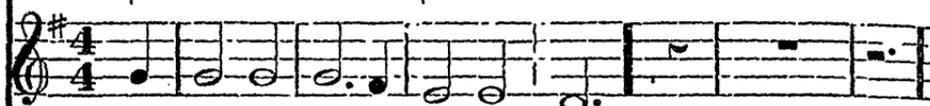
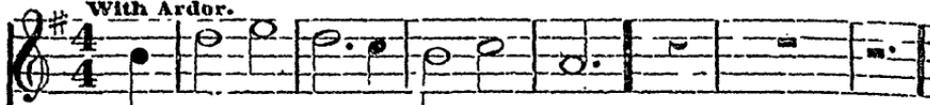
A mother in Israel, gathered to her rest some years ago, took occasion to lay before her children the duty of doing something for the heathen. At the same time she told them, that if they did give for this end, they must give of their own, and not borrow their "alms" from friends. Her counsels were not forgotten. The children felt that God would expect even them to assist in shedding light on a dark world. But it was resolved, with a view of "giving alms of such things as they had," that they should on two days of each week want the roll they were allowed between school hours. With the savings thus made, a small fund was raised, and Bibles purchased for India.

Shortly after, one of the family left home as a sailor, and for twenty years followed his profession on foreign waters. During the most of that period he provoked God. About eight years since, however, he returned a converted man, and converted by the reading of a Bible he met with in India! He was led to Christ by a copy of the Scriptures which he found in the very land where he had helped to send the Scriptures when a boy!—*Children's Missionary Record.*

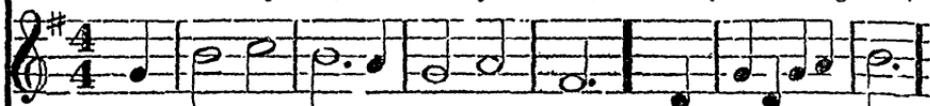
Humility ever dwells with men of noble minds; it is a flower that prospers not in lean or barren soils; but in a ground that is rich, it flourishes and is beautiful.—*Feltham.*

SHILOH, C. M.

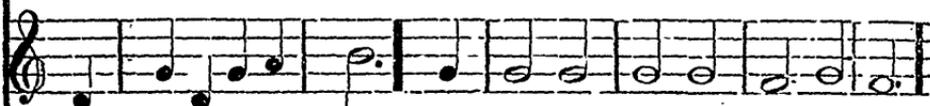
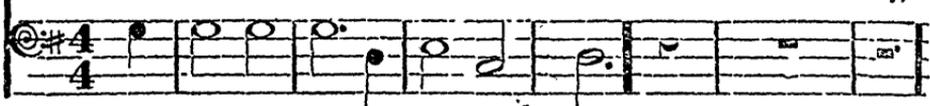
With Ardor.



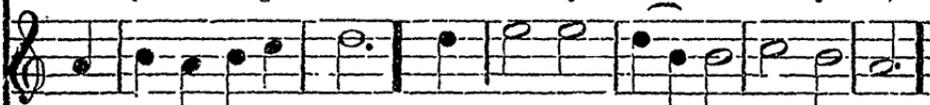
1. A - wake, my soul, stretch every nerve, And press with vigor on,



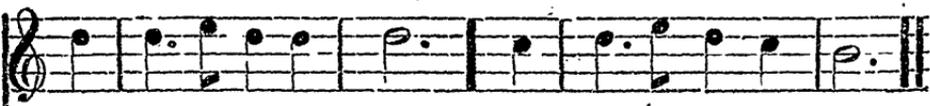
2. A cloud of wit - nes - ses a - round Hold thee in full sur vey,



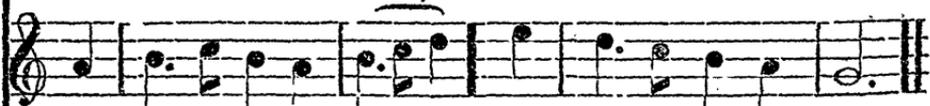
And press with vig-or on; A heavenly race demands thy zeal,



Hold thee in full sur - vey, For - get the steps al - read - y trod,



And an im - mor-tal crown, And an im - mor-tal crown.



And on - ward urge thy way, And on - ward urge thy way.





The Brazen Serpent.

Moses sent messengers to the kings of Edom and Moab, requesting permission to pass through their country; but this was denied. The Israelites engaged to give ample security, that they would not take or injure the property of the inhabitants; yet, though it was the nearest way to Canaan, such jealousy existed, that a passage was denied.

In consequence of this refusal, they were under the necessity of taking a circuitous route, leaving the country of Edom on their left hand. They then came to Mount Hor, at which place the death of Aaron, the high-priest, happened, with circumstances so peculiar, that they deserve to be expressly mentioned. Aaron was 123 years old, when Moses received intimation that he should be gathered to his people. Aaron and Eleazar his son, were commanded to ascend Mount Hor with Moses; they did so, "in sight of all the congregation," and Aaron put on his sacerdotal garments. Moses, having stripped him of these, put them on Eleazar his son, who was thus constituted his successor in the priest's office. At the conclusion of this ceremony, Aaron died, and the whole congregation mourned for him thirty days.

Having conquered Arad, who dwelt in the south of Canaan, and levelled many cities to the ground, the Israelites then went round the land of Edom on the east side, and pitched their camp at Zalmonah. At this place they rebelled against God and Moses, and "were much discouraged because of the way." They complained bitterly for want of bread and water, and

loathed the manna. To punish their ingratitude, fiery serpents were sent among them, from the bite of which great numbers died. Moses prayed for them, and set up a brazen serpent upon a pole, that by looking upon it, when bitten, they might live. This method of cure being altogether miraculous, the brazen serpent was long preserved in Palestine, for a memorial of this deliverance. At last the idolatrous Jews burned incense to it, and Hezekiah broke it in pieces, about 700 years after the time of Moses.

Sihon, king of the Amorites, and Og, king of Bashan, would not suffer Israel to pass through their borders, but fought against them. They were, however, completely vanquished, their land fell to the victors, who had now finished their wanderings in the desert, and encamped in the plains of Moab, near Jordan. Balak, king of the country, was in great consternation at the approach of the Israelites, and therefore applied to Balaam, whose reputation as a seer was acknowledged throughout the whole country, and made by his means, an attempt to procure the destruction of the Israelites, which proved abortive. Balaam's fame was great throughout Moab, and the king was persuaded that the best method of prevailing upon him to curse Israel was to flatter his ambition, by promises of high honor; but although Balaam seems to have been sufficiently disposed to gratify the inclinations of Balak, yet he candidly told the messengers, that he could not go beyond the word of the Lord to do less or more.

At length the deceitful prophet made three different attempts to curse Israel; that is, he concurred with Balak in sacrificing to God, imagining that the Almighty was such an one as themselves; but in the issue it turned out, that Balaam felt himself under the necessity of blessing them. His prophecies are expressed in the most beautiful language, and according to the confession both of Jews and Christians, received a wonderful completion.

Balak, highly incensed against Balaam, commanded him to depart, and upbraided him with the preferments he intended to have bestowed upon him. This miserable man, though he could not avoid blessing Israel, had nevertheless counselled Balak to tempt them to idolatry, by introducing among them Moabitish women. This had the desired effect, and "Israel joined himself unto Baalpeo." On account of doing so, there died of the plague 24,000. The most severe punishment was also inflicted on the Midianites. At the command of God, Israel made war upon them, and under Phinehas, grandson to Aaron, a great many of them were slain. This expedition, however, was not undertaken until Moses had numbered the people for the third time, when it appeared that there were none alive who had been numbered on the former occasion, except Caleb and Joshua. Besides five kings of Midian, Balaam also fell in the slaughter that was made on this occasion.

The time now drew near, when Moses was to die, and though assured that he should never be permitted to enter the land of promise, yet God graciously allowed him to view it from the top of Mount Nebo. His age was 120 years when he died; his eye was not dim, nor his natural force abated. The Children of Israel mourned for him thirty days.

Moses was one of the most extraordinary and illustrious characters to be found, either in profane or sacred history. He was adorned with qualities which, in every respect, were calculated to give him an ascendancy over others. His natural temper was meek and gentle, and the opportunities of improvement which were afforded to him, by being educated in the court of Pharaoh, not only prepared the way for his future aggrandisement, but rendered him superior to all his countrymen—as to qualifications which fitted him for sustaining the office of a public minister, and delivering them from the bondage of Egypt. As a prophet, he appears much more remarkable, and may be considered

as the founder of a new dispensation. He was, indeed, the honored instrument of composing the Jewish code; though it does not admit of a doubt, that the *elements* of the Mosaic law are to be clearly traced in the history of the Church of God, from the first Revelation of mercy after the fall.

The testimony of all civilized nations is equally favorable to the greatness and dignity of Moses, and by his own countrymen he is ranked among the most distinguished characters mentioned in their annals. His life was truly most eventful, and under the guidance of God, he had rendered most important services to the Jewish people. His administration lasted forty years, during which period he delivered the Israelites from slavery, and conducted them through the wilderness, and as the time approached when it behoved him to resign the government with which he was invested, he installed as his successor, Joshua, the son of Nun, who had remarkably distinguished himself by his wisdom, fidelity, and valor; and, on account of his steady trust in the Divine promise, was permitted to inherit the land that had been withheld from all others of inferior faith.—*Scripture Cabinet.*

First Missionary Visit to the Lighoyas.

It is very likely that many readers of the *Missionary Record* never before heard of the "Lighoyas," and will want to know who they are, and where they live. They are, then, a South African tribe. The capital of their country is called Entikoa. Until 1836, they were all heathen—very ignorant, very wicked, and very miserable. But, then, God put it into the hearts of two good men to go to their dark land with the light of the gospel. What a visit was that! Then for the first time salvation came to their houses and to their hearts. "God was nigh unto them."—If all the wise men of this world had gone to Entikoa with their wisdom, and all the rich men with their riches, and all the kings of the earth with their glory, their coming would not have been half so good to these poor heathen as that of the missionaries whose "feet brought glad tidings" from heaven. Angels watched them with delight as they went to that country, and were near to them when, for the first time, they told the people about Jesus and salvation.

The inhabitants had heard of their coming, and as the missionaries drew near to Entikoa, went out to meet them. A long line of warriors was drawn up all the way to the capital, every one of them holding in his hand a strong javelin; and as the missionaries passed, the warriors shouted out—"Lumelang, makhoa, lumelang!" "Hail, O whites, hail!" As

soon as the visitors reached the town, "the barbarians showed them no little kindness." They unyoked their oxen, and kindled a fire, and then sat down upon the ground, placed their elbows on their knees, and stared at the strangers "with all their eyes." But soon, Makuana, their chief, arrived, and at once grasped the missionaries heartily by the hand. He then sat down among the people, and when he had satisfied his eyes, he said to a Mantetis who had been guide to the visitors, "Brother, tell us, are these men men of peace?" "Thou hast said it, my master; they are men of peace," was the answer.—"And what," added the chief, "has brought your masters to our place?" "They are barutes," he replied, "who go about publishing good news. They have come to teach you also some of the truths they know."—Then he turned to the missionaries, and asked them similar questions, all of which they gladly answered.

Evening came. The full moon had risen. The sky was clustered with bright stars. It was a calm and lovely night. And now all the people of the place had come together to see and hear the missionaries. There they sat under the clear canopy of heaven, waiting, wondering, and silent. A solemn stillness prevailed. It suited the occasion. Earth was about to hear a voice from heaven! Men were to receive a message of mercy from their Maker! Never before had there been such an hour in the history of the Lighoyas—never such a scene in that wild wilderness!—M. Arbouset conducted the service. The little missionary party first sang a hymn, in which, with hoarse voices and discordant notes, the poor heathen tried to join. When the brethren bent their knees in prayer, the people kneeled too. And now the messenger of God delivered his message. He told the people of their sin and danger, of heaven and hell, of the love of the Father, the gift of Christ, the death of the cross, and the way of salvation. Strange things that night were brought to their ears. With fixed attention, they listened and wondered. On the following morning, M. Dumas preached to them again, and when he had finished his address, he asked the chief if he wished to learn the gospel, when, with evident sincerity and joy, he answered, "Yes! I and my people!" Indeed, he was so anxious to do this, that he even offered to remove further to the south, if he might be sure of having a missionary.

This is Ethiopia stretching out her black hands; and are there any readers of this account who are not ready to do their utmost to lead them to heaven?

We have the liberty in the above sketch, of substituting the *Missionary Record*, for *Juvenile Missionary Magazine*, from which the article is taken.

The Stream of Time.

Did you ever stand on the side of a hill and watch a little brook, as it makes its way down the declivity? Hollowing for itself a bed, working its silent course in tiny channels, over rocks, losing itself beneath the shrubs and underwood, hastening towards the valley below, to form a new track, and fertilize the neighboring pastures. But the brook ere long becomes a stream of note, constantly receiving additions to its original supply of waters, it swells in its dimensions, increasing in depth; it now rolls onward with added dignity and importance. But its course, though onward and resistless, is not unvaried. At one time its still waters reflect the bright sunshine, or shaded from its too scorching rays by the grateful foliage which adorns its banks, speaks to the heart only a message of peace and quiet rest. At another time the waters tumbling over a rocky bed, impeded in their onward progress, bid defiance to all opposition, and rush headlong over the steep precipice, or form into dangerous rapids over the sunken rocks. But whether gliding peacefully through the rich enclosure, or tossing in an uneasy bed, through some trackless waste, the stream is still pursuing steadily and continually its course until it empties itself into the great ocean, and its waters become a portion of the mighty deep. Time is aptly compared to such a stream; how many ages ago, its course began, none can tell. Ever since, it has been hastening onward; nations, peoples and tongues have fulfilled their course, passed away—a few fragments gathered from the stream of time is all that remains to testify of them.

This stream has had its golden and dark ages, its waters have been turned into blood, and they have been as rivers of waters, imparting life and peace. And so time passes on even now, bringing with it its portion of good and ill, fraught with events of mingled joy and sorrow, and while we are thus liable to be affected by its changes, we ought to be prepared to meet them, and to profit by them. We have arrived to-day at a new point in the stream of time, the past year takes its place among the things that were, and we stand at the entrance of a new period, gazing into the things that are yet to be. What the next year will bring to you, stay not to enquire, it is hid in mercy, but

rather linger for a moment over the past, and shortly review the course you have run.

You have been spared another year for one of two reasons. If you are a child of God, you have been spared to glorify God, to reflect his character, to be a light in the world. Have you fulfilled your high calling? how have the graces of the Spirit been cultivated? how have the inward corruptions been subdued? If you are young in years, have you sought to glorify God by the simple performance of the duties required of you—it matters not what that duty be. Ask yourself these questions, and answer them. But I fear many who may read this cannot glorify God, because they do not know him. You have been preserved through another year, to lead you to repentance. This has been the sole object, for hitherto God could not look upon you with complaisance, for you loved him not, you were not a fair plant in his garden, but a withered, sapless tree, fit only for the burning. It is to give you yet a chance that you are here, see that you profit by it. Another New-Year's day may come, but you may have passed away; to you time may be no more, eternity may have begun. Look back on the past year; if spent without the fear of God, it cannot have been a happy year. You are conscious of many things done amiss, and if you have no Advocate secured, how are you to answer for one of the many, and yet this may be your last year; some who have begun the year with you have fallen by your side. There are very few who can say no changes have passed over their little circle; each change was the voice of God calling you to repentance. If all has been unbroken peace, then in the still, small voice, God has been speaking to you, "to day, if ye will hear his voice, harden not your hearts."

Children of the Sabbath schools, another year of Sabbath has closed upon you. Every Sabbath the invitation of the Gospel has been repeated, entreaties and persuasions have all been used, to induce you to seek safety where alone it is to be found, in Jesus Christ. The stream of time is rapidly bearing you onward to eternity—an eternity of bliss or woe, of happiness or misery; it is for you to choose, and to choose now.

R.

Teacher's Corner.

Oak Creek, November 11, 1850.

DEAR SIR,—I have seen a great many useful hints and good advices to Sabbath School Teachers in the *S. S. Record*; and they are much wanted, and by many duly appreciated and much good may be expected from them, when they are calculated to confirm the wavering to come-forward in the useful characters of Sabbath School Teachers. But everything that tends to quench even the smoking flax of a desire to assist in so good a work, ought to be excluded; for who knows that this or the other person, is not intended by the Almighty, as useful and successful laborers in his vineyard? We see by Holy Writ, that our first parents did not profit in the Garden by God's own teaching; nor did all the scholars of repentant and penitent Adam profit by his teaching; nor had righteous Noah better success. The Father of the faithful had to grieve over Ishmael; Isaac over Esau; Jacob over his sons and scholars, Reuben, Simeon, and Levi; Moses over the children of Israel; David, the man after God's own heart, had to grieve over, and for his rebellious and unnatural son; and many other good men and good teachers had to mourn their want of success. Even our Saviour, who knew and knows the hearts of all men, had a Judas in his own school, and sent him forth, along with the other twelve Apostles, as a teacher of others. A Paul may plant, and an Apollos may water, but God only can give the increase. Who then shall say, I am duly qualified for a successful Sabbath School Teacher?

I am led to the above remarks by seeing two communications from a Sabbath School Teacher, dated Oakville, June 28th, and September 10. My brother teacher may mean well; but we cannot expect to see his anticipations realised. My brother teacher ought to remember what our Saviour said to the Apostle John who found fault with and forbade a certain person from teaching in his Master's name, because he went not with him. There is no danger of any of the servants of the adversary of human souls turning Sabbath School Teachers; because a house divided against itself cannot stand.

I would rather invite all who were willing to assist in the good work to come on, for the harvest is plentiful, but the laborers are few. I would invite all who are willing to cast their bread upon the waters, to keep up their spirits, for they shall find it after many days. I would tell those who are mourning while they are sowing the precious seed of God's Word in the young hearts of Sabbath scholars, that although some tares may and possibly will spring up amongst the wheat, still they may possibly bring in some sheaves of good wheat with rejoicing hearts. And if any feel a desire of teaching in a Sabbath School, but are deterred for fear they are not converted, I would say, come on; your desire to disseminate God's word is a good sign, perfection does not belong to our nature, and, if we wait until we are perfect, ourselves, or till we see others perfect, we will wait until death seizes us, and then we cannot work; for there is no Sabbath school teaching in the grave, whither we are all fast hastening.

I hope my well-meaning Oakville brother's communication will not deter one single individual from commencing teacher, nor from continuing teachers, if they have already begun; although they do not come up to the perfection my brother thinks a necessary qualification for a teacher. Your sensibility of your unfitness is a good sign; for if you are duly sensible of that, you will not trust to yourself, nor to your qualifications, but implore aid from God, who giveth to the humble, but resisteth the proud; and would rather trust to your teaching and teachableness than to one who says I am perfectly qualified.

In country places, amongst a laboring people, where is the time, although willing, to acquire the information desired by my Oakville brother? The children of Israel were not all equally qualified, nor were they all truly converted. But still they were commanded to teach their children; and the tribe of Levi were expressly set apart for this special purpose.

I write not this in a spirit of controversy, but expressly to help to strengthen the weak hands and confirm the feeble.

AN OAK CREEK TEACHER.

Testimony to the Value of Sabbath Schools.

We are credibly informed that the conductor of one of the Southern railroads recently offered a missionary of the *American Sunday-school Union* a free ticket for himself, and for any boxes of Sunday-school books he might wish to take with him. The privilege extended to a passage, back and forth, on a section of the road nearly 150 miles in length, and he was allowed to leave the road and return to it again at any place he might wish, in the prosecution of his Sunday-school work.— This privilege was regarded as well paid for, by the improvement which would be made among the villagers on the line of the road, by the opening of Sunday-schools. Being a Sunday-school man himself, the conductor felt sure that their influence would be the best security for the protection of the interests of those who owned the road. We hope such expectations concerning the good effects of Sunday-schools will never be disappointed.

Juvenile Societies.

Fellow Teachers, we have now entered upon a new year. We stand upon the threshold of another period of time, the future is unknown to us; what of the past? It becomes us all to look into the matter, to examine ourselves and to see if we have been rendering to God according to the benefits done unto us. Sabbath School Teachers enjoy a great privilege, in being permitted to occupy the important place of informing the youthful mind on the momentous subjects that concerns their everlasting peace. If "you have done what you could," God will reward you; but if you have been an unfaithful steward of God's bounty, he will call you to an account.

The object contemplated by the *Record*, is not to place before its readers long and wordy discourses, but to set before them plain and practical hints, by which the minds of the scholars may be led to serious, reflection on the most important of all questions, "What must I do to be saved?" and their sympathies drawn out to take an interest in the salvation of others. From the pages of the *Record*, we intend that the Sabbath School Teacher should not only

be aided and encouraged in his work, but that he should receive such information as will enable him to carry out the great object of his calling with success. The pages of the *Record* are frequently occupied with the reports of different Missionary Societies, but it is to be feared that in the schools in Canada very little is done to forward the missionary work. We know of no better resolution than for all the schools throughout the Canadas to come to on the first of a New Year, than that they will, during 1851, do something, however little, towards the cause of Missions. In the hope that such will be the case, we now proceed to lay before them some means by which they, if not yet actively engaged in the work, may fall in with it, and aid in its advancement and efficiency.

One of these means will be found in the more general establishment of juvenile societies, in connexion with either Sunday schools or congregations or such parent institutions as our readers may select. In many places these societies are in active operation, and we do not write for them; but in many others we know that no such associations exist, and for the benefit of these propose to make our statements.

As already hinted, these institutions are of various kinds. Some may be called Family Societies, from their comprehending the junior members of a number of families, who unite their powers and their funds, and meet successively in their parents dwellings, by their permission, to hold their happy services.

Others may be denominatd Congregational; because they unite the various young people in a congregation who are not associated by the Sunday school, but still require some organization to do their work aright.

And, lastly, others are Sunday school societies; comprehending either all the children in the school, holding one general box, or only such of the scholars as become regular collectors, and are supplied with separate cards or boxes for their work.

It is mainly to the last we desire now to direct attention.

These are managed in various ways—Some have a committee selected from the older boys or girls, and others are entirely governed by the teachers. The last work far the best; for though some have thought the young folks would do best with having the matter in their own hands, our experience goes to show they generally sooner tire, or run the society into more awkward positions, than when regulated by older heads. We are most anxious to secure the extensive establishment of the latter kind, and shall, therefore, confine our remarks to them, while we give some

hints in reference to their formation, regulation, and general working.

I.—THEIR FORMATION.

Let the teachers of the school meet, and after prayer for divine guidance, arrange their plans and adopt their rules.

Let a meeting of the whole school be then called on some week night, and addresses be delivered to the children by several of the teachers, of a nature calculated to interest their minds; the rules should be read, and a resolution appointing the committee made.—Either at the close of this meeting, or at another then appointed, the committee should gather together all willing to collect, enrol their names as members and collectors, and supply them with cards or boxes, giving them a definite period when their collections must be paid in. The society is now formed, and the work well begun. We come next to

II.—THEIR REGULATION.

For this purpose a number of rules should be adopted; and we subjoin a set that we think may serve good purpose in this way.—Of course, certain modifications of them will have to be made, to suit different circumstances; but we have found these quite sufficient for the societies we have had to deal with.

Rules for a Juvenile Missionary Society.

1. That this Society shall be called "The Juvenile Missionary Society," in connexion with Church,..... Chapel, or Sunday School.

2. That its objects shall be twofold, namely:

First to excite greater interest in the missionary cause among the young people attending this congregation (or Sunday school); and,

Secondly, To raise funds in aid of the Missionary Society.

3. That the business of this Society shall be conducted by a committee, consisting of the minister or superintendent, a president, a treasurer, secretary, and seven (?) of the Sunday school teachers.

4. That all subscribers, and all collectors of one penny a week and upwards in aid of its funds, shall be members of this society.

5. That the meetings of this Society shall be:—

First. (A monthly, quarterly, or half-yearly) meeting of collectors, for the purpose of paying in the contributions, and receiving missionary intelligence.

Secondly. An annual meeting of the whole Society, for the purpose of hearing the report of the committee, and appointing the office-bearers for the year ensuing.

6. That every young person willing to collect, and approved of by the committee, shall receive a box or card for the purpose at the Society's expense. Such box or card to be returned whenever called for by the secretary, or on the parties ceasing to be connected with the Society.

Melbourne	Q M'Gill.	Russell	W Hamilton.
Merickville	W Brown.	St Andrews	C Wales.
Motis	W Turriff.	St Brigide	George Pearson.
Middleton	D C Swazy.	St Catharines	Mr Dolhier.
Mill Creek	B Clark.	St Eustache	W Stark.
Mohawk	A Eadie.	St George, CW	Mr Turnbull.
Morven	J Strachan.	St George, CE	J S Hale, teacher.
Mosa	John Walker.	St Johns, CE	W Coote.
Moulinette	P Tait.	StjScholastique	Rev F Doudiet.
Napanee	John Gibbard.	St Sylvester	Thomas Mackie.
Nassagawoya	Rev W Martin.	St Vincent	R Burchill.
Nelson, (Cummings- villo	Mr Mathews.	St Thomas	W Webb, son, H Black
New Carlisle	J Wilkie.	Seneca	A C Buck.
Newcastle	S McCoy.	Seymour East	Thomas Arthur.
New Glasgow	Rev A Lowden.	Seymour West	Mrs Rolls.
Newmarket	R H Smith.	Shannonville	R F Pegan.
Niagara	A R Christie	Sherbrooke	W Brooks.
North Augusta	A B Pardee.	Smith's Falls	R Bartlett.
North Sherbrooke	J M'Dougall, teacher.	South Hinchinbrooke	Thomas Helm.
Norton Creek	A Ross.	Simcoe	C B Davis.
Norwich	John Wildman.	Stanstead	B F Hubbard.
Norval	Geo M'Lennan.	Stanbridge East	Moses Gage.
Oakland	Rev W Hay.	Stoney Creek	Rev G Cheyne.
Oakvillé	Mr Duff.	Stouffville	G Mortimer.
Oakwood	John Dix.	Sorel	R Hunt.
Ormstown	P Shanks.	Stratford	Dr Hyde.
Oro	D Cameron.	Sutton	G C Dyer.
Orillia	Mr Dallas.	Streetsville	W Blain.
Osgoods	D M'Laurin.	Torbolton	John M'Donald.
Oshawa	Rev R H Thornton.	Three Rivers	W Ginnis.
Osnabryck	H Braden.	Toronto	A Christie.
Owen Sound	G Newcombe.	Uxbridge	A T Corson.
Oxford	James Hays.	Uxbridge, (Scott)	Richard Hill.
Packenham	James Dunnet.	Vankleek Hill	T H Higginson.
Paris	Charles Fisher.	Vittoria	Rev A Duncan.
Penetanguishene	P Schonten.	Walpole	B Haince.
Peterboro'	J Edwards.	Wardsville, Mosa	F Munroe.
" (Dummer)	Alexander Kidd.	Warsaw	T Choat.
Porth	James A'Ian.	Warwick	H M Carroll.
Petite Nation	Mr Dickson.	Waterdown	W M Lotbridge.
Philipsburg	Rev W Scott.	Waterford	C Merrill, P M.
Pigeon Hill	Jos Rhicard.	Waterloo, C E	J Robinson.
Picton	C Pier.	Waterloo, CW	A Diller.
Port Credit	W Montgomery.	Westmeath	C S Bellows, P Mr.
Port Dover	John J Bradley.	Wellington Square	Rev A M'Lean.
Port Hope	Morrice Hay.	Weston	John Pirritte.
Port Severnia	A Young.	West Flamboro'	John Sanderson.
Port Sny	Rev W H Allworth.	Whitechurch	Mr. Applebe.
Prescott	W D Dickenson.	Whitby	Rev J C Geikie.
Preston	W Tilt.	Williams	Rev L M'Pherson.
Princeton	George Beamer.	Williamston	Jas Cumming.
Pelham	Rev S King.	Wilton	E Shibley.
Quebec	Mr Stanley.	Woodstock	Chas Conger.
Rainham	Isaac Root.	West Woolwich	Jas Sim.
Raleigh	Rev A M'Coll.	Yamachiche	A Craike.
Rawdon	W Smiley.	York Mills	Rev T Wightman.
		Zone Mills	W Webster.

As formerly intimated, we present, with the present number, each of our subscribers who have paid up to the end of 1850, with a Pictorial number, as an acknowledgment for their attention; of course, none others can expect it until they have complied with these conditions, and which, alone, could justify us in incurring so much additional expense.

In all places where we have Agents, and where the subscribers are not paid up, we will send one copy to the Agent, as a specimen; and so soon as subscribers comply with our terms, we will send to each the Pictorial number.

We take the opportunity of announcing, that we cannot continue to send the *Record* to those who have not paid up to the end of 1849.

No. 1.—100 Volumes, 18mo, for \$10.

Published by the American Sunday School Union, and may be had at the
Depository, St. Joseph Street, Montreal.

1. The Shepherd of Salisbury Plain.
2. History of the Orphan Asylum, Philadelphia.
3. History of Henry and his Bearer.
4. Memorial for Sunday-school Boys.
5. Memorial for Sunday-school Girls.
6. Jane and her Teacher.
7. Mary Grant, or the Secret Fault.
8. Happy Choice.
9. The Hedge of Thorns.
10. Lucy and her Dhaye.
11. The Two Friends.
12. The First of April.
13. Robert and Louisa.
14. The Fisherman and his Boy.
15. Little Robert's First Day at the Sunday-school.
16. Stories from the Scriptures.
17. The History of Robert Benton, or "Let it Alone till To-morrow."
18. Robert Hamet, the Lame Cobbler.
19. Sketches from the Bible.
20. Helen and her Cousin.
21. Julia Changed, or the True Secret of a Happy Christmas.
22. The Little Deceiver Reclaimed.
23. The Affectionate Daughter-in-law.
24. The Good Resolution.
25. Sergeant Dale, his Daughter and the Orphan Mary.
26. George Wilson and his Friend.
27. Scenes in Georgia.
28. Life of George Wishart the Martyr.
29. Father's Letters to a Son.
30. The Gardener's Daughter.
31. Hymns for Infant Minds.
32. A Visit to the Isle of Wight.
33. History of the Patriarch Abraham.
34. Memoirs of Eliza Cunningham.
35. Adam Wallace and Walter Mills.
36. Alice Brown, or the Patient Sufferer.
37. Prayers Suitable for Children.
38. The Life of Bernard Gilpin.
39. Hebrew Customs.
40. The Bible is True.
41. House of Refuge.
42. Olive Smith.
43. The First Man.
44. Memoir of S. E. Bingham.
45. The First Day of the Week.
46. Week Completed.
47. Last Day of the Week.
48. Letters to Students.
49. Emma and her Nurse.
50. The Five Apprentices.
51. A Monument of Parental Affection to a dear and only Son.
52. Parting Advice to a Youth.
53. Young Freethinker Reclaimed.
54. First Falsehood.
55. Little Susan, or a Memoir of Susan Kollock.
56. Jacob and his Sons.
57. Ellen Carrol.
58. Teacher's Manual.
59. Cousin Clara.
60. Catherine Gray.
61. Memoirs of Claudius Buchanan.
62. Dr. Cotton Mather.
63. Mahomed Ali Bey.
64. The Fatal Ladder, or Harry Linford.
65. Christian Martyrs, or Familiar Conversations.
66. The Lives of Clemens Romanus, Ignatius, and Polycarp.
67. Memoirs of Henry Obookiah, a native of Owyhee.
68. Fireside Conversations.
69. Anecdotes of Missionary Worthies.
70. Martin and his Two Little Scholars.
71. The Lady of the Farm House.
72. Elnathan, a Narrative Illustrative of the Manners of the Ancient Israelites.
73. The Scottish Farmer.
74. Memoirs of David Brainerd.
75. Religious Fashion, or History of Anna.
76. Clara Stephens, or the White Rose.
77. Natural History.
78. James Wilson.
79. Helen Maurice.
80. Youthful Memoirs.
81. Family Conversations on the Evidences of Revelation.
82. Barbara Fwing.
83. My Grandfather Gregory.
84. The Christian Pilgrim.
85. The Life of Thomas T. Thomson.
86. The Harvey Boys, illustrating the Evil of Intemperance and their Remedy.
87. The Thornton Family.
88. History of the Waldenses.
89. The Customs and Manners of the Bedouin Arabs.
90. The Life of Col. James Gardiner.
91. Familiar Dialogues.
92. Memoirs of John Urquhart.
93. Mrs. Hooker.
94. Winter Evenings' Conversations on the Works of God between Father and his Children.
95. History of the Mission to Orissa.
96. Edward and Miriam, a Tale of Iceland.
97. Seluviel, or a visit to Jerusalem.
98. The Only Son, or the History of Joseph Ross and his Mother.
99. Charles Clifford.
100. Omar; designed to Illustrate Jewish History.