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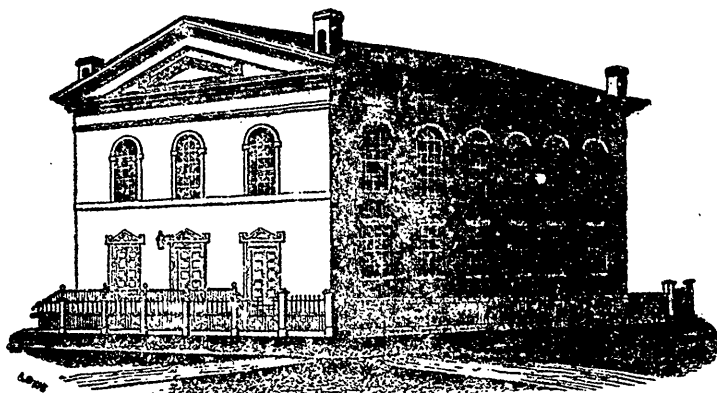
SUNDAY SCHOOL GUARDIAN

For the Province of Canada.

Vol. IV.

TORONTO, MARCH, 1850.

No. 11.



WESLEYAN CHURCH, ADELAIDE STREET, TORONTO.

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SUNDAY SCHOOL GUARDIAN.

“ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD.”

VOL. IV. TORONTO, C. W., MARCH, 1850. No. 11.

DANCING AND SUNDAY SCHOOLS.

Dancing is one of the many devices adopted by the Devil to destroy souls. Many a young person has been lost by dancing. Parents and guardians cannot be too particular in guarding their children against the evil of dancing. Children ought to be determined to have nothing to do with it : it has not one worthy recommendation and has a score of objections. The *Sunday School Advocate and Journal* has the following upon this subject :—

“A teacher writes to us on the responsibility of parents professing religion, who allow their children to attend dancing schools.

“Among people who have merely the form of religion, without pretending to know anything of its power, it is not wonderful that such things should take place. We must believe, however, that the cases are very rare in which persons connected with the Methodist Church so far depart from the proprieties of their position, as to

send their children to a dancing-school.

“The members of our Church universally, we believe, consider Sunday schools as a proper auxiliary to aid them in the moral and religious training of their children.

“Think of the contrast between a Sunday-school and a dancing-school ! The one a Heaven-appointed institution, for blessing and saving the world; the other a chosen instrumentality of the devil, for demoralizing communities, and ruining souls.

“Surely those teachers who labour in the Sunday-school to do good to the children of their neighbors and friends, ought to be spared the apprehension that parents would ever counteract the tendencies of their efforts to bring them to Christ, by offering them up as a voluntary sacrifice on the altars of fashion and folly.”

END OF DISHONESTY.

The Rev. H. W. Beecher, very justly says, “Men have only looked upon the beginning of a career, when

they pronounce upon the profitableness of dishonesty. Many a ship goes gaily out of the harbour which never returns again. That only is a good voyage which brings home the rich-freighted ship. God explicitly declares that an inevitable curse of dishonesty shall fall upon the criminal himself, or upon his children: 'He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. His children are far from safety, and they are crushed in the gate. Neither is there any to deliver them: the robber swalloweth up his substance.'

LARGE HEATHEN SCHOOL.

Dr. Duff says in regard to the great Central Institution of the Scotch Free Church in Calcutta: "A thousand and forty or fifty pupils in actual daily attendance under the roof of a single edifice, in the highest state of training, discipline, and efficiency—and all under Christian teaching and influence—is a spectacle probably nowhere else to be met with, not in India alone, but in all Asia! Praise be to God for making our Institution, in spite of the venom and virulence of European infidelity, and native bigotry and superstition, the centre of so marvellous an attraction to such multitudes of the youth of India."

LAYING UP FOR CHILDREN,

It is admitted that parental forethought for the temporal welfare of surviving children is both natural and Scriptural. But, let the Chris-

tian parent compare the merits of a useful education, and a qualification for business, or a profession, with the merits of that state of so-called independence in which he is toiling to place his family; and let him call in the aid of Scripture, and of prayer, that he may conduct the comparison aright, and the result may not be feared. Let him look around his neighbourhood and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left independent, under God, on their own exertions for respectability and support, and the six who have been left independent of personal exertion, dependent alone on wealth for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say what is to be thought of the consistency of a Christian parent, who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and labouring to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved. Let him ask himself whether such an one be not acting over again on a smaller scale, the part of the Tempter, when he brought the kingdoms of the world and the glory of them to the Saviour's feet? Let him remember, not only that he is to leave his children behind him in a world where wealth is thought to be everything, but that he is to meet them again in a world where it only will be nothing—where it will be remembered in relation to the purposes to which it has been applied.

THE SUNDAY SCHOOL.

SIX P'S FOR S, SCHOOL TEACHERS.

PRAYER.

Sincere earnest believing, and persevering prayer should ever precede every teacher's preparation for his work, since he who does not ask cannot expect a blessing.

PREPARATION.

How necessary for the sower to be acquainted with the seed he is going to sow, and the best method of sowing it! An unprepared teacher enters upon the enemy's ground unarmed, and commences a campaign without stores or provisions, and hence the "strong man armed keepeth his goods."

PUNCTUALITY.

Time will soon be over, and eternity commence; dare we, then, squander or waste not only that which is our own, but that property of others which no application can replace, no diligence can restore?

PATIENCE.

How long suffering God has been to usward; and we, shall we exercise less forbearance towards our fellow-sinners, seizing them by the throat, and demanding payment instantly, when perhaps our own accounts are still outstanding with a merciful but just Jehovah?

PERSEVERANCE.

The Israelites journeyed forty years in the wilderness; and it is only patient continuance in well-doing that can obtain success.

PIETY.

Example teaches better than pre-

cept; and he who would have his scholars have his precepts, should show them how by his own conduct, striving ever to be what the apostle terms a "living epistle, known and read of all men."

REVENGE.

"When I was a small boy," said Dr. Southey, "there was a black boy in the neighbourhood by the name of Jim Dick. Myself and a number of my playfellows were one evening collected together at our usual sports and began tormenting the poor coloured boy, by calling him 'black-moor,' 'nigger,' and other degrading epithets. The poor fellow appeared to be excessively grieved at our conduct, and soon left us. We soon after made an appointment to go skating in the neighbourhood, and on the day of appointment I had the misfortune to break my skates, and I could not go without borrowing a pair of Jim Dick. I went to him and asked him for them. 'O yes, John you may—have them and welcome,' was the answer. When I went to return them, I found Jim sitting by the fire in the kitchen reading the Bible. I told him I returned his skates and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes said to me, 'John, don't ever call me black-moor again,' and immediately left the room. These words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future."

"TRY"

Mr. Robert Raikes, whose benevolent desire to promote the best interests of his poorer neighbors first led to the formation of Sabbath Schools, was almost discouraged, by the various objections he had to contend with, from attempting to give instruction to the miserably neglected children who filled the streets of Gloucester, on the Lord's day particularly, but whilst meditating on the subject the word "Try" was so forcibly impressed upon his mind, that he determined to begin and do something however little it might be; and, many years after, when his plan had succeeded far beyond his highest hopes, he observed that he never passed the spot where the word "Try" came across his mind, without lifting up his hands and heart to heaven in gratitude to God for having put the thought into his heart.

THE FOLLY OF PRIDE.

The very witty and sarcastic Rev. Sydney Smith, for many years one of the contributors to the great English Reviews, thus discourseth on the folly of pride in such a creature as man:

"After all, take some quiet, sober moment of life, and add together the two ideas of pride, and of man; behold him, creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a crea-

ture to make himself a crown of glory; to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return. Does the proud man not err? Does he not suffer? Does he not sorrow? Does he not die? When he reasons is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives is he free from pain? When he dies can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error and imperfection."

THE NEW BONNET.

Are any of our young friends fond of dress? If so, we wish to give them a word of caution.

There is nothing wrong in trying to make ourselves agreeable to others. A careless, slatternly way of dressing, as well as torn, soiled, and untidy articles of dress, are disagreeable, and should be avoided. A plain, durable, clean, and suitable apparel is always agreeable, and should be preferred.

Some girls are fond of show in dress. They seek gaudy colors. If they cannot afford to get good articles they will at any rate get showy ones, and instead of being satisfied with what is suitable to their means and station in life, they try to dress like those above them.

Many a gay bonnet covers anything but a neat head of hair.— Many a showy dress keeps a soiled skirt out of sight. Many a fancy shoe covers an undarned stocking, and many a kid glove conceals untrimmed finger nails.

We do not suppose that any very strict rules can be laid down about such things; But the Bible plainly teaches us, that while our outward

apparel should be always decent and comely, avoiding all extremes, we should be most concerned to have the inward person—the soul—the immortal nature for which the body is only a temporary dwelling-place—adorned with the graces of the Spirit, such as gentleness, charity, and truth. A meek and quiet spirit appears well in any dress; but no dress can be made to cover the deformity of selfishness, envy, and pride.

A HINT TO S. S. TEACHERS.

HAVING occasion, a few Sabbaths ago, to visit a certain Sabbath school belonging to the Dutch Reformed society, I was pleased with the proceedings until the superintendent dismissed the school, when a general rush was made to the door. Each one seemed anxious to outstrip his or her fellow-pupil, and first to breathe the fresh air. I am aware of the importance of fresh air, but why should not every one wait their turn? How important to learn the Divine truths as contained in the Sacred Scripture, and withal to learn true politeness to our fellow-creatures; and why not learn all these in the Sabbath school? No doubt the parents and guardians of these children would be very thankful to have them drilled to the practice of a decent moral deportment. I am aware it is difficult to restrain the depravity of the human heart, but this is no reason for the neglect of suitable effort. Every child should be fully instructed in points of duty, by their superintendent and teachers, in a kind and affectionate manner, the effect of which would in most cases be happy. Faithfulness on the part of teachers may become the means, in the hands of God, to bring them to reflection.—*Christian Intelligencer.*

THE HAPPY CHILD.

Let me tell you who was the happiest child I ever saw.

She was a little girl whom I once met travelling in a coach. We were both going on a journey to London and we travelled a great many miles together. She was only eight years old, and she was quite blind. She had never been able to see at all. She had never seen the sun and the stars, and the sky, and the grass, and the flowers, and the trees, and the birds, and all those pleasant things which you see every day of your lives—but still she was quite happy.

She was by herself, poor little thing. She had no friends or relations to take care of her on the journey, and be good to her; but she was quite happy and contented. She said, when she got into the coach, "Tell me how many people there are in the coach: I am quite blind and can see nothing." A gentleman asked her "if she was not afraid?" "No," she said, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

But I soon found out the reason why she was so happy; but what do you think it was? She loved Jesus Christ, and Jesus Christ loved her;—she had sought Jesus Christ, and she had found him.

I began to talk to her about the Bible, and I soon saw she knew a great deal of it. She went to a school where the mistress used to read the Bible to her; and was a good girl, and had remembered what her mistress had read.

Dear children you cannot think how many things there are in the Bible this poor little blind girl knew. I only wish that every grown-up person knew as much as she did.

But I must try and tell you some of them.

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters which she was most fond of were the last three chapters of the book of Revelation. I had got a Bible with me, and I took it out and read these chapters to her as we went along.

When I had done she began to talk about heaven. "Think," she said, "how nice it will be to be there. There will be no sorrow, nor crying, nor tears, and then Jesus Christ will be there, for he says, 'The Lamb is the light thereof,' and we shall be with him: and besides this, there shall be no night there; 'they will need no candle, nor light of the sun.'"

Dear children, just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing on the account of heaven, where there shall be no sorrow nor night.

Dear children, are you as happy and as cheerful as she was?

You are not blind, you have eyes and can run about, and see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as this little blind girl?

O! if you wish to be happy in this world, remember my advice to day—"Love Jesus Christ, and He will love you—seek him early, and you shall find him."—(*London Teacher's Offering.*)

BIBLE LESSONS BY THE WAY.

PRAYER.

"Watch and Pray, that ye enter not into temptation," Matt. xxvi, 41.

"As for me, I will call upon God; and the Lord shall save me.

Evening, and morning, and at noon, I will pray, and cry aloud; and he shall hear my voice," Psa lv, 16; 17.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly," Matt. vi, 6.

I'm nothing but a little child,

Quite apt to go astray;

And I am often much in doubt

Which is the holy way.

But God has told me in his word,

That I must watchful be.

And when temptations compass round

To him, my Refuge, flee,

Indolence.

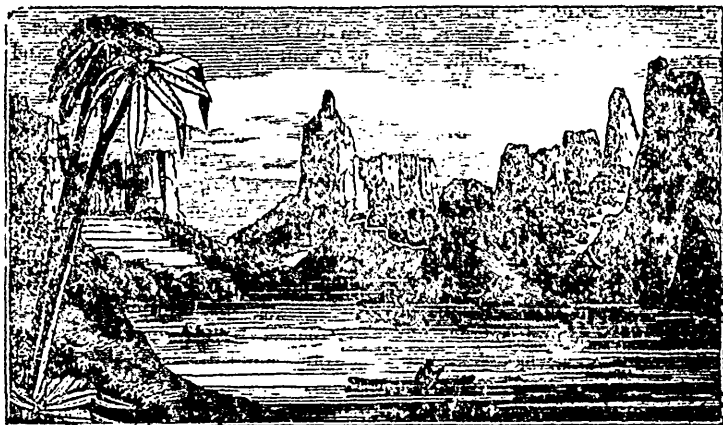
"They that waste their time in sleep,
And never sow, will never reap."

How can they expect it? The bee must be busy among the flowers or he will be badly off for honey; we must be busy with our books or we shall never get wisdom; and we must be active with our needles, or we shall never get our work done. King Solomon says, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."—What a frightful picture! Who would ever be slothful? The very thought is shocking. Solomon was the wisest of men; let us profit by what he says of the slothful man.

"We must work as well as play,
And grow wiser every day."

Indeed we must, or else we shall be very ignorant. Patient Job said, "Shall we receive good at the hand of God, and shall we not receive evil?" And the Apostle Paul said, "I have learned in whatsoever state I am, therewith to be content." There never were better men than Job and the Apostle Paul, and we must try to do as they did.—*P. Gaz.*

NATURAL HISTORY.



AN EASTERN SCENE.

Here the readers of the *Sunday School Guardian* have before them an Eastern scene. A great variety is crowded into a little space. There is a beautiful smooth sheet of water. Two boats are floating upon its glassy surface. A series of conical hills look just as if they had been built up in the present shape by the hand of man.—There, too, is the stately cocoa-nut tree—so abundant in different parts of the Oriental world, and so valuable because of the milk it contains, as well as the agreeable and nutritious food it furnishes.

REGION OF OLD CALABAR.

Calabar may be said to be the key to Central Africa. A few words will give you a general idea of the locality. Suppose yourselves on board the mission ship. On the forty-sixth morning after leaving Liverpool you come on deck, and are informed that you have reached your destination.

You look around with eager interest; what is it that you behold? On your left is an extensive tract of low marshy country. That is the Delta of the Niger—the spot long sought in vain—where this magnificent river, after a course of 2,500 miles, discharges its waters into the ocean by twenty mouths. On your right is the Cameroons, a mountainous ridge, rising to the height of 14,000 feet, and still farther to the right is the elevated and beautiful island of Fernando Po, distant about sixty miles. In front of you is the estuary, or Frith of Old Calabar. It is wide and winding. Sail up this frith and you will soon perceive that you are in a land of heathenism. When Lander ascended it, a few years ago, he saw a human being suspended from a tree, his hands and feet immersed in the water. It was a sacrifice to the demon of the river. Surely such a sight will make you hasten sail, that you may the more quickly be at your work.

The Hog and other Animals.

A debate once arose among the animals in a farm yard, which of them was most valued by their common master. After the horse, the ox, the cow, the sheep, and the dog, had stated their several pretensions, the Hog took up the discourse.

It is plain (said he,) that the greatest value must be set upon that animal which is kept most for his own sake, without expecting from him any return of use and service. Now which of you can boast so much in that respect as I can?

“As for you, Horse, though you are very well fed and lodged, and have servants to attend upon you, and make you sleek and clean, yet all this is for the sake of your labor. Do not I see you taken out early every morning, put in chains, or fastened to the shafts of a heavy cart, and not brought back till noon; when, after a short respite, you are taken to work again till late in the evening? I may say just the same to the Ox, except that he works for poorer fare.

For you, Mrs. Cow, who are so dainty over your chopped straw and grains, you are thought worth keeping only for your milk, which is drained from you twice a day, to the last drop, while your poor young ones are taken from you, and sent I know not whither.

“You, poor innocent Sheep, who are turned out to shift for yourselves, upon the bare hills, or penned upon the fallows, with now and then a withered turnip, or some musty hay, you pay dearly enough for your keep, by resigning your warm coat every year, for want of which you are liable to be starved to death on some of the cold nights before summer.

“As for the Dog, who prides

himself so much on being admitted to our master's table, and made his companion, that he will scarce condescend to reckon himself one of us, he is obliged to do all the offices of a domestic servant by day, and to keep watch during the night, while we are quietly asleep.

“In short, you are all of you creatures maintained for use—poor subservient things, made to be enslaved or pillaged. I, on the contrary, have a warm sty, and plenty of provisions, all at free cost. I have nothing to do but to grow fat, and follow my amusement; and my master is best pleased when he sees me lying at ease in the sun, or filling my belly.”

Thus argued the Hog, and put the rest to silence by so much logic and rhetoric. This was not long before winter set in. It proved a very scarce season for fodder of all kinds; so that the farmer began to consider, how he was to maintain all his live stock till spring. “It will be impossible for me (thought he) to keep them all; I must therefore part with those I can best spare. As for my horses and working oxen, I shall have business enough to employ them; they must be kept, cost what it will. My cows will not give me much milk in the winter, but they will calve in the spring, and be ready for the new grass; I must not lose the profit of my dairy.—The sheep, poor things, will take care of themselves as long as there is a bite upon the hills; and if deep snow comes, we must do with them as well as we can, by the help of a few turnips and some hay, for I must have their wool at shearing time, to make out my rent with. But my hogs will eat me out of house and home, without doing me

any good. They must go to pot, that's certain; and the sooner I get rid of the fat ones, the better."

So saying, he singled out the

orator as one of the prime among them, and sent him to the butcher the very next day.—*Mrs. Edgeworth.*

A N E C D O T E S.

EXTRAORDINARY FIDELITY—NEGRO BOY.

During the American war, a gentleman with his family were coming in a ship, under convoy, from the East Indies: his wife died while on their passage, and left two infant children, the charge of whom fell to a negro boy, seventeen years of age. During the voyage, the gentleman, on some account, left the ship, and went on board the commodore's vessel which was then in company, intending, no doubt, to return to his children. During this interval they experienced a dreadful storm, which reduced the ship in which the children remained to a sinking state. A boat was dispatched from the commodore's, to save as many of the passengers and crew as possible. Having almost filled the boat, there was just room, as the sailor said, for the two infants, or for the negro boy, but not for the three. The boy did not hesitate a moment, but placing the two children in the boat, he said, "Tell massa that I have done my duty." The faithful negro was quickly lost in the storm, while the two infants, through his devoted and heroic conduct, were restored to their anxious parent.

Queen Charlotte, who heard of the circumstance, requested Hannah More to write a poem upon it; but she begged to be excused, saying, that "no art could embellish an act so noble!"

GOING TOO FAR.

When James II. went to mass, the Duke of Norfolk carrying the sword of state, stopped at the chapel door, and let the king pass. "Your father," said the king to him, "would have gone farther."

"Your majesty's father," replied the duke, "would not have gone so far."

Theory and Practice.

Dr. Green of St. John's College, trying to skate got a severe fall backwards. "Why doctor," said a friend who was with him, "I thought you had understood the business better."

"Oh," replied the doctor, "I have the theory perfectly; I want nothing but the practice."

How many, in matters of a much higher and more important nature, are in the doctor's predicament! How many fully understand the theory of religion, and lack only the practice!

True Philosophy.

Adrian the co-adjutor of Ximenes in the government of Castile, was greatly disturbed by the libels which were circulated, concerning them; while Ximenes remained perfectly easy. "If," said he, "we take the liberty to act, others will take the liberty to talk, and write.—When they charge us falsely, we may laugh; when truly, we must amend."

The Beggar and the Guinea.

A beggar asking Dr. Smollet for a shilling, by a mistake he gave him a guinea. The poor fellow perceiving it, hobbled after him to return the money ; upon which Smollet

returned it to him with a second guinea, as a reward for his honesty, exclaiming, "What a lodging honesty has taken up with ! I would rather be that man than a dishonest king."

MISSIONARY.

Eighty Thousand Idols.

An American missionary, travelling in the ancient kingdom of Aracan, heard an old temple spoken of which was said to contain 80,000 idols.

"This appeared to me," said he, "strange and remarkable ; for how can it be imagined that a people can have so many gods, and that one temple can contain these images ? Athens, in the highest days of its paganism and its glory, certainly had not half the number. However, I had the curiosity to go to see with my own eyes how many there were ; and, as soon as I entered the court, I soon saw, not that the number of 80,000 was quite correct, but at least that it could not be far below the fact. All this court, more than five and twenty feet square, was filled with idols, heaped one upon another, but almost all overthrown or broken, although they were generally of a man's height, and made of very hard solid stone.

"It was the same in the inside of the temple. Three of its sides presented to the sight long rows of vaulted niches, forming several stages, and completely filled with the idols pressed together. It is impossible to give an idea of this singular mass of idol-gods ; but what

may be said, and what confirms the sentence pronounced against false gods in holy writ is, that they have no longer any worshipers. The ancient renown of this temple has passed away, with the importance of the city around it. It is now only visited by the curious, like myself, and hundreds of bats, which have taken up their dwelling there, and who are the only living creatures interrupting, with the sound of their wings, the dead silence of this desolate place—a singular and striking fulfillment of the prophecy, Isaiah, ii, 20."

Heathen Ignorance.

"I have adorned the walls of my rooms," says a missionary in India, "with pictures, portraits, and views, birds and animals ; and on my tables I have placed a variety of curiosities, such as little mummy figures from Egypt, chimney ornaments from England, a small globe, &c. These form grand attractions to my visitors, who are so delighted to see them as a child is with a rare show. Besides, fame has made known that I possess some magnetic fish and ducks, a camera obscura, and other wonderful things from Europe.

"I often find, after a long conversation on matters of a higher kind, that I have been honoured

with a visit in consequence of my visitor's curiosity to see the wonderful things that I possess. Of course I gladly exhibit them; and so, I hope, I prepare the way for more confidence and kindly acquaintance with my native neighbours, besides conveying to them full statements of the way of salvation through Christ. I find that a simple mag-

netic toy can shake their confidence in heathen miracles, as exhibiting greater wonders than those related concerning their gods. The fish and duck, that come when they are called, and have the semblance of life, though they are only tin toys, afford a ready comparison with idols, which can neither stand nor walk, nor hear nor see."

P O E T R Y.

EARLY RISING.

"Up, up," cries the wakeful Cock,
 "Did you not hear the village clock?
 I have been up for an hour or more,
 Crowing aloud at the stable door;
 Dobbin has gone with the boy to plow,
 Betty has started to milk the cow;
 Sure there is plenty for all to do,
 And all are up, young friend, but you."

"Up, up," cries the soaring Lark,
 "Only sleep, my young friend, in the dark.
 O'er it never, never he said
 You wasted the morning hours in bed;
 Out of the window glance your eye,
 And see how blue is the morning sky;
 Open the casement, your slumber spare,
 And smell how fresh is the morning air."

"Up, up," cries the busy Sun,
 "Is there no work, little friend, to be done?
 Are there no lessons to learn, I pray,
 That you lie dozing the hours away?
 Who would give light to the world below,
 If I were idly to slumber so?
 What would become of the hay and corn
 Did I thus waste the precious morn?"

"Up, up," cries the buzzing Bee,
 "There's work for you as well as for me;
 O how I prize the morning hour,
 Gathering sweets from the dewy flower:
 Quick comes on the scorching noon,
 And darksome night will follow soon;
 Say, shall it chide you for idle hours,
 Time unimproved and wasted powers?"

FOUNTAIN OF SILOAM.

BY REV. R. M. M'CHEYNE.

Beneath Moriah's rocky side
 A gentle fountain springs;
 Silent and soft its waters glide,
 Like the peace the Spirit brings.

The thirsty Arab stoops to drink
 Of the cool and quiet wave,
 And the thirsty spirit stops to think,
 Of him who came to save.

Siloam is the fountain's name,
 It means "one sent from God;"
 And thus the holy Saviour's fame
 It gently spreads abroad.

O grant that I, like this sweet well,
 May Jesus' image bear,
 And spend my life, my all, to tell
 How full his mercies are!

An Easy Lesson in Chemistry.

Some Water and Oil
 One day had a broil,
 As down in a glass they were dropping,
 And would not unite,
 But continued to fight,
 Without any prospect of stopping.

Some Pearl-ash o'erheard,
 And quick as a word,
 He jumped in the midst of the clashing;
 When all three agreed,
 And united with speed,
 And soap was created for washing.

THE HAPPY LAND.

Lively.

There is a hap-py land, Far, far a - way; Where saints in glory stand,

The first system of musical notation for 'The Happy Land'. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat) and the time signature is 2/4. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the treble staff.

Bright, bright as day; O how they sweet-ly sing, Wor-thy is our Sa-viour King,

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are written below the treble staff.

Loud let his praises ring, Praise, praise for aye.

The third system of musical notation, concluding the piece. The lyrics are written below the treble staff.

Come to this happy land,
Come, come away;
Why will you doubting stand—
Why still delay?
Oh, we shall happy be,
When from sin and sorrow free!
Lord, we shall live with thee—
Blest, blest for aye.

Bright in that happy land
Beams every eye—
Kept by a Father's hand
Love cannot die.
Oh then to glory run;
Be a crown and kingdom won;
And bright above the sun
We reign for aye.

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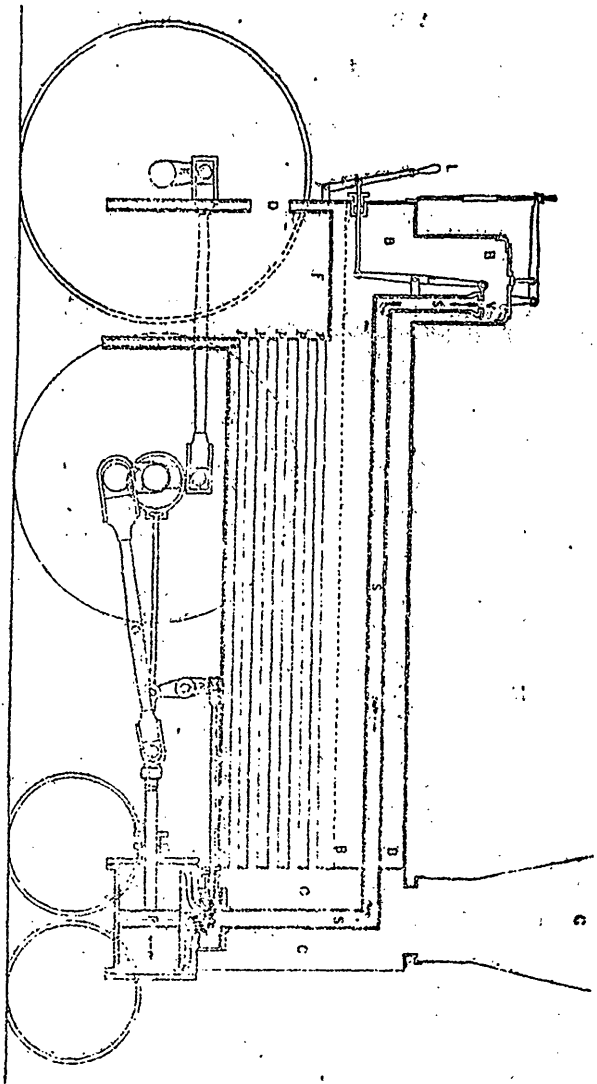
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