

ways acquainted with the lesson, and is ready to answer any question that may be proposed by the best scholar in his class. He will not allow himself the mortification of knowing less than those whom he has undertaken to teach. He does not confine himself to the questions in the book, but intersperses with the lessons such as are suggested by the subject in hand. These are generally practical, and are designed to make the scholars think for themselves. He is familiar with the books in the library, and knows which are the most suitable for his class; and when they return them, examines them in reference to their contents. If any scholar is absent, he visits him at home in order to ascertain the cause of his absence. He sympathises with those that are afflicted, and supplies the wants of such as are in necessity. He is especially anxious for the salvation of his scholars, and does not think his work done when he has heard them recite their lessons. He gives them much good advice—points out the temptations they will have to meet with, and endeavours to guard them against them. He is kind, affectionate, and cheerful, and has acquired a perfect control over the hearts of his scholars. They cannot fail to love him, and there is but little doubt of his being instrumental in their conversion. Such are some of the traits of a good teacher: when any of them are wanting, the effect will be evident in the minds and manners of the scholars.

MISCELLANEOUS.

AN EXPOSED INDIAN.

My attention was directed by Major Sandford, the Indian Agent, to one of the most miserable and helpless-looking objects that I had ever seen in my life—a very aged and emaciated man of the tribe, who he told me was to be exposed.

The tribe were going where hunger and dire necessity compelled them to go; and this pitiable object, who had once been a chief, and a man of distinction in his tribe, who was now too old to travel, being reduced to mere skin and bones, was to be left to starve, or meet with such death as might fall to his lot, and his bones to be picked by the wolves! I lingered around this poor old forsaken patriarch for hours before we started, to indulge the tears of sympathy, which were flowing for the sake of this poor benighted and decrepid old man, whose worn out limbs were no longer able to support him—their kind and faithful offices having long since been performed, and his body and his mind doomed to linger into the withering agony of decay and gradual solitary death. I wept, and it was a pleasure to weep—for the painful looks, and the dreary prospects of this old veteran, whose eyes were dimmed, whose venerable locks were whitened by an hundred years, whose limbs were almost naked, and trembling as he sat by a small fire which his friends had left him, with a few sticks of wood within his reach, and a buffalo's skin stretched upon some crotches over his head. Such was to be his only dwelling, and such the chances for his life, with only a few half-picked bones that were laid within his reach, and a dish of water, without weapons or means of any kind to replenish them, or strength to move his body from its fatal locality. In this sad plight I mournfully contemplated this miserable remnant of existence, who had unluckily outlived the fates and accidents of war, to die alone, at death's leisure. His friends and his children had all left him, and were preparing in a little time to be on the march.

"My children," said he, "our nation is poor, and it is necessary that you should all go to the country where you can get meat; my eyes are dimmed, and my strength is no more; my days are nearly all numbered, and I am a burden to my children; I cannot go, and I wish to die. Keep your hearts stout, and think not of me; I am no longer good for anything."

In this way they had finished the ceremony of exposing him, and taken their final leave of him. I advanced to the old man, and was undoubtedly the last human being who held converse with him. I sat by the side of him, and though he could not distinctly see me, he shook me heartily by the hand, and smiled, evidently aware that I was a white man, and that I sympathized with his inevitable misfortune. I shook hands again with him, and left him, steering my course towards the steamer, which was a mile or more from me, and ready to resume her voyage up the Missouri.

This cruel custom, of exposing their aged people, belongs, I think, to all the tribes who roam about the Prairies; making severe marches, when such decrepid persons are totally unable to go, unable to ride or walk, when they have no means of carrying them. It often becomes absolutely necessary, in some cases, that they should be left; and they uniformly insist upon it, saying, as this old man did, that they are old, and of no further use—that they left their fathers in the same manner—that they wish to die, and their children must not mourn for them.

When passing by the site of the Puncah village, a few months after this, in my canoe, I went ashore with my men, and found the poles and the buffalo skin standing as they were left over the old man's head. The firebrands were lying nearly as I had left them! and I found, at a few yards distant, the skull and others of his bones, which had been picked and cleaned by the wolves: which is probably all that any human being can ever know of his final and melancholy fate.—*Callin's Letters on the North American Indian.*

THE TONGUE.

It has overturned kingdoms, convulsed empires, annihilated dynasties, subverted thrones, beheaded kings, embattled millions in the strife and confusion of war, drenched the world in blood, filled the air with the shriek of departing ghosts, driven the ploughshare of destruction, and hurled the thunderbolt of wo through the length and breadth of our fallen earth! Yes, indeed!—It has consumed property, stabbed names, butchered reputation, insulted innocence, corrupted virtue, blasphemed Jehovah, scoffed at death, ridiculed the judgment, mocked at eternity, assassinated the body, plundered the heart, slaughtered the spirit, and submerged forever in perdition the immortal soul!

St. James thought the "tongue" should be "bridled." And I think every candid and observing man is of the same opinion. I have therefore prepared, for the use of all who may need it, what may, perhaps, be properly termed *The Gospel Bridle*.

1. Let sobriety form the bits.
2. Charity the head-stall.
3. Humility the front piece.
4. Watchfulness the throat-latch.
5. Justice the curb.
6. Truth and love the reins.
7. Meekness the buckles.
8. Forbearance the leops.
- And 9. Forgiveness the slides.

Let holiness constitute the hand, faith the arm; and firm, prayerful decision, the authority by which the "tongue" is now to be managed. Thus this wild and terrible "member" may be "bridled," and disciplined into perfect submission, fidelity, and usefulness. And thus an ocean of tears, a flood of sorrows, and a tempest of wretchedness, will be prevented.—*Christian Advocate and Journal.*

AN EXAMPLE FOR YOUTH.

A LITTLE boy in destitute circumstances, was put out as an apprentice to a mechanic. For some time he was the youngest apprentice, and of course had to go upon errands for the apprentices, and not unfrequently to procure for them ardent spirits, of which all except himself partook, because, as they said, it did them good. He however used none, and in consequence of it, was often the subject of ridicule from the older apprentices, because, as they said, he had not sufficient manhood to drink rum; and as they were reveling over their poison, he, under their insults and cruelty, often retired, and vented his grief in tears. But now, every one of the older apprentices, we are informed, are drunkards, or in a drunkard's grave; and this youngest apprentice, at whom they used to scoff, is sober and respectable, and worth \$100,000. In his employment are about one hundred men who do not use ardent spirits; and he is exerting on many thousands an influence in the highest degree salutary, which may be transmitted by them to future generations; and be the means, through grace, of preparing multitudes, not only for usefulness and respectability on earth, but for an exceeding and eternal weight of glory in heaven.—*London Weekly Visitor.*

A MAN without principles is like a ship without a compass.

THE PARSEE, THE JEW & THE CHRISTIAN.

A Jew entered a Parsee temple, and beheld the sacred fire.

"What!" said he to the priest, "do ye worship the fire?"

"Not the fire," answered the priest; "it is an emblem of the sun, and of the genial heat."

"Do you then worship the sun as your God?" asked the Jew. "Know ye not, this luminary also is the work of the Almighty Creator?"

"We know it," replied the priest, "but the uncultivated man requires a sensible sign in order to form a conception of the Most High. And is not the sun, the incomprehensible source of light, an image of that invisible Being who blesses and preserves all things?"

The Israelite thereupon rejoined: "Do your people, then, distinguish the type from the original? They call the sun their God; and descending from this to baser objects, they kneel before an earthly flame. Ye amuse the outward, but blind the inward eye, and while ye hold to them the earth, ye withdraw from them the heavenly light. Thou shalt not make unto thee any image, or any likeness."

"How then do ye designate the Supreme Being?" asked the Parsee.

"We call him Jehovah Adenia: that is, the Lord, who is, who was, and who will be," answered the Jew.

"Your appellation is grand and sublime," said the Parsee, "but is awful, too."

A Christian then drew nigh, and said, "We call him Father."

The Pagan and the Jew looked at each other, and said, "Here is at once an image and reality—it is a word of the heart."

Therefore, they raised their eyes to heaven, and said, with reverence and love, "Our Father!"—And they took each other by the hand, and all three called one another *brothers*.—*Dr. Krummacher.*

ANECDOTES, TRANSLATED FROM THE PERSIAN.

A CERTAIN sheikh said to his wife, "I wish to have such an one as my guest," naming one of the principal men of the city. "We can ill afford," observed she, "to entertain a man of his rank; but if you must needs ask him, be sure to slaughter an ox, a sheep, and an ass."—"I can understand," said the sheikh, "the propriety of slaughtering the ox and sheep, but I do not quite see what purpose is to be served by the ass."—"When the great and the noble," replied his wife, "put their hand to your salt, it is fitting that the dogs of the quarter should likewise be regaled."

Mansur said to an Arab of Syria, "Why do you not give thanks to God, that, since I have been your ruler, you have not been visited with the plague?"—"God is too just," was the reply, "to afflict us with two scourges at once." Mansur was mortified at this retort, and afterwards found some pretext for putting the Arab to death.—*Asiatic Journal.*

WOMAN.

PERHAPS one of the most indescribable and endearing qualifications of the feminine character is an amiable temper. Cold and callous must be the man who does not prize the meek and gentle spirit of a confiding woman. Her lips may not be sculptured in the line of perfect beauty, her eye may not roll in dazzling splendour—but if the native smile be ever ready to welcome, and the glance fraught with clinging devotion or shrinking sensibility, she must be prized far above gold or rubies. A few moments of enduring silence would often prevent years of discord and unhappiness; but the keen retort and waspish argument too often break the chain of affection, link by link, and leave the heart with no tie to hold it but a cold and frigid duty.

VALUE OF RELIGION.

To incorporate religion into every action of life, will save us from wounding our conscience, from dishonouring our profession; it will calm us amid the perplexities of life, and greatly augment our religious enjoyment and fellowship with God.

HONEST PRIDE.—If a man has a right to be proud of any thing it is of a good action, done as it ought to be, without any base interest lurking at the bottom of it.