

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

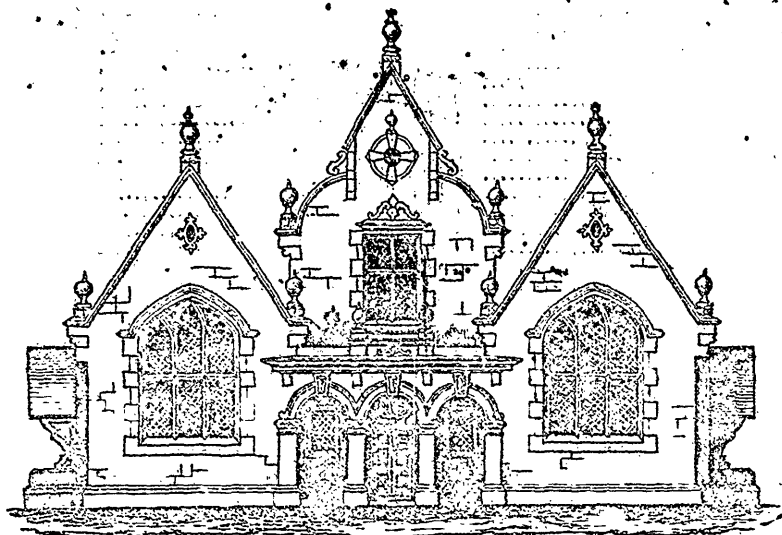
SUNDAY SCHOOL GUARDIAN

For the Province of Canada.

Vol. IV.

TORONTO, JUNE, 1849.

No. 2.



TERMS.

From 1 to 4 copies, to one address,	£0	2	6
4 to 10 do. do.	0	1	10½
10 to 40 do. do.	0	1	6
40 to 100 do. do.	0	1	3
100 and upwards do.	0	1	0

☐ The cash must in all cases be sent with the order: without which no attention will be paid to it. No subscription taken for less than one year.

*** Orders sent to Rev. ANSON GREEN, Wesleyan-Methodist Book Room, No. 9, Wellington Buildings, Toronto, will be immediately executed.

TORONTO:

PUBLISHED MONTHLY, UNDER THE DIRECTION OF THE CONFERENCE
OF THE WESLEYAN-METHODIST CHURCH IN CANADA.
AT NO. 9, WELLINGTON BUILDINGS, KING ST.

CATALOGUE OF SUNDAY SCHOOL BOOKS

For Sale at No. 9, Wellington Buildings, King Street, Toronto.

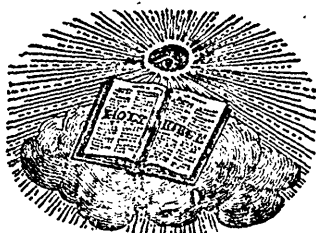
No. 1.—YOUTH'S LIBRARY.

Please order by numbers; not by titles.

1	Commandment with Promise ...	1s 6d
2	The Way of Peace	0 11
3	Tales and Narratives, vol. 1,....	1' 4
4	do do vol. 2,....	1 5
5	do do vol. 3,....	1 5
6	Eliza Higgins	0 8
7	Token for Children	0 8
8, 9, 10,	The Week, vols. 1, 2, 3,	0 10
11	Wesley	1 1
12	Fletcher	0 10
13	Coke	0 10
14	Benson	0 10
15	Epitome of Jewish History	0 10
16	History of Jesus	0 10
17	Paradise Lost	1 1
18	Porteus's Evidences	0 10
19	Sarah Jenkins	0 10
20	Pilgrim's Progress	0 10
21	Parental Affection	0 10
22	Germs of Thought	1 4
23	Pierre and his Family	1 3
24	Howard	1 0
25	Brainerd	0 10
26	Eliot	1 0
27	Spiritual Vegetation	0 8
28	The Faithful Servant	0 8
29	Watson's Apology	1 2
30	Child's Magazine, vol. 1	1 0
31	Wesleyan Catechism	1 3
32	Child's Magazine, vol. 2	1 0
33	Guilty Tongue	1 2
34	Whitefield	0 9
35, 40,	Child's Magazine, vols 3 to 8,	1 0
41	Brother and Sister	0 10
42	Cottage Scenes and S. S. C.	0 9
43	Africaner and Little Richard ...	0 8
44	Apostolic Fathers	0 10
45	Buchanan, Life of	0 10
46	Joseph, Life of	1 3
47, 48,	Child's Magazine, vol. 9, 10,	1 0
49	Luther	1 0
50	Child's Magazine, vol. 11	1 0
51	Raikes, Robert, Life of	1' 0
52	Memory and Prize	0 9
53	Flowers of the Forest	0 10
54	Present for the Young	0 10
55	Egypt, History of Ancient	1 4
56	Shepherd of Salisbury Plain	0 8
57	Carthage	1 3
58	Persia	1 6
59	Althan's Scrip. Nat. Hist. vol. 1,	1 2
60	do do vol. 2,	1 2
61	Parting Advice	0 10
62	Rosabella	1 0
63	Sacred Biography, vol. 1	1 2
64	do do vol. 2	1 0
65	Contributions of Q. Q. vol. 1,....	1 0
66	do do vol. 2,....	1 0
67	do do vol. 3,....	1 0
68	Need of a Saviour	0 7
69	Miss Bunting's Memoir, vol. 1, ..	1 4
70	do do vol. 2, ..	1 1
71	Bible History	1 3
72	Facts not Fables	0 10

73	Smith's Natural History, vol. 1,	1 1
74	do do do vol. 2,	1 3
75	The Ocean	1 0
76	Temperance	0 9
77	Mohammed Ali Bey	0 10
78	Life of Colonel J. Gardiner ...	1 0
79	Assyria, History of	0 10
80	The Mine	1 1
81	The Farm	0 10
82	History of Rome, vol. 1	1 3
83	do do vol. 2	1 3
84	do Greece, vol. 1	1 3
85	do do vol. 2	1 3
86	do do vol. 3	1 3
87	The Forest	1 1
88	Decision and Indecision	0 11
89	Advice to the Teens	1 0
90	The Ship	1 0
91	Emblems	0 10
92	Conversations of a Father, vol. 1,	1 1
93	do do vol. 2,	1 1
94	Miss Bingham	1 5
95	Juvenile Memoirs	0 9
96	Life of Felix Neff	1 3
97	Moral and Religious Anecdotes,	1 0
98	do do do vol. 2,	1 0
99, 100,	Moral & Sci. Dialogs, 1, 2,	1 5
101, 102,	do do do 3, 3,	1 4
103	Sunday Sch. Anecdotes, vol. 1,	0 10
104	do do vol. 2,	0 10
105	Anecdotes and Tracts, vol. 1, ..	1 0
106	do do vol. 2, ..	0 11
107	House of the Thief	1 3
108, 110,	Miscellany, vol. 1 to 3, ..	1 1
111	Indian Captivity	1 2
112	Greenland and Labrador Mission	1 4
113	Missions to India	1 4
114	Wyandot Mission	1 4
115	Reese on Health	1 0
116	Trial of the Witnesses	1 0
117	Lives of the Apostles	1 4
118	Veteran Soldier	0 9
119	Life of Martyn	1 0
120	Life of Swartz	1 0
121, 124,	S. S. Magazine, 1 to 4, each	1 3
125	Portrait of Ruth	1 1
126	The Village	0 10
127	My Station and Duties	1 3
128, 140,	The Rambler, vol. 1 to 13,	1 0
141	Conversat'on on the Life W. Cary	1 0
142	The Fatal Feud	1 1
143	Smith's Natural History, vol. 1,	1 4
144	do do do vol. 4,	1 3
145	do do do vol. 5,	1 5
146	The Two Shoemakers	0 10
147	Gatherings by the Wayside, v. 1,	1 0
148	do do do v. 2,	1 0
149	Ancient History	0 11
150	Modern History	1 0
151	Voyages through the North Paci- fic Ocean, &c.	1 1
152	Travels in Denmark, Sweden, and Norway	1 2
153	Voyages in Arctic Seas, vol. 1,	1 2
154	do do do vol. 2,	1 2
155	Arctic Travels	1 2

(Continued on last two pages.)



SUNDAY SCHOOL GUARDIAN.

"ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD."

VOL. IV.

TORONTO, C. W., JUNE, 1849.

No. 2.

IMPORTANCE OF SABBATH SCHOOLS.

Rarely are instances to be found of Christians who received instruction in their youth in a Sabbath School being "tossed about by every wind of doctrine." Many persons who neglected in their early days the study of the Scriptures in after life become the victim and sport of all kinds of heresies and visionary theories.

The present number of Ministers in the home work and of Missionaries in the Foreign work who received their first bias in the Sabbath School, and their efficiency and success, as well as their number, tell us how important are Sabbath Schools to the Church. The first Ministers of the day, both in Europe and in America, were taught in Sabbath Schools; there were their consciences alarmed, and there were their minds stored with those truths so valuable to them now in the discharge of their high and holy duties.

Sabbath Schools are important to

the world. Society is improved by the existence and operation of these agencies. The rights and property of others are respected by the young who are instructed in these schools. Virtue is regarded and its precepts practised; vice is shunned and its principles reprobated by the great majority of Sabbath School children. Let one hundred men be indiscriminately selected who had been taught in a Sabbath School when young, and one hundred others who had not been so taught, and we ask, which class is doing most for the world? Which is composed of the best citizens—the best neighbours—the best parents—the best Christians? We will venture to abide by the verdict, well knowing that the result would be a confirmation of the truth uttered, viz: Sabbath Schools are important to the world. Well will it be for the world if the Rulers, Magistrates, Legislators, Judges, and Ministers of the next generation be the Sabbath School children of this.

ABSTRACT REPORTS OF SABBATH SCHOOLS.

ADELAIDE STREET, TORONTO.

The formation of classes for bringing the children more immediately under the influence of vital Religion has had a salutary effect upon the school, and will no doubt contribute in a great measure to the prosperity of the Church.

The monthly prayer meetings in the school, as also the Sunday morning prayer meetings, are a pleasing evidence that the Teachers are fully alive to the importance of prayer in the promotion of their work.

The number of Officers and Teachers is 27; number of scholars on the books, about 150; average number in attendance, 120.

TERAULEY STREET, TORONTO.

The Terauley Street School is not in that prosperous condition which your Committee would desire, and unless vigorous efforts are put forth to secure a sufficient number of Teachers, it will have to be abandoned.

The individuals engaged are deserving of all praise for their perseverance in combating with obstacles which are not to be met with in either of the other Schools. They will have their reward!

Number of Teachers, 5; number of Scholars on the books, 71; average number in attendance, 43.

YORKVILLE.

The Yorkville School is in a very prosperous state. The truths taught here have had the effect, during the past year, of inducing many of the children to "remember their Creator in the days of their youth,"—a pleasing evidence of the uti-

lity and importance of Sabbath Schools.

Number of Officers and Teachers, 22; number of Scholars on the books, 124; average number in attendance, 90.

BOWES' CHAPEL, TRAFALGAR.

There are in the school connected with this Society seven classes—four of boys, and three of girls; the number of names on the books is seventy; the average number in regular attendance during the whole of the year is thirty-two. The whole number of Scripture verses recited by the boys is 7,403; girls, 8,301,—making a total of 15,704. At the commencement of the year, a prize was offered to all who should attend two-thirds of the time; and ten verses, *correctly recited*, entitled them to the use of the Library. Nineteen have attended the above-stated proportion, and have received a small Bible as the promised reward. Although all have not merited prizes for their *regular attendance*—some not having commenced at the first of the year—yet all deserve credit for seldom failing to have their lesson.

Although we may not have witnessed any very remarkable answer to the numerous prayers that have been offered to God for the conversion of the youth of our schools, shall we be discouraged and slacken our efforts on that account? No. We are commanded to cast our bread upon the waters; for we shall find it after many days. And he that goeth forth weeping, bearing precious seed, shall come again with rejoicing, bringing his sheaves.

THE SUNDAY SCHOOL.

THE LITTLE GIRL'S HEART.

The following dialogue occurred one day between a pious father and his little daughter. Every little girl who reads this article, and every other little girl ought to understand what God means when he says, "My son, [or my daughter,] give me thine heart." No little girl can go to heaven till she has given her heart to God. Every little girl who reads this dialogue may suppose, if she pleases, that we have selected and printed it to help her to learn something more about her heart:

'Pa,' said Maria, suddenly, one day after she had been thinking for some time; 'Pa, what does *heart* mean? When you talk about my heart, I can't think of anything but those gingerbread hearts that we eat.'

'You know, dear, that your heart is not anything that you can see.'

'Oh, yes, pa; I know my heart is not like those, but I want to know what it is like.'

'You know there is something within you which loves and hates; this something is your heart. So when God says, 'give me thine heart,' he means 'love me.'

'Pa, it seems as if I wanted to love God, but I don't know how.'

'You know how to love me, don't you?'

'Oh, yes, pa.'

'But I never told you to love me.'

'Oh, but that is very different.'

'Different—how?'

'Why, pa, I see you, and know all about you, and you love me.'

'Do you love nobody that you have never seen, Maria?'

'I don't know; yes, to be sure,

I love grandpa, and uncle George, and aunt Caroline. But then I have heard you talk about them, pa, and I know that you love them, and they have sent me presents.'

'So I have talked to you about God, and you know that I love Him, and he has made you more presents than any body else in the world.' Besides, you love people sometimes who have never given you anything, and whom none of us have ever seen. Don't you remember little Henry and his Bearer?'

'Yes, pa, I love Henry, I am sure.'

'You see then it is possible to love the character of the people whom you have never seen. Now the character of God is infinitely lovely; he deserves to be loved more than all other beings together; and if you love those who have been kind to you, only think what God has done for you. He gave you parents, when you could not take care of yourself; he has given you food and clothing, and health and friends; he has watched over you by night and by day, and when you were sick he made you well; and now, when he comes to you after all this, and says, 'My daughter, give me thine heart,' you say, 'No, I can't, I don't know how; I can love my father and mother, and brothers and sisters; but I cannot love God who gave them all to me.'"

'Oh, papa, I will, I do love him,' replied Maria, with fervor.

'Perhaps you think so now, Maria.'

'Oh, I shall always love him; I know I shall.'

Her father smiled.

“Pa, you cannot see it in my heart ; but I do wish to love God who is so good to me. I will try, pa, and love him as long as I live.”

JAMES BUDGE JONES.

James Jones was a pious little boy, who feared and loved God when he was very young. God is so good to us that we ought to love him. He gives us all that we have; he takes care of us night and day; he keeps us from being sick; he sent his Son Jesus Christ to save us from hell; and we cannot love him too much. The thought of these things made little James, when he was about four years old, throw his arms round his father's neck, and kiss him, and say, “I love you, father, and I love God; and when I go to heaven, I will kiss him too.” A little child cannot kiss God, because God is a Spirit, who has not a body as we have; and little James knew this when he was older. But though he did not at this time know everything about God, still he could love him for his goodness. As he loved God, so he loved to think of heaven, where pious children see the Saviour face to face. One day, when he saw a sea-gull rise out of the sea, spread out its wings, and soar up to the sky, “Look, look,” he said, “brother William, when I die, I shall fly up to heaven like that bird.” But children cannot go to heaven unless they are first fit to go there. Little James could never fly up to heaven, as that sea-gull flew up to the sky, unless he learned to be sorry for his sin, to trust in Christ, to do the will of God, and to pray often for his grace. But all this he learned. When he once forgot to pray in the morning, he could not be quite happy all through the day; and when he was ill, he often begged his father to pray

with him, and said he could not be comfortable without it.

His fear of God made him love to do right. If his father told him to do anything, he did it. If he was not told to speak of anything which he heard, he never spoke of it. If he was sent with any message, he took care to say nothing but what he was told to say; and he was never known by his father to tell one lie. The longer he lived, the more he loved God: and at last he had such joy in God as very few older Christians have; which made him say to his parents, “I am so happy, I know not what to do; God has done so much for me: the day of my death will be happier than the day of my birth: God loves me and has pardoned all my sins: who would have thought that God would have been so kind to such a little boy as I am! I am happy, I am very happy!” And so he passed away into glory to be with Jesus Christ, in whom he trusted, when he was only nine years and nine days old.—*Noel's Infant Piety.*

THE CONNECTICUT SAILOR BOY.

The *Cornelia* was a good ship, said one of the West India chaplains of the American Seamen's Friend Society, but at one time we feared she was on her last voyage. We were but a few days out from New York, when a severe storm of five days' continuance overtook us. Like a noble charger between two contending armies, did the ship quiver in all her joints and struggle to escape from the fury of the winds and the waves. At the height of the storm I must tell you of a feat of a Connecticut sailor boy.

He was literally a boy, and far better for thumbing Webster's Spelling Book, than furling a sail in a

storm. But his mother was a widow, and where could the boy earn a living for himself and mother better than at sea? The ship was rolling fearfully; twice I saw the captain lose his centre of gravity—though he kept his temper pretty well—and measure his length on the deck. Some of the rigging got foul at the mainmast head, and it was necessary that some one should go up and rectify it. It was a perilous job. I was standing near the mate and heard him order that boy aloft to do it. He lifted his cap and glanced at the swinging mast, the boiling wrathful sea, and at the steady determined countenance of the mate. He hesitated in silence a moment, then, rushing across the deck, he pitched down into the fore-castle. Perhaps he was gone two minutes, when he returned, laid his hands on the ratlines, and went up with a will. My eye followed him till my head was dizzy, when I turned and remonstrated with the mate for sending him aloft. He could not come down alive! Why did you send him?

“I did it,” replied the mate, “to save life. We’ve sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more careful. He’ll come down safe, I h-o-p-e.”

Again I looked, till a tear dimmed my eye, and I was compelled to turn away expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes, having finished the job, he came down, and straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

In the course of the day I took occasion to speak with him, and ask him why he hesitated when ordered

aloft? Why he went down into the fore-castle?

“I went sir,” said the boy, to pray.”

“Do you pray?”

“Yes, sir; I thought I might not come down alive and I went to commit my soul to God.”

“Where did you learn to pray?”

“At home; my mother wanted me to go to the Sabbath School, and my teacher urged me to pray to God to keep me, and I do.”

“What was that you had in your jacket pocket?”

“My Testament, which my teacher gave me. I thought if I did perish I would have the Word of God close to my heart.”—*Seaman's Magazine*.

LITTLE BELLA, THE ORPHAN.

Among the lambs of Christ's flock, many, we trust, will be found gathered from the Orphan Schools of Benares. The Rev. W. Smith, who has lately returned from that city, relates the following of one of them. Little Bella became seriously ill—so ill, that she was for a day or two insensible. While she was in this state, her little schoolfellows, gathered beside her bed, poured out their hearts in prayer to God, that he would restore her, if it pleased him, to health, or take her to dwell with him. They had scarcely risen from prayer, when, to their surprise, she suddenly revived. Little Bella called for a Bible; and, on its being brought to her, selected a chapter, which she requested her schoolfellows to read to her. They did so; and then taking the book herself, she in her turn beautifully read a few verses to them. Then, bidding them kneel down, and putting herself into a praying posture as well as she could in her weak state, she offered up a prayer with them in her

own simple language. She concluded, and her schoolfellows rose from their knees; but little Bella moved not: she remained just as she was in her praying position. They looked at her; but still she remained motionless. Her spirit was no longer there: it had fled, to be for ever, we trust, with her Saviour. Happy child, who didst breathe away thy soul in prayer to Heaven!

Mrs. Smith states that she has many times overheard these little orphan girls, when engaged in prayer together, putting up their petitions for the kind people in England who cared for their souls, and sent them out the Gospel. Thus does these poor children, out of the gratitude of their hearts, render the best return they can. And indeed what better return could they make? What richer reward could we obtain, for any little offerings we may be able to give to God, than these poor orphans' prayers?—*Juvenile Instructor.*

TO BOYS AND GIRLS.

Never tell a whole lie, or half a lie, or a quarter of a lie, or any part of a lie. Many boys, who know well enough what a sneaking, wicked thing it is to tell a lie, will yet twist the truth, or deceive a little bit. This is about as bad—and a good deal more cowardly than a plump falsehood. If a boy does something wrong, either through ignorance, carelessness, or accident—and then tells one-half truth, and one-half lie about it—he might almost as well have told the whole untruth, that he did'nt do it at all. Now see how the spirited, manly, true-hearted, clear-tongued boy will do, after an error: he resolutely determines to acknowledge it, without being afraid of any body's anger—to tell it just

as it was. I never in my life knew any one to be injured by telling the truth in this way; but I have seen many a boy, and man, too, who was looked upon with contempt, and thought poorly of, because he would tell sneaking lies, or half lies, or quarter lies. The worst sort of untruths—those which are deliberately made up—stories about people—or little stories magnified into big ones—prove the teller of them to be a most worthless, impure and mean person. The liar is indeed despicable both to God and good men. On the other hand, nothing is more beautiful than a strictly truth-telling young person—one who never varies from the truth, who is open, candid, and above deceit. To become so, a boy should strive hard—should determine to become so—and he will become so. Besides, it is so easy always to speak the truth—and so very hard to arrange a plausible falsehood—which even then will in all likelihood be found out nineteen times out of twenty.

DID HE DIE FOR ME?

A little child sat quietly on its mother's lap. Its soft blue eyes were looking earnestly into the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they scarce rose above a whisper, but the listening babe caught every sound. The crimson deepened on its little cheek, as the story went on increasing in deep interest. Tears gathered in its earnest eyes, and a low sob broke into the stillness as its mother concluded. A moment, and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired,

‘Did He die for *me*, mamma.’

‘Yes, my child, for you—for all.’

‘May I love him always, mamma, and dearly too?’

‘Yes, my darling, it was to—in your love that He left his bright and beautiful home.’

‘And He will love me, mamma, I know He will. He died for me. When may I see Him in his other home?’

‘When your spirit leaves this world, my darling.’

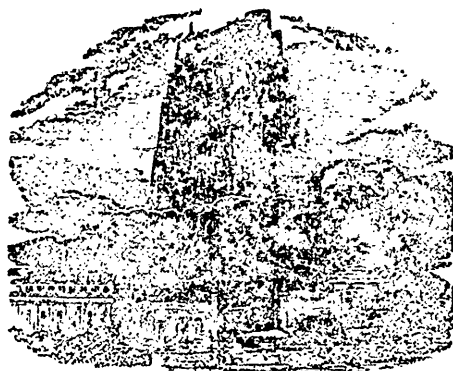
‘My spirit,’ murmured the child.

‘Yes, your spirit; that part of you which thinks and knows and loves. If you love Him here, you will go to live with him in heaven.’

‘And I *may* love Him here. How glad you have made me dear mamma.’

And the mother bowed her head and prayed silently and earnestly that her babe might love the Saviour.
—*Reaper*.

BIBLE HISTORY.



TOWER OF BABEL.

Here our young readers have a picture of the great tower of Babel. After the flood, the descendents of Noah determined to erect a city, and in it a building of such stupendous height as should be the wonder of the world. Their principal motives in doing this were, to keep themselves together in one body, that by their united strength and counsels, so as the world increased, they might bring others under their subjection, and thereby become masters of the universe.

The idea of the intended tower gave them the most singular satisfaction, and the novelty of the design induced them to enter upon its construction with the greatest alacrity. One inconvenience, however, arose, of which they were not apprized, namely, there being no stone in the country wherewith to build it. But this defect was soon supplied by the nature of the soil, which being clayey, they soon converted into bricks, and cemented them together with a pitchy substance, called bitumen, the country

producing that article in great abundance.

As the artificers were numerous, the work was carried on with great expedition, and in a short time the walls were raised to a great height. But the Almighty, being dissatisfied with their proceedings, thought proper to interpose, and totally put an end to their ambitious project; so that this first attempt of their vanity became only a monument of their folly and weakness.

Though the descendents of Noah were at this time exceedingly numerous, yet they all spoke one language. In order, therefore, to render their undertaking ineffectual, and to lessen the towering hopes of these aspiring mortals, the Almighty formed the resolution of confounding their language. In consequence of this, a universal jargon suddenly took place, and the different dialects caused such a distraction of thought, that, incapable of understanding or making known to each other their respective ideas, they were thrown into the utmost disorder. By this awful stroke of divine justice they were not only deprived of prosecuting their intended plan, but of agreeable intercourse.

Thus did the Almighty not only defeat the designs of those ambitious people, but likewise accomplished his own, by having the world more generally inhabited than it otherwise would have been. The spot on which they had begun to erect their tower was, from the judgment that attended so rash an undertaking, called Babel.

EXPOSITION OF PROV. XXXI. 6.

Among the inquiries addressed to Major Noah, we find the following, together with his answer: "Was it

ever the practice of the Jewish law to make malefactors drunk before execution?"

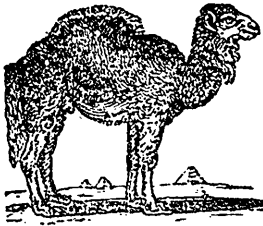
"No; but they gave the condemned a cup of wine, in which there was frankincense, to render them insensible to pain; and the compassionate ladies of Jerusalem provided this draught at their own expense. The custom is founded on the Proverbs of Solomon, xxxi. 6: 'Give strong drink to him that is ready to perish, and wine to those that be of heavy heart.'"

"THE RIVER KISHON."

JUDGES v. 21.

It is not easy to determine to which of the streams, whose confluence forms the Kishon, we should assign the distinction of forming the principal source of that river. It commonly takes first a westerly course, and then turns to the north-west, running parallel to the range of Mount Carmel, till it discharges its waters into the bay of Acre. Its course is very winding, and its length may be estimated at about thirty miles. In its progress from Tabor towards Carmel, it receives other brooks, as large as itself, which greatly increase the volume of the confluent stream. The Kishon, however, like most of the other rivers of the country, is an inconsiderable brook during the greater part of the year; but in the rainy months, the greater part of the waters which are collected in the range of Carmel are discharged by a variety of small torrents into this channel; which being insufficient for such augmentation, the current overflows its banks, and carries away everything within its reach.—*Pictorial Bible.*

SKETCHES OF NATURAL HISTORY.



SENSE OF RESPONSIBILITY IN CAMELS.

The Camels with which I traversed this part of the desert were very different in their ways and habits from those which you get on a frequented route. They were never led. There was not the slightest sign of a track in this part of the desert, but the camels never failed to chose the right line. By the direction taken at starting, they knew, I suppose, the point (some encampment) for which to make. There is always a leading camel, (generally, I believe, the eldest,) that marches foremost, and determines the path for the whole party. If it happens that no one of the camels has been accustomed to lead the others, there is very great difficulty in making a start. If you force your beast forward for a moment, he will contrive to wheel and draw back, at the same time looking at one of the other camels, with an expression and gesture exactly equivalent to you, take the lead. The responsibility of finding the way is evidently assumed very unwillingly. After some time, however, it becomes understood that one of the beasts has reluctantly consented to take the lead, and he accordingly advances for that purpose. For a minute or two he goes on with much indecision, taking first one line and then another; but soon, by aid of

some mysterious sense, he discover the true direction, and follows steadily from morning to night.—When once the leadership is established, you cannot, by any persuasion, and can scarcely by any force induce a junior camel to walk one single step in advance of the chosen guide.—*Traces of Travel.*

THE WAY DOMESTIC ANIMALS COLLECT THEIR FOOD.

The horse, when feeding on natural herbage, grasps the blades with his lips, by which it is conducted between the incisors, or front teeth. These he employs for the double purpose of holding and detaching the grass, the latter action being assisted by a twitch of the head. The ox uses the tongue to collect his food. That organ being so directed as to encircle a small bundle of grass, which is placed by it between the incisor teeth, and an elastic pad opposite to them in the upper jaw—between these, the herbage is pressed and partly cut, its complete severance being effected by tearing. The sheep gathers his food in a similar manner as the horse, but is enabled to bring his cutting teeth much nearer to the roots of the plants, in consequence of the upper lip being partially cleft. For his upper lip is thin, and is susceptible of considerable mobility; while that of the ox is thick, hairless, with a very limited action.

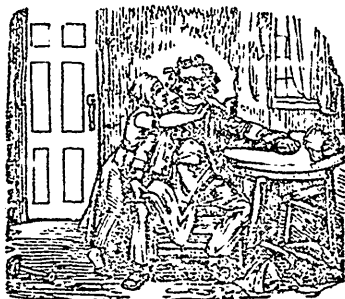
SEAFARING EAGLE.

A Scotch paper relates that while the ship *Alexander*, of Dundee, was on her homeward voyage lately from Calcutta to London, Mr. Latto, the chief mate, while on duty one evening, caught a large eagle in

the rigging, which he kept two days, and then proposed to Captain Inglis to let him loose, with a leather circlet round his neck, stating his capture, the *Alexander's* name, and latitude and longitude. The bird was accordingly liberated in 10° south latitude, and 70° east longi-

tude, and was soon out of sight. Very shortly afterwards he alighted in the shrouds of a whaler, upwards of 2200 miles from the spot where the *Alexander* dismissed him. The intelligence was brought to London by the ship *Belize*, of London, who spoke the whaler.

TEMPERANCE.



A JUDICIOUS ANSWER.

A little boy, walking out with his father in a certain city, saw the name *Cider-alley*, posted up on the corner of a street. Said he, "Look, father! what a name! *Cider-alley!*"

"Well, my son," said the father, "suppose some one should offer you a glass of cider, what would you do with it?"

"I would take it," said he, "and say,—

'Here I pledge perpetual hate
To all that can intoxicate;'

and then throw it on the ground, and break it all to pieces."—*S. S. Advocate.*

TEMPERANCE IN PITTSBURGH.

The *Pittsburgh Commercial Journal*, of February 26, says:—An order from a wealthy company about to embark in distilling whiskey, was received by one of our steam-engine

manufacturers, to supply the necessary apparatus. They refused to fill the order for such purposes, when an application was made to others engaged in the copper and sheet iron business, but with no better success—all refused to be instrumental in the manufacture of ardent spirits. This speaks well for the temperance of those engaged in this branch of the Pittsburgh trade.

SAD EXPERIENCES.

Mr. Potter, of Yale College, in a temperance address lately, at New-Haven, said:—

"My heart bleeds as I remember the fate of three of my early companions who started in life with myself. One of them possessed one of the finest mathematical minds I ever knew. He could take the ledger and go up with three columns at a time with perfect ease. He was the first man in America that beat the Automaton chess player, and he told me that he had every move in his head before he entered the room. That man fills a drunkard's grave. Another, who was an excellent accountant, and could command almost any salary, met the same melancholy fate. Another, possessing the same brilliant capacities, has gone down—not to the grave, perhaps, but he has sunk clear out of sight amid the mire and filth of intemperance.

THE MISCELLANY.

THE BEST POPE.

Bridget, the servant-girl, is a very strong Catholic. Once she was doing some little thing for a small boy in the family where she lived. "That is not right," said the boy.

"Well, then, show me how to do it. If you instruct the ignorant," said she, laughingly, "you will have *absolution*."

"But, Bridget," said the mother, who was near, "how can you get absolution? Your Pope has run away!"

The poor girl looked confounded for a moment, and then said, "Well, ma'am, God is the *best* Pope: he hasn't run away."

Let us all remember that "God hasn't run away," and that God our Saviour *only* has power to "give absolution" or to forgive sin on earth.—*Wellspring*.

LYING IN BED.

No piece of indolence hurts the health more than the custom of lying in bed too long in the morning. This is the general practice in great towns. The inhabitants of cities seldom rise before eight or nine o'clock; but the morning is the best time for exercise, while the stomach is empty, and the body refreshed with sleep. Besides, the morning braces and strengthens the nerves, and in some measure answers the purpose of a cold bath.

LÜTHER AND THE BIRDS.

With the birds of his native country Martin Luther had established a strict intimacy, watching, smiling, and thus sweetly moralizing over their habits: "That little fellow," he said of a bird going to roost,

"has chosen his shelter, and is quietly rocking himself to sleep, without a care for to-morrow's lodging, calmly holding by his little twig, and *leaving God to think for him.*"

Children, in all your situations you *must do the same*. Discharge your duty, and leave God to think for you.

DENOMINATIONS—THEIR MUTUAL TREATMENT.

Rowland Hill once said, "That the wolves should bark at the sheep is very natural, but that the sheep should bark at each other is too bad." Some one replied to him, "It is only a constitutional cough that the sheep have got." To which he instantly retorted, "Then its a proof they're rotten, sir."—*Alliance and Visitor*.

PROFANITY REBUKED.

Howard the philanthropist was seen significantly to button up his coat in the neighborhood of a printing office where he heard coarse profanity. "I always do this," he remarked, "when I hear swearing. One who can take God's name in vain, can also steal or do anything else bad."

BEAUTIFUL REPLY.

A deaf and dumb person being asked "What is forgiveness?" took a pencil and wrote a reply, containing a volume of the most exquisite poetry, as well as deep truth, in these few words:—"It is the odour which flowers yield when trampled upon."

MOCKING BIRD AND CROWS.

Some one has observed, that the mocking-bird is on the best terms with the nightingale and good singers, but is detested by crows, though he imitates the one as faithfully as the other. There is a moral here.

P O E T R Y.



From Neal's Saturday Gazette.

LITTLE CHILDREN, LOVE ONE ANOTHER.

BY FANNIE.

A little girl, with a happy look,
Saw slowly reading a ponderous book,
All bound with velvet, and edged with gold;
And its weight was more than the child could hold.
Yet dearly she loved to ponder it o'er,
And every day she prized it more;
For it said—and she looked at her smiling mother
—It said, "Little children, love one another."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said, just as plain as words could say,
The Holy Bible I must obey;
So, mamma, I'll be kind to my darling brother,
For "little children must love each other."

I am sorry he's naughty, and will not play,
But I'll love him still; for I think the way
To make him gentle and kind to me,
Will be better shown, if I let him see
I strive to do what I think is right;
And thus, when we kneel in prayer to-night,
I will clasp my arms about my brother,
And say, "Little children, love one another."

The little girl did as her Bible taught,
And pleasant indeed was the change it wrought;
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full, and he could not speak,
But he pressed a kiss on his sister's cheek;
And God looked down on the happy mother
Whose "little children loved each other."

THE CHILD'S MORNING HYMN.

The morning bright,
With rosy light,
Hath waked me from my sleep;
Father, I own,
Thy love alone,
Thy little one doth keep.

All through the day
I humbly pray
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near Thy side.

O make Thy rest
Within my breast,
Great Spirit of all grace;
Make me like Thee,
Then I shall be
Prepared to see Thy face.

CHILD'S EVENING PRAYER.

'Tis time to go to bed,
And shut my weary eyes;
But first I'll thank, for daily bread,
My Father in the skies.

I fear that I this day
Have not obey'd my God;
Blest Saviour, pardon me, I pray,
And wash me in thy blood.

I now am very young,
But as I-older grow,
I hope to praise thee with my tongue,
And more of thee to know.

IDLENESS LEADS TO WRONG.

There is nothing worse than idleness,
For making children bad;
'Tis sure to lead them to distress,
And much that's very sad.

QUESTION AND ANSWER.

What have we to do with thee, Jesus,
thou Son of God? Matt. viii. 29.

To love thee, O, our Saviour!
To worship thee, O, our Creator!
To serve thee, O, our Master!
To follow thee, O, our Leader!
To learn of thee, O, our Teacher!
To thank thee, O, our Preserver!
To fear thee, O, our Judge!

156 Travels in European Russia ..	1 2	241 Sunday School Orator	1 0
157 A Voyage to the Islands of the Pacific Ocean	1 2	242 do Magazine, vol. 11,	1 3
158 Travels in Northern Asia	1 2	243 Jane Taylor	1 0
159 Smith's Natural History	1 2	244 Ceylonese Converts	0 10
160 do do do vol. 7,	1 2	245 Sun. School Magazine, vol. 12,	1 1
161 Sun. School Magazine, vol. 5,	1 3	246 Voyage to Ceylon	0 11
162 do do do vol. 6,	1 3	247 Life of Joseph Cowley	0 11
163 The New Zealanders,	1 7	248 South Sea Missions, vol. 2	1 2
164 Scripture Parables	1 0	249 Fulfillment of Prophecy	1 10
165, 168, Child's Magazine, v. 12-15,	1 0	250 Memoirs of Oberlin	1 3
169 Loss of the Kent	0 11	251 The Young Christian	1 0
170 Travels in South Eastern Asia	1 3	252 The Traveller	1 5
171 do in West Asia	1 2	253 Lives of Ezra and Nehemiah ..	0 10
172 do in Africa	1 2	254 History of Sarah Brewer	0 9
173 do in S. America	1 2	255 Superstitions of Bengal	0 9
174 History of Widow Placid	1 0	256 Memoir of Elizabeth Jones	0 10
175 Travels in Switzerland	1 3	257 Little James, &c.	0 10
176 Spain and Portugal	1 2	258 Voice from the Sabbath School,	0 7
177 Sunday School Magazine, vol. 7,	1 3	259 Father's Advice	0 7
178-182, Child's Magaz. vs. 16 to 20,	1 0	260 Soldier's Funeral, &c.	0 11
183, '84, Heathen Mythology, vs. 1, 2,	0 11	261 Sun. School Magazine, vol. 13,	1 3
185 Memoir of Hannah More	1 3	262 Life of Richard Watson	1 8
186 Pleasures of Youth	1 0	263 Juvenile Piety, &c.	0 11
187 Sunday School Magazine, vol. 8,	1 3	264 Secret Prayer	0 7
188 Recollections of a Minister	0 11	265 Juvenile Temperance Manual ..	0 7
189 Life of Moses	1 4	266 Missions to Western Africa ...	1 0
190 Jewish History, vol. 1	1 1	267 Scenes in the Wilderness	1 4
191-196, Natural History, vs. 8 to 13,	1 0	268 Dairyman's Daughter	1 3
197 do do vol. 14,	0 10	269 Farmer Goodall	1 4
198 Life of Elijah	1 3	270 Life of Legh Richmond	1 7
199 do Elisha	0 10	271 Yeung Cottager	1 3
200 Lectures to Children	1 0	272 Juliana Oakley	0 11
201 Life of Daniel	1 2	273 Ermina	1 1
202 Love to the Saviour	1 0	274 The Broken Hyacinth	1 0
203 Sunday School Magazine, vol. 9,	1 3	275, 276, Interesting Stories, 2 vols.	1 2
204-207, Evangl Spectator, vs. 1 to 4,	1 0	277, 278, S.S. Magazine, vols. 14, 15,	1 3
208 Life of Washington	1 5	279 Selections from Old Humphrey	1 3
209 Grace King	1 5	280 M'bred, or Teacher	1 6
210 Life of St. Paul	1 2	281 Young Miner	0 10
211 do David	1 2	282 Nelly Vanner	0 10
212 do St. Peter	1 1	283 Converted Jewess	1 6
213 Filial Duty Recommended,	1 0	284 Missionary Narrative	1 2
214 South Sea Missions, vol. 1	1 2	285 Praise and Blame	1 0
215 Jane and her Teacher	0 10	286 Grandfather Gregory	1 0
216 Scottish History	1 2	287 Grandmother Gilbert	1 0
217 Mrs Murray and her Children ..	1 1	288 Uncie William, &c.	0 9
218 Moral Fables	0 10	289 Thomas H. Treffrey	1 2
219 Wesleyan Centenary	1 0	290 Sun. School Magazine, vol. 16,	1 3
220 Destruction of Jerusalem	1 3	291 Motherless Family	1 6
221 Conversation in Palestine	1 8	292 Two Doves	0 10
222 Life of Jonah	0 10	293 Poetry for Children	1 0
223 Theological Compend	1 0	294 Life of John Bunyan	1 9
224 Life of Sampson	0 10	295 Mountains of Pentateuch	1 4
225 Life of Abraham	1 0	296 Idle Dick, &c.	0 10
226 Sun. School Magazine, vol. 10,	1 3	297 The Hand	0 10
227 Life of Mrs. Coke	0 11	298 The Eye	0 10
228 do John the Baptist	0 11	299 The Tongue and Ear	0 10
229 do Dr. Adam Clarke	1 4	300 The Seed and Grass	1 0
230 do Lady Falkland	0 9	301 The Flower and Fruit	0 10
231 do Esther	1 1	302 The Fly and the Bee	0 10
232 do Joshua	1 3	303 The Ant and the Spider	0 10
233 Waterloo Soldier	0 10	304 The Animalculæ	0 10
234 Discourses on Proverbs	1 3	305 The Nest and the Egg	0 10
235 Life of Jacob	1 2	306 Kingdom of Heaven, &c.	1 0
236 Deaf and Dumb	1 0	307 The Jew among all Nations ...	1 2
237 Life of Hezekiah	0 10	308 Scripture Characters	1 5
238 do John the Apostle	1 4	309 No King in Israel	0 9
239 do Solomon	1 2	310 Ananias and Sapphira	0 10
240 Wanderings in Africa	1 3	311 Forty-two Children of Mt. Bethel	0 9
		312 Anna the Prophetess	0 9
		313 Missionary Book for the Young	1 3

314	We are Seven	0 9
315	Feather and Song-bird	0 10
316	Coral-Maker and Fish	0 10
317	Sea-Star and Lobster	0 10
318	Learning to Think, vol. 1,	1 1
319	do do vol. 2,	1 1
320	Jonathan Saville	0 11
321	Miracles of Christ	1 6
322	Kindness to Animals	1 0
323	Homely Hints to S. S. Teacher	1 4
324	Little Ann	1 0
325	Cottage on the Moor	1 0
326	The Patriarchs	1 5
327	McGregor Family	1 0
328	Beloved Physician	1 3
329	Learning to Act	1 0
330	Journeys of the Child'n of Israel	1 5
331	Useful Trades, vol. 1	1 2
332	do do vol. 2	1 4
333	Learning to Feel, vol. 1	1 1
334	do do vol. 2	1 1
335	Learning to Converse	1 1
336	Memoir of S. G. Bowler	1 2
337	Old Anthony's Hints	1 2
338	The Egyptian	1 2
339	The Chinese	1 1
340	Amos Armfield	1 2
341	The Strange Planet	1 0
342	Annie Walton	1 0
343	Aunt Clara's Stories	0 10
343	Napoleoa Bonaparte	1 0
345	Medhurst's China	1 6
346	Elizabeth Bales	0 10
347	Thornton, &c.	0 10
348	Moral Lessons, &c.	0 10
349	The Fiery Furnace	0 10
350	Sunday School Reciter	1 2
351	The Encourager	1 8
352	Philip the Evangelist	0 10
353	The Visitor, &c., vol. 1	0 10
354	do do vol. 2	0 10
355	Dennis Brooks	0 9
356	Raffaele Ciucci	0 10
357	Jeroboam, Son of Nebat	0 10
358	Widow's Jewels	0 9
359	Will-Forgers	1 0
360	Appearance and Principle	0 9
361	Feast of Belshazzar	0 9
362	Sodom and Gomorrah	0 9
363	Pirny Papers	1 4
364	John Daglish	0 10
365	Glimpses of the Dark Ages	1 4
366	Be Patient	0 10
367	Christian Joy	0 10
368	Solar System	1 4
369	Mofkat and Becuznas	0 11
370	Letters to Little Children	0 11
371	The Golden City	0 10
372	Memoir of W. F. Arnold	0 10
373	Class-Leader's Fireside	1 2
374	The Shipwreck	1 0
375	Dying Hours	1 2
376	Martyrs of Bohemia	1 4
377	Sketches of the Waldenses	1 4
378	Solar System, Part II	1 4
379	Beneficent Traveller	1 0
380	The Ball we live on	1 0
381	The Early Dead	0 11
382	History of Ancient Jerusalem	1 2
383	do Modern do	1 3
384	The Arab	1 2

385	Life of the Saviour, vol. 1	1 2
386	do do vol. 2	1 4
387	The Encourager, vol. 2	1 3
388	The Prairie	0 9
389	The Desert	0 9
390	The River and the Sea	0 9
391	The Mountain and Valley	0 9
392	The Fisherman's Son	0 10
393	The Coal Pit	0 10
394	The Boatmen's Daughter	1 2
395	Dawn of Modern Civilization ..	1 4
396	Life of Cyrus	1 3
397	Wm. the Converted Romanist, ..	0 11
398, 399	Indian Archipelago, v. 1, 2, ..	1 3
400	Bible Scholar's Manual	1 9
401	Sketches of Fuh Chau	1 4
402	Island of Cuba	0 10
403	Harriet Gray, &c.	0 10
404	The Devout Soldier	1 0
405	Neddy Walter, &c.	0 11
406	Parting Precepts, &c.	0 11
407	The Highland Glen, &c.	0 10
408	The Life of Mohammed.	1 3
409	Life of the Caesars	1 3
401	Hadassah, the Adopted Child, ..	1 0
411	Be Good	0 9
412	Life of Shepard, the Mis. Teacher ..	1 3
413	Angel Whispers	0 10
414	Mountains of the Bible	1 6
415	Hosteller; or the Mennonite Boy ..	1 1
416	Early Dead, vol. 2	0 10

As the above are the best Books in the Province for S. S. Libraries, we are anxious to make them the cheapest, in order that every Sunday School may have access to them; we have, therefore, resolved on allowing a discount of 25 per cent from the above prices to all who pay cash for twenty five shillings' worth at one time.

Whole Libraries.

The following will be sold only in Libraries, at the annexed prices at:

- No. 2, containing the first 50 vols. of the Youth's Library, clo. fhs. 28 9
- No. 3, containing the second 50 vols. 28 9
- No. 4, Children's Library, Series A, 100 vols., 32mo. B. and with red mor. backs and corners, lettered and numbered 33 9
- No. 5, Child's Library, 100 vs. 16. No. 41 3
- No. 6, being 100 vols. American Sunday School 53 6
- No. 7, 100 vols. do. No. 2, both clo. 52 6
- No. 8, Child's Cabinet Library, 13 9
- Sunday School Hymn Books, 5 5
- Do. do. London edition, 10 10
- Westleyan Catechism, No. 1, per doz. 1 0
- Do. do. No. 2, 3 0
- Do. do. No. 3, 3 0
- Spelling Books, (English) & 3, 1 8
- Reading Books, per doz. 2 9
- Alphabets on Cards, 10 6
- Linking's Questions on the Gospel 7 7
- Pierce's do. on the Acts, 9 9

Also, a great variety of *Tracts, Religious Books, and Books for Teachers' Libraries.*
 Orders addressed to the Rev. J. G. Green, Toronto, will receive immediate attention.

ONLY TERMS—CASH.