

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.

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:

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"/>

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 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

THE MISSIONARY
AND
SABBATH SCHOOL RECORD.

Vol. VI.]

FEBRUARY 1, 1849.

No. 2.



Missionaries in Greenland.

Greenland lies, as you may see, to the north-east of North America, and is a cold and cheerless place. There the winter reigns for nine long months in the year. The ground through all that period is covered with a mantle of snow; and all the rivers, and creeks, and bays, and ponds, are frozen up. For three or four months of the time, that is from September to January, the sun never rises; and one long night sets in on Greenland. During this time, too, all the birds, and rabbits, and hares, and wolves, and bears, and foxes, and other animals, turn white, just like the snow. God has so arranged it, that they may run over the ground without being seen, and so escape their pursuers. While winter lasts, the Greenlander lives in a little hut he has built of blocks of snow, something of the form of a great beehive, about as high in the middle as a

man of six feet could stand upright in, and of whatever size round his family may need. He makes a very low door, through which he creeps on his hands and feet; and he makes a little kennel for his dogs outside it, like a passage. He makes the door so low to keep out the cold; and he has the kennel for his dogs around it, to guard it from the bears or wolves that might otherwise try to pay him an unwelcome visit. I am sure you would not think it very nice to live in a snow house for nine long months; but the Greenlander does not mind it much. He wraps himself up in his warm fur jacket; and though the cold is very great, and the night is very long, he manages to get through. And now, since the Gospel has come to Greenland, these snow huts have often resounded with the songs of praise, and have become bright spots, to which many Christian Greenlanders will look

back from heaven with gratitude to God. While the long winter lasts, the people employ themselves in mending their nets, getting their little canoes into good order, and preparing their harpoons and other weapons, against the fishing and hunting season, when their summer shall come round; for summer does at last come round, and very bright and very pleasant indeed is it when it comes. Then the ice and the snow are melted, and the little creeks and bays are open for the boats, and the green ground appears; and up spring the beautiful crocus, and snowdrop, and anemone, and many beautiful flowers, that make the land as lovely and as cheerful as heart could wish. Then the sun comes back, and to make up for his long absence in the winter, he never sets for three long months. Now the busy time of the Greenlander begins, and out he goes to fish in the creeks, and to hunt the seals, and to catch the birds, and so to lay up a store of provisions for the winter, and get the furs to make his clothes, and gather the oil to burn in his lamp, when the sun is gone away. All is life, and all is bustle then, for the summer is very short, and the people have much to do in its brief hours as they last.

The Greenlanders are naturally a very dirty people. They live on train-oil, fat, blubber, and seal's flesh, which they will eat when it is nearly raw. A few dipt candles are quite a luxury, and the little children would enjoy them the same as you would enjoy some nice sugar candy. They are also very stupid and ignorant, and sunk in all kinds of wickedness and vice.

The first missionary that went to them, (now about 120 years ago), was a good man called Hans Egede. He took with him his wife and children, and laboured amongst them for several years; but with no apparent success. The wicked Greenlanders treated him very cruelly, and sometimes he was in danger of losing his life amongst them. At last he was quite worn out, and was forced to leave the country, which he did with an almost broken heart, after

fifteen years of unsuccessful labour. Soon after Hans Egede left, the Moravians sent out some missionaries; but they met with no better success at first. The Greenlanders often held them up to ridicule, and would steal from them, and misuse them, whenever they had a chance to do it. Sometimes the poor missionaries were almost starved to death. The Greenlanders they had come to teach would rather throw the food to their dogs than give them a morsel, however earnestly they asked for it. They often tried to preach to them, and told them of a God that had made them, and saw them, and would judge them; but they cared nothing for that, and only turned it into sport.— They were so wicked as to say, when the missionaries told them of hell, that they would like to go there, because there was a great fire there, and it would keep them warm. In this way the poor missionaries laboured on for eight years, and then they began to think of coming home, for they were apparently wasting their time and ruining their health, and yet doing no good. Just as they were resolving on this, however, God showed them a great mistake that they had made; and, by setting them right, he enabled them to succeed at once, and that has kept them or their successors there till now, while it has been the means of bringing many, very many, of these once wicked Greenlanders to heaven.

The mistake they had made was this: they never told the Greenlanders about the Gospel—they thought they were too ignorant to understand it; so they only told them there was a God—that they had souls—and that there was a heaven or hell to go to when they died; but they never explained to them what Christ had done for them. They thought they must first understand about the matters I have just referred to, before they could comprehend anything respecting Christ. But that was a great mistake, and the way God showed it to them was this.

One day a party of heathen Green-

landers came down to the missionary village, I think to plunder it. They were led on by a savage man named Kajarnack, and entered the hut where the missionary was sitting writing. He was at the time finishing his final correction of a translation of the four gospels, and was then engaged on that part of St. John's gospel which relates to the sufferings of Christ. Kajarnack was struck with seeing the missionary writing, and at once asked him what he was doing. "Writing!" "What is writing?" The missionary explained, that when any person looked at the black marks he had there made, they knew the thoughts that were in his mind when he made them. Kajarnack thought this impossible, and the missionary told him and his followers to sit down, and he would let them know the thoughts that were in St. John's mind when he made those marks, though it was 1700 years before. They accordingly sat down, and the missionary read to them the account of Christ's agony in the garden,—his betrayal—the buffeting and spitting upon him; his being crowned with thorns, and scourged and crucified.—As he went on Kajarnack got greatly interested, and getting up from his place inquired, "Why did they treat the man so? What had he done?" The missionary answered, "This man did nothing, but Kajarnack did. Kajarnack murdered his wife. Kajarnack filled the land with wickedness, and this man was bearing Kajarnack's punishment that Kajarnack might be saved," and then went on explaining to him the gospel, till the tears rolled down Kajarnack's cheeks, and coming forward to the missionary, he cried out, "Oh! tell me all that over again, for I too would like to be saved!" The missionary explained it all, and Kajarnack believed it under the teaching of the Holy Ghost. His heart was changed: he left the place a converted man, and went back to his people to preach to them the gospel. This was the first conversion; and,

as they had found out the way to the Greenlander's heart they now began to labour with fresh zeal. Many more were brought to the truth, and now almost all the shores of Greenland are under the power of the gospel.—You see, dear children, from this story:—

1. That we must not be discouraged though we wait long for an answer to our prayers.

2. That no men are too savage to be tamed by the gospel; and

3. That the message of God's love in the gift of Christ is the only instrument by which souls can be saved.—*Missionary Magazine.*

Annual Meeting of Sabbath Schools.

On New Year's day morning, the usual Annual Meeting of Sabbath Schools, in connexion with the Canada Sunday School Union, was held in the American Presbyterian Church. The Rev. Mr. Girardwood presided on this occasion. The services of the morning were begun by singing the following hymn:—

And now, my soul, another year
Of my short life is past;
I cannot long continue here,
And this may be my last.

Part of thy doubtful life is gone,
Nor will return again;
And swift my passing moments run,
The few that yet remain.

Awake, my soul, with holy care,
Thy true condition learn;
Prepare to meet thy God, prepare!
Be this thy great concern.

Now a new space of time begins,
Set out afresh for heaven;
Seek pardon for thy former sins,
In Christ so freely given.

Devoutly yield thyself to God,
And on his grace depend;
With zeal pursue the heavenly road,
Nor doubt a happy end.

The Rev. Mr. McLoud then read the very appropriate part of Scripture contained in 3rd chapter of 1st Samuel, when the Rev. Mr. Leishman engaged in prayer. The following hymn was again sung:—

Swift, as the winged arrow flies,
My time is hast'ning on;
Quick as the lightning from the skies,
My wasting-moments run.

My follies past, O God, forgive ;
 My ev'ry sin subdue ;
 And teach me henceforth how to live,
 With glory in my view.

'Twere better I had not been born,
 Than live without thy fear ;
 For they are wretched and forlorn,
 Who have their portion here.

O ! let thy spirit lead me still,
 Along the happy road ;
 Conform me to thy holy will,
 My Father and my God.

The Rev. Mr. Wilkes, who was solicited to address the children, said : I will say a little to little folk;—I wish you to keep out of sight the presence of others more advanced in years, and to listen as if you and I were quite alone. I wish to draw a little picture, and place it before you—not drawn with a pencil, but yet one which you will be able to look at with your imaginations.—There was, many years ago, a beautiful city, and in that city there was a sacred and holy building, with many pillars and much gold and silver about it. God dwelt and was worshipped there. Now, there was at one time in this building a great number of people, and in the midst of them, on a platform raised up several feet, near one of the pillars, stood a boy about six years of age, whom they were all looking at : he wore a crown, and he carried in his hand a roll of paper, on which was inscribed the law of God ; and all the people, captains of hundreds, and even the priests and Levites, shouted aloud, “ God save the king ! ” While this was passing, trumpets and other instruments of music sounding, and the people rejoicing, the grandmother of the boy came in, and when she saw the little boy, she shouted, “ treason ! treason ! ” for she thought she had killed him six years ago, and one venerable priest came and ordered some of the Levites to take her out of the house of God ; and they took her out and slew her, for she was an idolatress and a murderess. This boy's father had been king of Israel, but was slain ; and when his grandmother knew that her son was dead, she endeavoured to destroy all his children ; and did so, with the exception of one, whom his aunt succeeded in saving by hiding him for six years. All this time his grandmother ruled. At the end of the six years, the priest spoke to the elders, and the Levites, and the people, and with their assistance made the boy king. For a long time he listened to the advice of the old priest, and when he

found the temple of God in disrepair, he had it repaired, set up the appointed sacrifices, broke down the places of idolatry, and all went well for many years. Now, can any little boy or girl tell me the name of this young king ?

“ Joash,” answered a voice.

And can any one tell me the name of the good old priest ?

“ Jehoiada,” said another little fellow.

Yes, you are right. Well, as long as the good old priest lived, things went well. The boy was a pious boy ;—what I mean is, that he offered sacrifices, looking forward to the Great Sacrifice that was to be made ; he did that which was right in the sight of God. But I am sorry to say that a great change took place when Jehoiada died, 130 years old. The princes of Israel came and bowed down to Joash, and although they said they would do as he wished them, still they persuaded him and the people to worship idols. A son of the old priest warned them that they were doing wrong, but they killed him. God, however, sent enemies and diseases on Joash, and he was at last killed by his own servants. Now, what I have been telling you about, you will find in the book of Chronicles, which you can look at some other time.

I wish you to learn some lessons from this :—

1st. It was very kind of God to take care of this little boy. He saved him from the spear by which all his brothers were put to death, and in a singular way brought him at last to the throne of his father. Now, remember that God has been equally kind to you. He has preserved you during all last year, and though the danger might not seem so great through which he has brought you, yet others have been taken away from this world. I have seen children who were here last year carried away to the cold and silent grave, and the earth put over them.

The second lesson I would draw from this is, that it is good to follow good counsel. While Jehoiada lived, he kept away the wicked princes from the young king ; but after he died, Joash followed their bad advice, and we have seen the consequences. Well, if bad boys come to you, and would persuade you never to mind the house of God, nor the Sabbath school, do not listen to them. Choose the people of God for your companions, and follow their counsel, and all will be well.

3d. They who serve the Lord are happy : this is shown in the life of Joash. What

Solomon said is quite true, that "Wisdom's ways are ways of pleasantness, and all her paths are peace."

4th. And I wish you to pay particular attention to this—had he really been what he seemed to be, there would not have been this sad story to tell respecting him. We must not merely seem to serve God because we are told to do so by our teachers, but we "must worship him in spirit and in truth," with all our heart; and he will preserve us by his grace from all the temptations which beset us in life. Now, remember these things; and, in conclusion, I wish you may all enjoy a very happy year.

Another hymn, which has already appeared in the *Record*, having been sung, the Rev. W. Taylor then addressed the teachers and parents as follows:—

Dear brethren and fellow-labourers in the Lord,—I feel it to be very pleasant to meet you again. You know that we have had, in the good providence of God, several opportunities of meeting in years past; and to see you again, at the head of your classes, amidst this large assembly, is very encouraging to us all, and I am sure it will be an inducement to you to redouble your efforts. I would first call your attention to the objects you ought to bear in view.

1st. That object is the conversion of souls. Keep it constantly before you. It is of much importance to give regular attendance; this is good; but you must not be satisfied with that. It is only a means to attain an end. That end is, to bring the children into the fold of Christ.

2d. The instrument with which this is to be accomplished is the Word of God. It must be explained so as to be understood; it must be urged on their attention; it must be inculcated again and again. This is the example of teaching which God gave the children of Israel. He sends his messages to the people, "line upon line, precept upon precept, here a little and there a little." In every possible way, truth is to be conveyed to the mind by reiterated inculcation. It is not by intellectual superiority, not by artistical skill, but by urging on their minds the great things of God's law—the depravity of the heart, the necessity of faith in Christ and regeneration by the Holy Spirit, redemption through the blood of Christ, the uncertainty of life and the vast importance of preparing for eternity. Plain reiterated inculcation of truth was required to produce an impression on the young mind.

3d. The way in which this instrument is to be used—in a spirit of faith and prayer; for the Divine Spirit alone can give efficacy to the Word. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." Under a deep conviction, then, of our own inability, let us come to Christ, in whom are hid all the treasures of wisdom and knowledge, to be dispensed for the use and service of the church.

4th. Deal with children with all possible affection, sincerity, and earnestness. Doing so will have a happy influence on your own heart. Seize such an opportunity of doing yourself real good. Be in earnest. I had almost said that this was the only requisite. It is not by talent, not by wealth, but by deep, serious, earnest sincerity, earnest desire to bring your scholars to the Saviour. Labour earnestly through the year, and your efforts will be crowned with success.

To parents I would say, that the teacher cannot take on him your responsibility. That rests on you alone. The teacher can only aid you. He cannot take it out of your hand. You can also aid him much. See that the lessons are properly studied. It is very disheartening to the teachers to find, that the scholar sometimes can hardly tell where the lesson is to be found. If parents do their duty, the children will be well acquainted with the lesson. Frequently accompany your children to school; see how they behave; see how the teacher behaves. Not that the latter requires watching, yet it has a good influence, to show that you are in earnest. Parents, you have the deepest interest in these little ones—they are your children. Be not satisfied till Christ is formed in them the hope of glory. Be it your study and determination so to instruct and so to aid the teacher, that when time is closed you will be able to say, "Lo! here am I, and the children whom thou hast given me."

The following hymn was then sung:—

From year to year in love we meet,
From year to year in peace we part;
The tongues of hundreds uttering sweet
The bosom-joy of every heart.

But time rolls on, and year by year
We change, grow up, or pass away;
Not twice the same assembly here
Has met on this appointed day.

This sole occasion then is ours,
This day we ne'er again may see;
O Lord! awaken all our powers,
To spend it for eternity.

A collection was then taken up in aid

of the funds of the Sabbath School Union, which amounted to £6 11½d.

The benediction having been pronounced by the Rev. F. H. Marling, the meeting, which was large, dismissed; the children of various schools proceeding to their usual place of meeting, where they partook of cakes, &c., provided for them.

Sabbath School Missionary Associations.

In last number, interesting letters were given from the Rev. Dr. Duff, and a Hindoo convert, supported at College by the S. S. Scholars of Knox's Church, Hamilton, C. W., who contributed £15 cy., for that purpose. We are satisfied that Churches and Religious Societies, have not yet properly appreciated the aid which Sabbath Schools can render, in sustaining Missionary efforts. In conversing with the Superintendent of College Street Free Church S. S. in this city, we learn that their Missionary Association has contributed £17 2s last year for missions, one half to those of their Church, and the other half to the French Canadian Missionary Society, and that, had greater efforts been made to keep the subject before the minds of the children, a considerably larger sum might have been collected.

The plan they adopt is, to give each collector a missionary box, to be returned at the next quarterly meeting, when it is opened, the contents counted and marked down, and at the close of the meeting, the names of contributors, and the amount that each has collected are read over. The money, if not appropriated beforehand, is then given away for missionary purposes. The boxes are similar to those used for Scidnitz powders, and have been bought of the druggists, at from 10s to 12s per gross. A slip of paper is pasted round the side, and on the top, a suitable label stating the objects for which the money is to be appropriated. The boxes in general can be used several times, by being pasted over afresh. As these boxes are manufactured here, it might be easy to have them made of suitable form, and without a lid, which would make them come cheaper.

We mention these details to induce other schools to try what can be done in the way of Missionary contributions.

COMING TO JESUS.

The following brief narrative, by one who attended upon her, relates to a scholar belonging to one of the Sabbath Schools in this city, and whom the Spirit seems to have early led to Jesus. How it speaks to parents and teachers not to rest satisfied with inculcating the truths of Christianity merely; but to seek to bring the young to Jesus, as a living Saviour.

A few particulars relative to Caroline M., who died September 27, 1848:—She was always easily managed on the Sabbath day, and was generally found sitting alone reading her book on that day. On Sept. 26, death was making rapid approaches. Those that had the charge of her, were very anxious to know her views of death from her own lips, but could not talk to her. She however observed her mother shedding tears, and said: "do not grieve for me, I am going to Jesus." She was asked what reason she had for thinking that; she said, "I have prayed that He would take away my stony heart, and give me an heart of flesh," adding, "I am sure he has done it." She was told that this was just what all must receive before they can be with Jesus to behold his glory. She was then asked if she had learned a little hymn, which was given to her and some other children to learn, and one of those present commenced to repeat it. She eagerly caught hold of the words, as tho' they just suited her case, and repeated distinctly the following lines:—

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come.

"Just as I am, and waiting not
To rid my soul of one dark spot,
To thee whose blood can cleanse each blot,
O Lamb of God, I come."

She was asked if she understood that hymn; she said "yes; it was to believe in Jesus." She requested the Lord's prayer to be repeated. She was asked if her great sufferings could in any wise satisfy for her sin, she said "no; the blood of Jesus Christ alone." When near her death, she was often looking up, they asked if she was looking to Jesus for relief; she said, "I am praying to God concerning my brothers and sisters; tell them to come to Jesus, I want all children to come to Him, for he wants them! He died on the cross for sinners."

LITTLE GIRL'S PRAYER FOR TRUTH.

O FATHER! bless a little child,
And in her early youth
Give her a spirit good and mild,
A soul to love the truth.



THE HINDOO IDOL SURYA.

The annexed cut is a representation of the Hindoo Idol Surya. It represents the sun, holding the attribute of the Hindoo god Vishnu, seated on a seven headed serpent, his car drawn by Arun, a personification of the dawn, or Aurora. Surya has a great number of names, and among the rest, twelve titles, denoting the distinct operations of the sun's power in each of the twelve months or Hindoo Zodaic. The name Vishnu is given to the sun when in the west, and during the night; when in the east, and during the morning, he is called Brahma; from noon till evening he receives the name Siva. The Sanscrit name of the sun is Krishna; and it is remarkable that the same word is employed in the Irish language to signify the sun. The following instance of the mode of propitiating Surya, is related in a Hindoo book:—A monarch

having been expelled from his kingdom for profligacy, retired to the banks of a sacred river, called Cali. Having first bathed therein, he performed a penance of twelve days duration, standing on one leg without ever stooping to drink of the water, and with his eyes the whole time steadfastly fixed on the sun; the regent of which Surya-Iswara appeared to him, and granting his request, restored him at once to virtue and empire; commanding him, however, to erect a temple to Surya-Iswara on the very spot, promising to cancel the sins of all pilgrims who should visit the temple with devotion, and appointing a day for a yearly festival, to be celebrated by his votaries.—*Juv. Mis. Mag.*

The Leprosy of Sin.

I need not tell you about the nature

of the disease of leprosy—its malignity, its contagious virulence, its loathsomeness. You have often read of this in the Bible, and as you read, you almost thought you saw the poor unclean one, with his pale disfigured countenance, and his downcast despairing look. He is a lonely wretched man. He is accursed, cast out from the congregation and from the society of his fellow-men, that he may suffer and die alone in his misery. No one will come near him, no one will touch him. He stands afar off, crying, "unclean, unclean." The passer-by hears the dread sound, casts on him a hasty, trembling glance, and hurries by on the other side. Now, my dear children, what leprosy is to the body, such is sin to the soul. It is virulent, infectious, deadly; above all, it is unpeakably loathsome. It is so loathsome, that God cannot look upon it—the very sight of it is offensive to him. Evil cannot dwell with him, nor shall fools stand in his sight." My children, you think little of sin. You think nothing of having sinned against God, trampled on his holy law, lifted your little guilty hands against your Maker, insulted his authority, and contemned his love. Ah, how different in the eyes of God! It is a sight which he abhors and hates. It is a thing so hateful, that none can look at it but those who are under it, and are accustomed to its accursed presence. It is a sight at which angels shudder and weep, and from which every holy being in the universe recoils with horror. Hear what the Bible says of this leprosy, "Hear, O heavens, and give ear, O earth: I have nourished and brought up children, and they have rebelled against me; the whole head is sick and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores." Isaiah i. 2, 6. And, my dear child, are you a sinner—a loathsome and unclean leper in God's sight—and yet can you be happy? and can you rest

at ease a day under this fearful malady? You remember the man mentioned in the Gospel that was full of leprosy—how, burdened with this awful malady, he fell weeping on the ground at Jesus' feet, crying, "Lord, if thou wilt, thou canst make me whole." And does your leprosy give you no distress? Hear how one of Christ's patients, now in glory, felt under this leprosy: "Woe is me, for I am undone; for I am a man of unclean lips, and I dwell among a people of unclean lips, and mine eyes behold the king, the Lord of Hosts." Here is another: "I abhor myself, and repent in dust and ashes. And another: "Against thee, thee only, have I sinned, and done this evil in thy sight; purge me with hyssop, and I shall be clean." "O, my sin, my sin, my sin!" cried Luther once, as he lay alone on his convent floor, and watered it with his tears. It is a man full of leprosy, crying for healing mercy. Even little children have felt and groaned bitterly under this disease. "Some few years since," says an American writer, "when residing in a flourishing village, not far from the shores of the Atlantic, the congregation with which I was then connected, was very generally, and to an unusual degree, interested in solemn considerations presented in God's holy word. Just at this very interesting crisis, I was requested to visit the family of a friend, whose little daughter, Elizabeth, a lovely and very intelligent child of five or six years old, was very sick. I had been in the habit of frequently visiting the family, and this little girl had attracted my attention by her loveliness, her sprightliness, and the peculiar accuracy and sweetness with which she modulated her infant voice in singing hymns. She was a favorite with me, and she discovered a strong attachment to me. I found her lying in the cradle very sick, but perfectly sensible. On seeing me she burst into tears, and said, 'O Sir, what must I do? what must I do?' I asked her what distressed her? she

ooked me earnestly in the face, and said, 'Sin, sin—and this naughty, wicked heart! Oh, I don't want to go to hell, I want to be saved—I know I shall die!' I asked her why she was in trouble. She answered, 'Because I am a sinner, and I do not repent, and I can't repent!' 'How do you know you are a sinner?' 'Because I do not love God, and never did. I am afraid of him. I am afraid I shall go to hell, and I do not love God.' I asked, 'Why is it wrong not to love God?' 'He made me, he has been good to me, he gave his Son Jesus Christ to be our Saviour—and I ought to love him—he is holy and he is good—but I do not and cannot love him!' I asked her again, 'Why do not you love God and repent? he says he will forgive you for the sake of Jesus Christ, if you do.' 'I know he does, and I know he will forgive me, if I repent; but I cannot, my heart is so hard!' 'But, Elizabeth, what do you mean by saying your heart is so hard?' 'Why, I am naughty and wicked, and I love to be naughty, and I don't love God; I am afraid of him, and that's why I am so troubled—but I don't love Christ, and I can't be good; I don't know how!' " This little child became a patient of Christ, and was soon made whole through his peace-speaking blood. Such, more or less, have been the feelings of all those who have been ever healed of this leprosy. Were you to go through all the white-robed myriads on high, and ask them, one by one, how they came there, they would, each and all, have but one history to tell,—“I love the Lord, because he hath heard my voice and my supplication. The sorrows of death compassed me, the pains of hell got hold upon me, then called I upon the name of the Lord, O Lord, I beseech thee, deliver my soul.” And will not you call upon him too? You hope, I dare say, to go to heaven when you die. But how can you, if this leprosy is unhealed? All heaven would start, and every holy being

shrink, at the sight of an unclean sinner entering there. “There shall *in no wise* enter therein anything that defileth.” Oh! flee, dear child, now to Jesus, and take hold of his feet, and cry, “Unclean, unclean! God be merciful unto me, a sinner.”—*Rev. Islay Burns.*

DIFFERENT METHODS OF TEACHING.

The *individual* method is teaching one at a time in a class, the rest of the class being “inattentive or trifling” during such instruction. A very little observation will convince teachers that to teach in this way inflicts an evil upon both themselves and their scholars, which ought to be utterly avoided. With what comfort or success can one boy, in a small circle of ten or twelve, be taught, either by book or by the living voice, while all the rest about him are listless? If the teacher should get round to every boy during the time allotted for instruction at each gathering together of the class, how large a proportion of useless, or worse than useless, time is expended by the other boys before him, each and all in turn! An hour and ten minutes is, perhaps, all that, in most schools, class instruction can secure. Ten children taught by the individual method may have, in that time, each seven minutes of the teacher's attention; sixty-three minutes they are idle, or worse than idle. Nor is the evil much remedied by the spending of a considerable part of the hour and ten minutes in Bible reading by the whole class, verse round. Teachers know by experience how little this succeeds in keeping up attention; even if, on other grounds, it were free from objection. Scripture classes must not be some ten or twelve children, merely reading alternate verses of holy writ in the hearing of a teacher; nor must they be a collection of as many lounging, uninterested weary boys, not caring a straw whether they hear what is said by the teacher to one of their number or not. They must become mentally active; the attention of every one must be kept up during the whole period of instruction; and the teacher who has not hit upon so keeping up attention, will do well to employ his ingenuity, and exercise his diligence, till he have attained it. He may find it useful to employ in turn each of the following methods:—

The *simultaneous*, which requires the scholars of a class to speak or repeat all together. Care, however, should be taken, that they do not speak in a louder voice than is necessary for their teacher to hear them distinctly.

The *collective method* is employed to keep the attention of every scholar fixed upon the subject of instruction, while one only is allowed to read or repeat the required portion,

or answer the question proposed; and other scholars are individually to proceed in the same manner, when the teacher points successively to each of them. All must be attentive; but only one is to read or speak at a time.

The *interrogatory method*, or asking questions on the subject, is of great use in teaching. It is well adapted to ascertain the extent of information possessed by the scholars, to assist the teacher in correcting errors, to fix the truth, and to add further knowledge in a suitable and agreeable manner. By this method the attainments of the scholars should be frequently tested. The skilful use of a variety of short and plain questions, tends greatly to sustain attention in a class of children.

The *elliptical method* is that by which certain words of a sentence are left out by the teacher, that they may be supplied by the scholars, to prove they are acquainted with the lesson. This practice will be found very useful and interesting, especially in junior classes.

The *pictorial method* is a mental exercise on the part of the teacher, whereby he clearly describes an object, person, scene, or action. Scripture narratives may, by this method, be most advantageously brought before the minds of children; but teachers must be particularly careful that the Bible warrants all they describe.

The *analytical method* takes a sentence or paragraph to pieces, and shows the proper signification of its parts. This is very useful as an explanatory exercise.

The *synthetical method* takes the various parts of a subject, and puts them together again in orderly succession, so as to form one comprehensive whole.

The *deductive method* draws from a subject the most obvious lessons, so as to fix them in short sentences on the minds of the scholars.

The application of these methods must be left to the judgment of the teacher, who by previous preparation and study, will be better qualified to employ them with advantage. Their great use is to fix attention by maintaining a constant and pleasant communication between the teachers and the scholars, during the whole time appropriated to instruction. The main object should be to interest the minds and impress the hearts of the scholars.

THE WAYS OF GOD WITH MAN.

During a voyage to the Davis Straits whale fishery, there is much to be met with that is novel and interesting; in fact, to one who has never before visited those wilds of ice, and regions of frost, all is novelty—all is full of interest. When drawing near to Cape Farewell, the Sea Mew that had accompanied the vessel hitherto in crossing the trackless deep, now

disappears, and is succeeded by another species of water fowl, the Peterel, which is nearly of the same size, and of a voracious appetite. Numbers of them continually hover round the ship, ready to pounce upon the offals thrown overboard, and attract attention by their unremitting flight, as in oft-repeated circles they follow the vessel. Small land birds are now caught by the sailors while perching on the rigging after a flight of one or two hundred miles, having been driven out to sea by the land breezes, they almost immediately after alighting, go to sleep with their heads under their weary wings, and in this state are easily taken by the hand. The sky, in the direction of the ice, assumes a bright aspect from its reflection. Enormous masses of ice, called icebergs, are perceived, at first sparingly, but afterwards become quite numerous. Upon these vessels are sometimes wrecked, and the sufferings of the crews that have escaped a watery grave when this misfortune has happened, have been intense. Patches of broken-up fields of ice are passed through, the scenery of which is magnificently beautiful. As the ship glides gently by, innumerable pieces of ice appear on all sides, each piece bearing the resemblance of a group of marble statues of exquisite beauty, to which the expression of Akinside might be appropriately enough given as they dance to the undulations of the water. This singular appearance is occasioned by the action of the water upon the ice sconces as they rise and fall in the waves of the sea.

Passing by several of these ocean statuaries, fields of ice are discovered extending further than the eye can reach, broken up into sconces of various sizes, and so detached from each other that the ship is enabled to thread its way through amongst them. Here the leviathan of the great deep is seen pursuing his trackless path in his passage northward to the gulfs and inlets of Baffin's Bay, places of resort for shelter, and of his favourite food. The beautiful snow bird, floating on the placid waters, is observed, along with a variety of other water fowls, seals, walrusses, and many other inhabitants of these dreary regions which relieve the eye by their gambols in the water, filling the sky and ice, as well as the sea, with animation. But one afternoon, before we reached these interesting scenes, a melancholy occurrence took place, which, for a season, at least, impressed the ship's crew with sorrow and reflection. The day was fine,

and the vessel was gliding majestically along under full sail, before a gentle breeze. I was reading in the cabin when I was startled by hearing a sudden confusion upon deck, and running up to know the cause, was told a man had fallen overboard. The ship was rounded to as quickly as possible, but in vain was every exertion made. After remaining for some time on the surface, and while the jolly boat, which was despatched for his rescue, was at a short distance from him, the multitude of waters closed over the unfortunate man for ever. The boat returned with his hat which remained floating where he sunk. The men picked it up, and brought back this memento of the untimely end of their shipmate. It is mournful to lose even those whose exit from this world of difficulty and sorrow, has been but the pathway to heaven and happiness, and an abundant entrance into that place where the wicked cease from troubling, and the weary soul is for ever at rest; but in what gloomy sorrow does that soul sink who has lived as it listed; and mournful indeed, is the mind upon reflecting about its melancholy consummation. The person of the above short account had lived without hope, and without God, in the world, manifested by his conduct. The tree being known by its fruits, he was, as is too common among sailors, in the habit of cursing and swearing, and was thus occupied a short time before he fell into the sea. I learned, from his messmates, that he had twice attempted to drown himself, in a previous voyage, while under the influence of liquor. What an awful reflection, and truly, when the circumstances are considered by those who witnessed his end, they are constrained to acknowledge an apparent Providence in his destruction. He even hurried it on himself by urging the boatswain to lash a steep-tub or cask to the bow of the ship, stating that he would assist, and while thus engaged, he lost his foot-hold, and fell into the sea. Ropes were thrown overboard that he might catch hold of them. Oars were also thrown out of the ship, but he neither perceived the oars, nor could lay hold of the ropes. All expedition was used to lower the stern-boat, but it had been made more secure just the day before, and occupied more time in consequence, before its service could be made available. Then the oars which had been thrown out for his safety belonged to this boat, so that the speed of it was much retarded, and one of the remaining oars snapped in two, which

left only one oar for pulling, and another to steer with. With these, however, they made the best of their way towards the still floating, but fast sinking man, and ere they reached him he had sunk beneath the briny flood, never more to rise.

Children, never swear, never threaten or attempt your own lives—always be found watching unto prayer, for in such an hour as you know not, the son of man cometh.

For God giveth up man unto his own ways, when he will not choose his Maker's.—H. M.

CANNIBALISM IN NEW CALEDONIA.

The teacher at present stationed in this island is a devoted Rarotongan Christian, whose moral heroism and spiritual compassion, in laboring to bless a race of people so fierce in manner and so savage in disposition, are worthy of all commendation. The horrifying event described in the following article, and of which he was an eye-witness, was related by this zealous and faithful messenger of Christ to our esteemed brother, the Rev. Charles Pittman, from whom the account has been received. It is a deeply affecting consideration that the terrible scene, of which our native brother was a spectator, and which he sought in vain to prevent, originated in the desire of one who is a perfect child in years, but whose horrid wish, sanctioned by the custom of the island and yielded by parental indulgence, would seem to betoken a more than common maturity in the attendant cruelties of cannibalism.

In reflecting on this sad occurrence, the Christian will be more forcibly impressed with the value of revealed truth, not only as the means of saving and civilising the nations of the earth, but of training up the children of heathen parents in the way that they should go; imbuing their minds with right principles, and filling their hearts with tenderness and benevolence, so that they may prove to society a blessing, and not a curse. We are assured that many a prayer will be offered for this poor child—the son of the New Caledonian Chief—that the power of converting grace may reach his heart—that his cruel and sanguinary spirit may be taken away—and, instead of continuing to be a devourer of human flesh, that he may, under the teaching of the Rarotongan evangelist, soon become a follower of the Saviour, and one of the gentlest among the lambs of his flock.

"The dreadful scenes," says Mr. Pittman, "witnessed by Taunga, living so long amongst wretched cannibals, were, as related by him, enough to harrow up all the feelings of humanity, and suffuse the cheek with tears of compassion for the poor perishing islanders. The teacher visited many districts in that

island, and wherever he went he was well received and invited to remain amongst them; when he left they entreated him to send some one to instruct them in this new word—this he promised to do as soon as he could. Several chiefs travelled a great distance to see him, and to inquire into the nature of the doctrines he published; and to them he made known the Saviour of sinners. They all invited him to accompany them to their districts.

“Taunga afterwards travelled to a distant part of the island, and arrived amongst a people whose language he could not understand; but he witnessed, whilst there, a most horrible transaction, such as he had not seen in any other part of New Caledonia.

“In the district of Eugene, the locality under notice, a feast was held, and the people of the chief, whose name is Pusan, brought him food. The son of the chief, a lad about six years of age, observed amongst the offerers a very corpulent man, and asked his father for that man. The father complied, and, when he sent the people away, he ordered the man to stay behind. Poor fellow! he well knew for what purpose. Accordingly, the chief soon sent for him. On his arrival the father asked the son, whether he should be killed. The son replied, Let him be cut up in pieces alive! The father instantly ordered it to be done according to the wish of his child. The man, who acted the part of executioner, then cut off one arm, soon after the other, next a leg, then the other leg, till only his head and trunk remained; notwithstanding this dreadful mutilation, the poor victim lived, until his head was severed from the body.

“Taunga was horrified at the dreadful spectacle, and wept at the cruelty of these cannibals. The poor fellow winced at every stroke, but resistance was useless. The teacher remonstrated as well as he could with the chief, and interceded for the poor sufferer, but to no purpose. He inquired if this was a common practise, and found it was a privilege only granted to the son of a chief during his minority. But, as often as the tenants of the chief bring food and the son desires any individual amongst them, his wish is granted, and the victim is either killed as food for him, or cut up in pieces alive, as in the instance described.

“Many horrid scenes which he witnessed during his travels in that land of darkness, Taunga disclosed to us, but the above is the most tragical. He could not do much in that district owing to his ignorance of their language, but he intends at some future time to attempt the acquisition of it, in order to convey to them the glad tidings of salvation.

Oh! youthful reader, think of the blessings you enjoy in this happy land! Prize your privileges! Bless God, for your spiritual

advantages, and for pious parents and teachers! Magnify and extol the blessed God that you were not born in the district of Eugene in New Caledonia; and, when you bow your knee to the great Author of all your mercies, oh, remember and pray earnestly for the wretched cannibals of that land of darkness, and forget not to pray for the native evangelist, Taunga, who has again left his native shores to visit that poor deluded people, for whose salvation he ardently pants! —*Missionary Magazine.*

AMERICAN BOARD OF MISSIONS.

From a survey of the American Board of Missions, we perceive that the Board has under its care twenty-four missions, embracing ninety-nine stations, one hundred and fifty-four ordained missionaries, nine of them being also physicians, one licensed preacher, six physicians not ordained, thirty-two other male and two hundred and five female assistant missionaries; making three hundred and ninety-eight laborers who have been sent forth from this country. Associated with these are twenty-eight native preachers, and one hundred and forty-five other native helpers: consequently the whole number of persons in connection with the missions is five hundred and seventy-two.

The number of churches, organized and watched over by these different missions, is seventy-six; and more than one thousand eight hundred hopeful disciples of the Lord Jesus Christ have been reported, within the last year, as having been received into Christian fellowship; making the present number of communicants more than twenty-six thousand, without taking into account a large number of converts among the Nestorians.

The educational department embraces twelve seminaries for the training of native preachers and teachers, in which there are five hundred and eighty-six scholars; eighteen other boarding schools, in which there are one hundred and eighty-three male and three hundred and fifty-eight female pupils; also three hundred and two free schools, in which ten thousand seven hundred and eighty-eight children and youth are taught, making the whole number, directly or indirectly under the instruction of the missionaries, eleven thousand eight hundred and forty-five. The common schools at the Sandwich Islands, as they are wholly supported by the natives, are not included in this estimate, though much time and labor are bestowed upon them by the mission.

The present number of printing establishments is eleven; connected with which there are seven type and stereotype founderies, and fonts of type for printing in nearly thirty languages. During the past year 46,173,345 pages are reported as having been printed, making the whole number of pages, from the commencement of the missions, 635,040,844.

JUVENILE SUNDAY SCHOOL LIBRARY.

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 A'i 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 Evidence of Revelation.
82. Barbara Ewing.
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. Selumiel, or a visit to Jerusalem.
98. The Only Son, or the History of Jonah Ross and his Mother.
99. Charles Clifford.
100. Omar; designed to Illustrate Jewish History.

JUVENILE SUNDAY SCHOOL LIBRARY,

No. 2.—100 Volumes, 18mo, for \$10.

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

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1. The Sisters, Ellen, Sarah and Laura. 2. The Good Son. 3. Christ our Saviour. 4. The Reformed Family. 5. The Beautiful City. 6. Louisa Curtis, or the Orphan. 7. The Anchor, with Sketches of the Lives of Evarts, Montgomery and Bedell. 8. Memoir of an American Officer. 9. Jane C. Judson. 10. Julia Chase. 11. The Rainy Afternoon, or How to bear Disappointment. 12. The Paradise of Children. 13. Florence Kidder. 14. Alfred Graham, or the Dangers of Disobedience. 15. Arthur; Illustrating the Influence of the Bible upon Domestic Relations. 16. Susan De Groot. 17. Anson B. Daniels. 18. Eleanor Vanner. 19. Howard Erwin. 20. Ann Ray. 21. Select Poetry. 22. Harriet and her Scholars. 23. Juliana Oakley. 24. Life of Christian F. Swartz, an early Missionary in India. 25. Susannah, or the Three Guardians. 26. The Story of Isaac. 27. Life and Prophecies of Jeremiah. 28. Little Theodoc. 29. Sketches of the Lives of Andrew Fuller's Children. 30. A Sketch of my Friend's Family. 31. Ermina, or the Second Part of Juliana Oakley. 32. The Broken Hyacinth, or Ellen and Sophia. 33. Popular Superstitions. 34. The Infidel Class. 35. The Life of John the Baptist. 36. Travels about Home, Part 1. 37. " " " " 2. 38. Ellen Hart. 39. The Seasons. 40. Black Jacob, or the Life of Jacob Hodges. 41. Clara's Childhood. 42. Scripture Prints. 43. The Soldier's Daughter. 44. Kindness to Animals, or the Sin of Cruelty exposed and rebuked. 45. The Dairyman's Daughter. 46. Wild Flowers, or the May Day Walk. 47. Conversations on Prayer. 48. Scripture Illustrations, Part 1. 49. " " " " 2. 50. The Gift, or True and False Charity distinguished. | <ol style="list-style-type: none"> 51. Hadassah, the Jewish Orphan. 52. Evening Recreations, Part 1. 53. " " " 2. 54. " " " 3. 55. " " " 4. 56. The Midshipman in China, or Recollections of the Chinese. 57. The Life of President Edwards. 58. Memoir of Rev. Thomas Spencer. 59. Life of John Frederic Oberlin. 60. Memoir of Catharine Brown, a Christian Indian. 61. Anecdotes. 62. Memoirs of Philip James Spencer. 63. Lame John, or the Charitable Poor Man. 64. The Life of John Knox. 65. Bible Chronology. 66. The Bruised Reed. 67. The Early Saxons. 68. Anna Ross. 69. History of the Patriarchs. By A. Alexander, D. D. 70. The beloved Disciple. 71. Annie Sherwood, or Scenes at School. 72. Memoirs of Rev. Samuel Pearce. 73. The Life of John Newton. 74. The Spring Morning. 75. A Peep at My Neighbours. 76. A Mother's Journal. 77. Scripture Biographies. 78. Delaware and Iroquois Indians. 79. The Ringleader, a Tale for Boys. 80. Missionary Stories, or Sketches of Moravian Missions. 81. The Home of the Gileadite, and other Tales. 82. History of Susan Elmaker. 83. The Proverbs, and other Remarkable Sayings of Solomon. 84. Curiosities of Egypt. 85. Easy Introduction to the Knowledge of Nature. 86. The life of Elisha. 87. Ruth Lee. 88. The Life and Travels of St. Paul. 89. The Jew at Home and Abroad. 90. The Life of Elijah. 91. Letters on Ecclesiastical History, Century 1 to 12. 92. Letters on Ecclesiastical History, Century 13 to 18. 93. Letters on Ecclesiastical History, Century 19. 94. Augustus Herman Franke. 95. Life of Legh Richmond. 96. Scripture Biographical Dictionary. 97. Destruction of Jerusalem. 98. Select Biographies. 99. History of the Sandwich Islands. 100. The Life of Henry Martyn. |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|