

are enjoined to do, every sixth hour, for the space of one hour, day and night. The drawing is intended to represent the goddess with a thousand eyes, a thousand hands, and a thousand feet, indicating that she is an omnipotent being, having a hand to defend, to re-cue, to punish, to reward, and to bestow blessings in every condition in life. The thousand eyes are supposed to render her cognizant of what is transpiring on earth; while the thousand feet indicate her rapid flight from one part of the world to the other. She is represented as holding in her hand the sacred flower of the water-lily, and is attended on her right by the most honoured Kea-ye, and on the left by the most honoured Ho-nan. The first figure has in his hand an offering of lily flower; while the other is in the attitude of repeating a form of prayer.

The priests of China shave the entire head, as represented in the above engraving, which indicates that they have separated themselves from the world. They do not kneel when worshipping, but stand before their gods, and as they proceed with their prayers, (which are mere sounds of Indian words, scarcely understood by a single Priest, and which are wholly unintelligible to all their worshippers,) they frequently bow towards the idol. The Priests are not allowed to take the life of any animal; hence they live on vegetable diet and lead a secluded life. When they die, their corpse is burnt, and their ashes are gathered and put in an earthen vessel, and buried in the ground attached to their temples. At the large temple opposite Canton as many as five hundreds Priests have been known to assemble on special occasions. They frequently muster from one to two hundred.

Not many weeks since, the writer showed two Chinese an impression of the above design, and asked them to write full particulars of the virtues of the above goddess. The reply of one of them was, in broken English, "Ah-ya! How can do? No, no, me no can do! Ah! he one god. He up in heaven, he everywhere. Me call he when sea make trouble; he come! Ah, no can writee!" Ah!, no can writee!" The writer replied, "The priests at Canton write about the gods." He replied, "Ah yes! He can writee, he one Padre, (one Priest,) he can writee. Ah-ya, I can writee. No can, no, no, no, can!" the other replied, "The god Kwan-yin all same your Jesus Christ. He everywhere,—he all things can do. He one very good god. But no can writee he!"

P. P. T.

A SUNDAY-SCHOOL CHILD.

Sunday-schools are valuable auxiliaries to the church of Christ: they have furnished the pulpit with Ministers, the pew with Christians, and heaven with saints. A few years ago a Sunday-school was opened at Monmore-Green in Wolverhampton Circuit, for the benefit of the children of the miners and colliers who reside in the immediate neighbourhood. One of the first scholars was Ann Dakin. She gave early promise of rewarding the labours of her Teachers; her attendance was regular, her attention deep, and her deportment serious. In 1849 it pleased God to afflict her, and for twelve months she was unable to attend her favourite Sunday-school. When the fever left her, she was so debilitated and lame, that she could not walk without crutches; but as soon as she was able, she visited her