





# THE MISSIONARY AND SABBATH SCHOOL RECORD

FOR  
JULY,  
1852.



THE  
MISSIONARY  
AND  
SABBATH  
SCHOOL  
RECORD

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Domestic Cock and Hen.

Great mistakes. I am very sure, are often made in judging of the character of different animals, from not taking into the account all the facts that can be gleaned in relation to the habits of such animals. I am not altogether certain that our busy, pompous, crowing friend, the rooster, has not been misjudged and misunderstood, from the one-sided view which has been taken of him. It cannot be denied that he struts a good deal, and makes a great boast of his warlike feats, on which account he has entailed upon his race the reputation of being entirely deficient in courage. But that notion is not strictly correct. Instances have been known in which the cock has displayed considerable heroism.

Buffon states that he once saw a hen hawk alight near a farm house, when a young cock, of less than a year old, instantly darted at him, and threw him on his back. In this situation, the hawk defended himself with his talons and his bill, frightening the hens and turkeys, which screamed at the top of their voice. After the hawk had recovered himself a little, he rose, and was preparing to make off with himself; but the cock rushed upon him a second time, overturned him, and held him down so long that he was caught.

One of the most barbarous sports of modern times, is that of cock-fighting. I am sorry to say that it is practiced now, to some extent, in civilized communities. Large bets are made

upon two rival cocks. Artificial spurs, made of some kind of metal, are placed upon the legs of the cocks, to enable them to fight more savagely. Sometimes one of the cocks falls down dead while fighting, and cases sometimes occur in which they both die in actual combat. Such sports must have a bad influence on those who witness them, and especially on those who take a more active part in them. I should think it would almost turn people into a race of tigers, after a while. I sincerely hope that none of my readers will ever have any thing to do with cock-fighting. — *Stories About Birds.*

### Chinese Children.

Miss Harvett, an agent of the Society for Promoting Female Education in the East, writes as follows, a few days after her arrival in the city of Amoy, China:—"The streets are so exceedingly narrow that two persons can scarcely walk together; besides, they are very filthy, and crowded with people; the interior of the houses is quite as crowded and filthy. The first objects observable on entering the door, are the idols, enshrined on a high table or desk, decorated with various fantastic ornaments. The people are very strangely dressed, with a profusion of scarlet and yellow flowers in their hair, and various bands and pins, producing altogether the most singular appearance; but what is most pleasing is, that they are very anxious to be visited, and to give their children to be taught. At one house we visited yesterday, having heard that a female infant had been born, and that the mother was intending to destroy it, we asked to see the child, and found it still living, a lovely black-eyed little thing. It was immediately offered to Mrs. Young, and on her agreeing to take it as soon as it could leave its mother, and until that time to pay the mother for nursing it, it was settled that the child should live. Mrs. Young tells me that this is a very common thing here;

and I have several times in my walks, passed a dirty looking pit by the roadside, into which these poor little infants had been thrown. Oh, if we had but an orphan asylum here, how many might be saved!

We have been favoured with the perusal of a letter written by Mrs. Young in April last, to a friend deeply interested in the Amoy mission. The following paragraph extracted from this letter will interest our young readers:—"I wish you could be placed as we are, amongst these poor ignorant women here, few of them being able to read or write, and knowing nothing about a Saviour and the way of salvation. I think your heart would often ache for them, and a very different impression be made from the one common at home, of the Chinese being such a well-educated people. It is true many of the boys are taught to read and write, but the girls very rarely receive any education. Our school girls have given general satisfaction. They are, I think, when taught, able to learn quite as well as children at home; some of them have very good abilities, and seem to like learning. Their instruction is chiefly religious, and their books mostly so. We give them a little time each day to learn their own books, as their parents perhaps would not consider their education finished without them. Their education is conducted chiefly in their own language. Hitherto it was altogether in Chinese; but now we have a lady with us sent out by the Society for Promoting Female Education in the East, who teaches them English in the after-part of the day. We have worship daily in Chinese; the children all attend. We have one weekly service on Tuesdays, for women, when the girls together with their friends, and some of their mothers and grandmothers frequently attend with other women. This meeting is held at Mr. A. Stronach's house near our own. Every Sabbath morning, the girls attend the Chinese service, conducted either by Mr. Young, or Mr. A. Stronach, and

in the afternoon I have Sabbath-school in Chinese for them, when they repeat four or five verses from the Gospel of Luke, and one hymn learned during the week. After their lessons are repeated, they all sing one or two hymns, and give an account of the morning's sermon; and the rest of the time I endeavour to give them as much religious knowledge as I can in their own language. Mr. Young instructs them himself daily, questioning them on what they have learned during each morning; he also teaches them mental arithmetic and other useful subjects."—*Selected.*

### Little Rajee.

There was once a little Hindoo girl named Rajee. She went to a missionary's school, but she would not eat with her school-fellows, because she belonged to a higher caste than they did. As she lived at the school, her mother brought her food every day, and Rajee sat under a tree to eat it. At the end of two years she told her mother that she wished to turn from idols, and serve the living God. Her mother was much troubled at hearing this, and begged her child not to bring disgrace on the family by becoming a Christian. But Rajee was anxious to save her precious soul. She cared no longer for her caste, for she knew that all she had been taught about it was deceit and folly; therefore one day she sat down and ate with her school-fellows. When her mother heard of Rajee's conduct, she ran to the school in a rage, and seizing her little daughter by the hair of her head, began to beat her severely. Then she hastened to the priests, to ask them whether the child had lost her caste for ever. The priests replied, "Has the child got her new teeth?" "No," said the mother. "Then we can cleanse her, and when her new teeth come she will be as pure as ever. But you must pay a good deal of money for the cleansing." Were they

not cunning priests? and covetous priests too?

The money was paid, and Rajee was brought home against her will. Dreadful sufferings awaited the poor child. The cleansing was a cruel business. The priests burned the child's tongue. This was one of their cruelties. When little Rajee was suffered to go back to the school, she was so ill that she could not rise from her bed.

The poor deceived mother came to see her. "I am going to Jesus," said the young martyr. The mother began to weep, "O Rajee, we will not let you die."

"But I am glad," the little sufferer replied, "because I shall go to Jesus. If you, mother, would love him, and give up your idols, we should meet again in heaven."

An hour afterwards Rajee went to heaven; but I have never heard whether her mother gave up her idols.—*Far Off.*

### South Africa.

"Amongst the savage tribes of South Africa," says Mr. Bateman, "the Missionaries of various Societies are laboring. I have already told you of Geo. Schmidt, the first missionary, and the labours of the good Moravians who sent him out. But besides the Moravians, there are some twelve or thirteen Societies, all working for the conversion and civilization of South Africa. There are the Missionaries of the London, the Church of England, the Wesleyan, the French, and various Scottish Presbyterian Missionary Societies, going hand in hand in this great and glorious work. By their instrumentality, under the blessing of God, great things have been accomplished. Wild bushmen have been tamed; cannibal Morimos converted; degraded Hottentots raised, educated and saved; warlike Caffirs brought to embrace the gospel of peace; and wicked Bechuanas purified and blessed themselves, and made a blessing to others. Along with the blessings of salvation, the gospel has brought to these people the arts and habits of civilized society. Many of the wandering tribes, who used to live entirely by hunting and plundering, have been induc-

ed to settle down upon their lands, and to lay out and cultivate fields and gardens. Under the direction of the Missionaries, forest and waste lands have been cleared, and beautiful little villages have been planted in the midst of orchards, gardens, and fine pastures, where once only wild bushmen lived, and savage beasts and chattering baboons roamed at pleasure.— ‘The wilderness,’ has thus positively been ‘made glad for them, and the desert has become as ‘the garden of the Lord.’ Travellers tell us that, while passing up the wild but beautiful country, they are often surprised by coming suddenly on some Missionary village, as they perhaps turn round some mountain rock, or get to some high land. There, lying embosomed amongst splendid trees, is to be seen the happy settlement. The pretty Mission church, generally standing near the centre of the village, strikes first the eye. Beside it are the dwellings of the Missionaries, and round about the neat cottages of the reclaimed and civilized natives, fine trees, well-cultivated lands, and beautiful orchards and gardens, make up the scene of beauty; and many a Christian man, as he looks down upon the happy spot, and hears, perhaps, the swellings of the song of praise coming up from the congregation at worship, mingled with the lowing of the herds around, blesses God for what the gospel has accomplished. Here, once nothing could be heard but the cries of savage beasts, or more savage men at their cruel wars. Here nothing could be seen, but wild desert hills and uncultivated glens. Now a paradise is looked on, and the sweet voice of prayer goes up, and not only men, but angels, on their errands of mercy, often stop to listen and admire, while they find some fresh matter for which to bless their God.

“Besides missionaries sent out specially to preach the gospel, the Societies at home have sent out Christian mechanics to teach the natives various trades: while many of the Missionaries themselves have learned trades before they went, which enable them to teach the people many useful things. Under the direction of these good men, some of the converts learn the turning of hardwood, bone and ivory; others learn to be carpenters and joiners; others to be masons; others, how to make shoes; others, how to make clothes; and others, the making of knives and other articles of cutlery. A Missionary village is thus a busy little place. All are at work; and

the happy signs of industry give to it a great charm.

“The Missionaries’ wives are just as active and useful as their husbands. They teach the women, while their husbands teach the men. They give instruction in knitting, plain sewing, and many kinds of ornamental needlework.

“There are schools, too, at all the stations, not only for grown-up men and women, but for little boys and girls. Here they are taught just as you are taught at home. The little boys learn reading, writing, cyphering, &c., with, generally, some trade. The little girls learn, reading, cyphering, and writing too, and also sewing and knitting, with other things to make them useful when grown up to be women. They all learn to sing, and the little South-African children are found to have sweet voices, when properly trained, and to make as sweet music as little children here. ‘And what do they sing?’ you ask. Why, first, what you sing here. Mr. Moffat and others have translated many of your prettiest hymns into their strange tongues, and taught them your pretty tunes. I have here a little hymn book, used in some of the schools, and what is in it? Why, here is—

“ ‘Around the throne of God in heaven,  
Thousands of children stand,  
Children whose sins are all forgiven,  
A holy happy band,  
Singing, Glory, glory, glory!’

Here is—

“ ‘I think, when I read that sweet story of old,  
When Jesus was here amongst men,  
When he called little children as lambs to his fold,  
I should like to have been with them then.  
And here—

“ ‘Oh that will be joyful,  
When we meet to part no more.’

“All your sweet songs are thus sounding far over the mighty sea; and were you to-night, while you sleep, lifted up by some great angel, and set down near one of the South-African schools to-morrow morning, you would almost think you heard your own happy playmates singing near you, as their sweet morning song struck upon your ear.

“Perhaps you would like to see some of the books they use, and some of the things they have written in these schools, or made in these villages.”

Here Mr. Bateman showed the children a great many interesting things from Mission stations, all which he contrasted with

things the people used to make in their savage state. Thus, he showed them a native Bechuana woman's dress in her savage state, consisting of a little leathern apron, worked with a few beads and seeds, and then a fine large petticoat of wash-leather, now made and worn by them on the Mission Stations. He showed them a native woman's head dress, consisting of a tuft of black ostrich feathers, tied to the crown of the head; and then some beautiful worked caps, made under the direction of the Missionaries' wives, and which, he said, "would not do discredit to a Moravian sister's house." He showed them a native Bechuana shoe, and a Hottentot sandal, consisting merely of a piece of strong, tough leather, tied under the foot, and then a well-made shoe, the work of native christians. He showed them an original Bechuana knife, as rude as possible; and then a couple of very good knives, made by native cutlers on the Moravian stations, and which were in every respect most excellent. Then he showed them specimens of the knitting and sewing of the women, of the writing and drawing of the boys, and of the printing of the native converts; all of which, you may be sure, greatly delighted the children that saw them, not only by what they were in themselves, but by what they proved of the blessing the gospel had been to these poor savage and wicked people. "They all proved," as Mr. Bateman said, "that the gospel not only saved, but civilized, wherever it went; and that the true way to lift up and civilize the world, was to send them the gospel of Christ."—*Juv. Missionary Magazine*.

### Independence.

(From *Cousin Mary's Letters, in the Wall-Spring*.)

Some of our readers have lived in this world long enough to know that men, women, and children are very dependent on each other. It is well for us to look closely into this matter, for some are ignorant respecting it, and for this reason we sometimes hear people talking in this way:—

"I am very independent in my feelings—I ask no favors, I can live without my neighbors. What do I care how other people think and feel! I have a right to do as I choose, &c., &c."

There are also small sprigs of the

same independence. Children who look sideways at other little ones, scanning their dress, and saying in their hearing, "I don't care what such boys and girls think of me. I am very independent."

Cousin Mary once saw a small sprig of independence coming into her Sabbath school class. She was finely dressed, had her bonnet newly trimmed with showy ribbon, twisted into all manner of oddities. She had also a new dress, a handkerchief trimmed with lace, which she carried very conspicuously. You will feel ashamed of her when I tell you how she treated a neat, plain dressed, modest, and very intelligent little girl whom we called Susan.

There was but one seat vacant, and this showy little miss seemed reluctant to take it; looking disdainfully down upon Susan, and showing by her manner that she did not choose to sit beside Susan. Some of the girls at the head of the class began to move and squeeze each other that the little lady might have a choice of seats; but Cousin Mary, who is remarkably blind to all claims of that character, desired them to remain quiet, and motioned the fine dressed girl to take the nearest seat. She complied, but with an ill grace, and immediately showed her chagrin by opening her eyes very wide and scanning Susan from head to foot. She had seen independent people do that, and thought it the way to show offended dignity. Susan felt uncomfortable—all sensible people do when thus annoyed by unmannerly, ignorant persons—but Susan kept her eye fixed upon the teacher, and her heart, we trust, staid upon God. It must have been so, otherwise she would have showed some resentment. It needs the spirit of Christ patiently to endure, and freely to forgive impudence. Perhaps Cousin Mary said something of this kind to the class, for the proud little lady remarked after the school was over, "that she did not care for the opinion of that teacher; that she was

perfectly independent, and could get along without the good opinion of any one."

Well, that may do if we have the approbation of God. We can afford to lose every thing for that; but people who want to please him, neither think, nor talk in that manner. That foolish child saw the sun shining over her head, but did not realize that the sunshine belonged to God. The earth was beautiful with fruit, flowers and herbage, but she had not paused to think that this glory was not of her, and that the 'Great Father' had children innumerable beside herself, and that the only way to become a favorite with him, is to love, love, love, as his Son loved us.

In this matter of independence there is a great mistake. God has made us dependent upon our fellow creatures, upon animals, and upon the little insects—there is a chain of real dependence linking the whole creation together. Whoever denies it shows himself weak and blind. This mistake has been shown to thousands, in a way calculated to cast down all the haughty looks of man. Let us not make it necessary for Divine Goodness to cast us into the dust, that we may learn ourselves; and acknowledge that we are but dust.

### One Good Word Every Day.

A good word is one which does some one good; it may be a word of teaching, a word of warning, or a word of comfort; always a word of truth and love. Speak one such word at least every day.

Our days are few at best; certainly no one of them should pass without an opening of the lips for God. Who can tell the effect of a single sentence uttered with faith and prayer? It may reach to thousands; it may reach into eternity. As wave moves wave in the ocean, so one word of grace may reach from mind to mind, and thus be producing effects long after the tongue which uttered it shall have turned to dust.—

Never despair of being useful so long as you have the gift of speech. If you can say nothing else, you may at least repeat some blessed text of Scripture; this may save a soul. That child, that servant, that visitor, that stranger, may praise God in heaven for the truth heard from you. "Let your speech be seasoned with salt." Keep the heart full, and you will have something to say.— "Out of the abundance of the heart the mouth speaketh." Every day the ungodly are uttering fatal words, kindling bad passions, and destroying souls. Every day, therefore, all Christians should be saying something for Christ. Many a time, through grace, a single saying has been blessed to the awakening of a soul. Pray for help to devise and utter such things every day of your life, as may lead those who hear you to faith in your Redeemer.—*Amer. Met.*

### A Prayer for the Latter-day Glory.

"Thy kingdom come."  
"How long, O Lord, how long!"

I.

Hasten the day, Father, hasten the day,  
When the world shall rejoice in salvation's  
bright ray;  
When from east and from west, and from  
south and from north,  
A worshipping host of thy saints shall come  
forth;  
When men from the heart shall thy teachings  
obey,—  
Hasten the day, Father, hasten the day!

II.

Hasten the day, Father, hasten the day,  
When men of all nations shall bow to thy sway,  
Their idols shall cast to the hat and the mole,  
And serve Thee, and love Thee, with body  
and soul;  
To be holy and just shall have found out the  
way;—  
Hasten the day, Father, hasten the day!

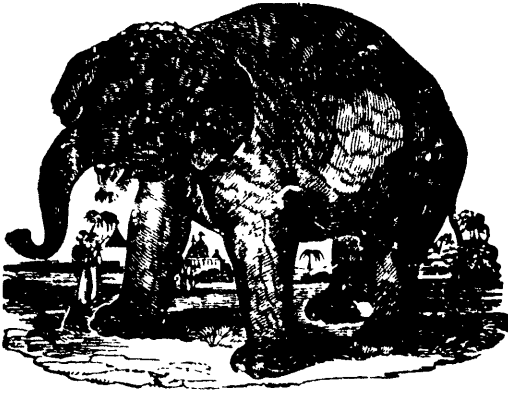
III.

Hasten the day, Father, hasten the day,  
Give the world to thy Son, oh' do not delay;  
Why, why should his coming be longer  
deferred?  
We have thy promises, we have thy word,  
"The kingdoms shall own and submit to  
Christ's sway."—  
Hasten the day, Father, hasten the day!

B. K. C.



## Behemoth and Leviathan.



THE ELEPHANT.

The concluding chapters of the Book of Job are so much occupied with the description of an allusion to some of the noblest of the Lord's works in animated nature, that our attention is enforced to some of the more prominent and remarkable subjects; and our younger readers in particular would probably be little satisfied if we forbore to tell them something of the unicorn, of behemoth, and of the le-

viathan. Of the unicorn and of the war-horse, we have already spoken; and now the others will demand our notice.

It is well known that the identity of both the behemoth and the leviathan is open to question, and has been largely discussed.

As to the behemoth, it is generally admitted that the animal must be sought in that class of large animals



HIPPOPOTAMUS.

which Cuvier arranged in one class, or mammoth, and others. For the particular animal in this class, called *pachydermata*, by reason of the thickness of their skins, to which belong equally the elephant, the river-horse, and some extinct species of enormous animals, such as the masto-

dom, or mammoth, and others. For the particular animal in this class, opinions are pretty equally divided between the hippopotamus and the elephant, or with something of a preponderance in favor of the former. Per-

haps all the details of the description may be found in the one or the other, but we apprehend that *all* the particulars of the description cannot be made to apply to either separately taken. The characteristics of the hippopotamus, or river-horse, predominate; but there are some of the circumstances which apply better to the elephant. Hence some have thought that the behemoth is really some extinct species of mastodon, in which the predominant characteristics of the river-horse and the elephant were combined. Otherwise it may be supposed, that the name does not denote any one species of these larger animals in particular, but is a poetical personification of the larger; ichyodermata generally.

About the leviathan there is nearly as much question as regarding the behemoth. It is met with oftener in the Bible than appears in our version, the term being sometimes translated. The idea given by the name is that of some creature wreathed, or gathering

itself up in folds, and in this general signification it seems to be applied to various creatures, in the same general sense as our English word "monster." In some places it seems to denote a monstrous serpent, as in chap. iii. 8, of this book, where the word rendered "mourning," is "leviathan," and still more distinctly, in Isaiah xvii. 1, where indeed it is twice distinctly so called, "Leviathan, the piercing (fleet) serpent—leviathan, the crooked (coiling or convolved) serpent." In other places it denotes a great sea-monster, particularly perhaps the whale, but not excluding any other of the large and monstrous forms inhabiting the great deep, especially such as, when seen in the water, or rather with parts of their bodies above the surface, exhibit that wreathed or convolved appearance in which has originated the various reports and traditions respecting the "sea-serpent." It is distinctly a marine animal in Psalm civ. 26, "This great and wide sea, wherein are things creeping in-



THE CROCODILE.

numerable, both small and great beasts. There go the ships; there is that leviathan whom Thou hast made to play therein." In short, we take the word to be, as nearly as possible, equivalent to our word "monster" in its use, being sometimes employed generally and indeterminately, and sometimes with regard to particular animals, which may or may not,

but commonly are, recognisable from the context. It is generally admitted, that whatever be the animals specially referred to in other places, in this place it does mean, and can mean no other than the crocodile. This is so evident, that no one could ever have attempted to show that it was any other creature, but from the necessity supposed to be imposed by other texts,

such as those we have cited, of showing that the leviathan must be something else than a crocodile. All difficulty from this source is obviated by the explanation which has just been given; and we can, without any doubt or misgiving from other texts, conclude that the word does here denote a crocodile. Those generally who have questioned this, conceived that it must be a whale, not because they denied that the present passage more obviously refers to the crocodile, but because they perceived that in some other places, where the name occurs, the whale was more clearly denoted, and thought that, therefore, it must bear the same meaning in this place. —*From Dr. Kitto's Daily Illustration, Evening Series, pp. 259, 263.*

### Devil Worship in Ceylon.

We extract the following from the United Presbyterian Juvenile Magazine, communicated to that monthly, by Mr. John Murdoch, dated Kandy, Feb. 11, 1852. Mr. Murdoch, we presume, is a printer, the young people of Edinburgh have sent out and support in the laudable work of enlightening the population by the press, who from time to time gives an account of the work in which he is engaged. The following, he says, in writing to his friends, are the next three books to be published at your expense:—

*First.*—An Account of Angels. According to the Singhalese, there are 330 millions of gods, demi-gods, and devils. They suppose every mountain and rock, every jungle and cave, to be tenanted by malignant spirits, to whom they ascribe sickness and other distresses. Every large tree is the abode of a demon, whose wrath would be incurred by any attempt to injure it. A few years ago, many of the primeval forests, which clad the summits the mountains of Ceylon, were cut down by European planters to form coffee estates. The natives affirmed that the unhappy spirits, thus dislodged from their favorite retreats, roamed wailing through the country, vowing vengeance against the white man, who it was predicted, would soon fall victims to their rage. To their surprise, however, the anticipations of the people have not been realized, and the first settler, although ever and anon engaged in his work of destruction, travels about uninjured in spite of the hatred

of the demons. Although the Singhalese live under the continual apprehension lest those evil spirits should inflict on them some temporal calamity, they do not suppose that they tempt them to commit sin; instead of resisting them, depending upon God's help, they strive to propitiate them by costly ceremonies. These are performed by a class of men called devil-priests. They deceive the ignorant people in various ways. The Singhalese believe that the death of an enemy may be caused in the following manner. A small image is made, pierced with nails, to represent the individual whose destruction is sought; certain charms are repeated, after which it is buried, and should the object of their hatred chance to step over it, he is attacked by a lingering disease, and pines away till life is extinct. Occasionally, when a devil-priest is called to attend a sick man, he tells him that some one, from malicious motives, has had this ceremony performed, but he offers for a large sum to find out the charm, and cause the impending evil to return upon the head of its contriver. This proposal is eagerly accepted, and great preparations are made. The devil-priest, having previously concealed a small image, uses many incantations, pretends to be inspired, and while under the afflatus, orders the people to dig at a certain place. They do so; and lo! the source of all the mischief is discovered. The devil-priest is praised to the skies, and departs loaded with presents.

At other times the devil-priest pretends by his charms to expel the demon who has caused the disease. A promise is made at first only to depart for a few months. With this the devil-priest is not satisfied; he repeats more powerful charms, and the evil spirit engages not to molest the person for some years. The priest, however, again mutters his spells, and the demon is reluctantly obliged to agree to leave the sick man for ever. The devil-priest demands a sign that he will keep his word; and the vanquished spirit promises, when going away, to break the branch of a certain tree. The devil-priest bids the people examine whether the pledge has been kept. They run in haste, and find the broken bough—the inference is unquestionable, the magician has triumphed, who can doubt his mighty power? Of course the devil-priest himself broke the branch before the ceremony commenced.

The Singhalese in their folly imagine they can deceive the demons. An effigy of the sick man whose cure is sought, is made of clay. Under the pretence that the person is dead, a great outcry is raised, and with much lamentation the image is taken to the jungle and buried. The evil spirit, thinking that his object has been accomplished, returns no more. We ask the people if they suppose the devil to be more stupid than a crow, for even that bird knows the difference between a corpse and a piece of clay.

Many of the native doctors are the chief

encouragers of devil ceremonies. To conceal their want of skill, they say to the people, "Ob, this sickness is caused by a certain demon; medicine alone cannot cure it, you must send for a devil-priest." Should the patient die, of course the demon is to be blamed, not the medical attendant. Some of the doctors, however, it must be allowed, oppose these ceremonies. In certain cases, it is pretended that evil spirits entering women cause them to dance publicly, and distort their bodies in various ways. This was very common at one time in the south of the island. A native practitioner, however, put a stop to it. There is a small species of pepper here which is very hot. He reduced some of it to powder, and blew it up the nostrils of some women who were possessed as before described. It occasioned such agony that they ran and plunged themselves in water, if possible to alleviate the pain. This was noised abroad; and a friend of mine, who resided for about ten years in that part of the country, did not see a single instance of women dancing during the whole time.

The devil-priests pretended to be able by repeating certain charms, to cause any person to fall down, blood gushing from his mouth and nose. When at the town on the island most noted for its devil-priests, I offered a reward to any charmer who would make me fall in this manner. Two of them came forward, but failed completely. A few months ago, we printed about 4000 copies of a challenge to all the devil-priests in the island, offering 300 dollars to any one who, on a certain fixed day, either at Colombo, Galle, Matara, or Kandy, the four principal towns, by means of charms, caused blood to flow from the mouth and nostrils of persons who denied their power. Not one devil-priest ventured the trial; and many of the people reproach them as a set of deceivers. A few of the most obstinate heathen, although forced to admit that the devil priests do not possess the power now, assert, that in ancient times, they were able to do such wonders. The question, however, is triumphantly asked, Why then did not the Ceylonese kings send clever charmers to destroy the Hindoos, when, a thousand years ago, they ravaged the island? Why, in like manner, were not the Portuguese and Dutch repulsed when they attacked the maritime districts?

The tract on Angels will help to remove the superstitious fears under which the Singhalese labor; it will point out that sickness is not caused by devils, but proceeds from a benevolent Father who "doth not afflict willingly the children of men;" it will urge them, instead of making offerings to demons for its removal, to humble themselves under the hand of God, and to use proper medicines; it will caution them against yielding to the temptations of Satan, yet encourage them by the thought that there are legions of blessed spirits

who delight to minister to them who shall be heirs of salvation.

The subject of the second tract will be Pride. This evil disposition is universal, but it prevails exceedingly among the Singhalese. The language contains about a dozen pronouns of the second person which are used according to the rank of the individual addressed. The same feeling regulates nearly the whole of their social condition. It extends to religion on account of possessing what they affirm to be one of the "canina teeth of the holy, the blessed, the all perfect Buddhu, the teacher of the three worlds;" they fancy their nation the envy of the whole earth. The tract will show the hatefulness of pride in the sight of God, and the beauty of humility. The third tract, "John the Ploughman," is translated from one of the publications of the "London Tract Society." It relates how he acquired a knowledge of reading; gives an account of his marriage, and the manner in which his children conducted themselves.

My next letter will probably contain an account of some Ceylon curiosities, which I hope will go to England by one of the ships now at Colombo. Copies of the Magazine will also be sent in the box.—Believe me, &c.

JOHN MURDOCH.

### Noble Liberality.

Our readers have often received interesting accounts of the liberality of native Christians. The Report of the London Missionary Society for 1852 contains some new proofs of this. During the past year more than twelve thousand pounds have been raised for the support and spread of the gospel at the missionary stations. A large part of this is given by poor people, and not a little by the young. But the spirit with which many give is even more precious than the gifts themselves. The following anecdote will show this, and will, we hope, encourage many of our young friends who are active in raising, or generous in giving money, to persevere in this good work. It is given by the Rev. Charles Pitman, of Rarotonga, in a letter to the Directors:—

"Since our May Meetings, we have been very busy receiving the contributions of our poor people, who have exerted themselves to the very utmost; and this you will not doubt when you hear that in many, *very many instances,*

they have given their all ! and that with cheerfulness.

"One day, as I was standing at my door, a deacon came with his grandson, a child about six years of age. I asked his errand. Pointing to the boy, he said, 'Something for the Society he has to offer,' when the lad put into my hand a dollar.

"Looking at him, and seeing he was ill-clothed, I said, 'This is too much ; give a part of it, and buy him a garment with the remainder.' 'No, no,' said the good man, 'it is properly devoted to the spread of the gospel. From the bark of a tree his grandmother will beat him out some native cloth for a garment, but he cannot get more money !'

"The whole, and the only piece of money they possessed, *all* was given to the Lord ; and as they joyfully went away, I could not but lift up my heart to God for his blessing to descend both on the grandsire and the child."—*Selected.*

## TEACHERS' CORNER.

### The Winning Teacher.

1. His manner must be *earnest*. If we would have our children believe what we say, we must speak it as if we believed it ourselves. We must feel as we wish our little audience to feel. If we are in earnest it will make us serious ; levity will have no place in our hearts, and will therefore not be expressed by the countenance. At the same time it will not do to be gloomy ; the teacher should have the light of happiness resting on his brow, gladness must beam on his face ; religion should be a thing of joy to him, and he should thus recommend it to his class.

2. His teaching must be *interesting*. He has the most interesting book in the world to go to for subjects ; let him not spoil them by communication ; both subject and manner must be interesting. His teaching must be illustrative. This is needed for the infant mind ; children require something tangible ; they cannot comprehend mere abstractions. Pictures will assist him in gaining attention, and giving some shape or form to their conceptions. They must, however, be good ones, or they will give wrong ideas. But he must not depend on the pictures too much ; nor, indeed, would we advise their introduction always.—He must remember that the means of gaining attention are principally with himself ; by a

well chosen subject, judicious questions, well-introduced illustrations, he will excite and keep it up.

3. He must be *simple*. Few teachers are sufficiently so. To acquire it he will need to study children, their capacities and ideas ; he must familiarize himself with their modes of thought and habits of mind. While avoiding, on the one hand, difficult and abstruse phraseology, he must guard against the idea that simplicity consists in short words. His words should be familiar ones, these generally understood ; his lessons should be great truths in simple words. He must be clear, if he would be simple ; he himself must understand well, have distinct perception of the truths he is about to impart. His subject must be studied. What he is going to say ; what feelings he wishes to excite in the children ; the particular object of his lesson ; are questions to be decided in his own mind before he commences. One lesson or idea should be selected, on which the whole should be brought to bear. This leading idea or lesson, should be so clearly worked out, that the children will be able to infer it for themselves ; the teacher should not need to tell it to them.

4. He should be *systematic*. Let him lead his class on step by step ; let each lesson have some connection with the one that preceded it. Let him commence with God ; his character, attributes, works ; each lesson to be illustrated by a text learned by heart. This would be a good course for the morning instruction ; and in the afternoon narratives from the Bible ; commencing with the New Testament, and so on. The pictures might then be introduced, as the afternoon exercises must be more striking in their character than the morning ones, for the children grow wearied.

5. He should be *truthful*. Should never for the sake of embellishing his lesson depart from truth ; never say anything which in after years remembered by his scholars should lead them to suppose that their teacher had uttered an untruth. But—

6. He must be *observant*. Watching the effect his lesson is producing, noticing fatigue and listlessness, detecting inattention and mischief, and then bringing all his powers to remedy the evil ; not so much by reproving the children, though this of course will be sometimes required, as by attention to his own manner of teaching. By an increased vivacity of manner, change of tone, introduction of striking questions or well-told anecdotes, he will usually succeed in keeping up the interest.

We have thus sought to describe his teaching. This is his chief duty. But he must do more than teach ; he should visit the children during the week at their homes ; acquaint himself with their parents ; seek to enlist their sympathies in his work ; endeavor to awaken their hearts to a sense of their responsibility

as parents: this will materially aid him; he will learn the peculiar trials and temptations which surround his scholars, and be able to do something towards meeting them. If he meets his pupils during the week, let him greet them with a smile; they should feel that he is ever their friend, ever ready to do them good. When they have gone beyond his immediate influence into other classes, still they should not be lost sight of; as far as opportunity occurs, let him still watch over them; let the remembrance of him ever live in their hearts.

We have drawn no ideal character, but one that has been exemplified in the lives of some. We have described nothing unattainable; what we have mentioned as qualifications are not only desirable but requisite. If we do not possess them, but would seek to be engaged in the work, then we must endeavor to acquire them. This we can do; we must pray and seek after personal holiness and piety; study the best models of teaching; give ourselves up to the work, and we shall be successful.—*Sunday-School Journal.*

### Youthful Profanity,—How can it be Checked?

How often do we find the axiom true, that one half of the world does not know how the other half lives! In too many instances we must come nearer home even than this. Observation teaches us that half the parents in the Christian world do not know how their children behave. How many a pious, doting father or mother is fostering a profane and wicked son! This is not the consequence of the teaching, but of the neglect of that parent. Not long since, a gentleman very severely reprimanded the teacher of his son for injuring his reputation, by reproving him for profanity in the presence of his mates. Upon appealing to those mates, the unanimous response was, that the son was the most profane boy among them. Had that father been faithful with his son, had he manifested for him a deep and anxious solicitude, had he watched over him like a tender plant and nipped in the bud the first shoots of ungodliness and sin, he could not have been ignorant of his son's depravity.

The writer of this article has under his care, as an instructor, about a hundred boys who reside in one of the finest cities of New England. Of these boys, ninety per cent. attend the different Sunday-schools of the city. The teacher had occasion some time since, to make some investigations respecting the prevalence of profanity in the school. To his utter astonishment *nine tenths* of the boys were addicted to this degrading habit! Many of these boys were the children of professing Christians,—some of officers in the church.

Is it so in other cities in New England? If so what might we expect from those portions

of our land, where there are no Sunday-schools, and were the gospel is very seldom preached? But what can be done for these, who will very soon constitute the very frame work of our society? Parents and teachers must be more effectually aroused, that they may more deeply realize their responsibility as educators of the immortal spirit.

In the case alluded to above, it became evident that something must be done immediately. The nature of the vice was explained, and its folly, its vulgarity and its enormity, fully illustrated. It was then proposed to adopt some plan by which it might be removed. The boys themselves were requested to propose any plan which might occur to them. After a few days, an idea was thought of by a leading, but very profane boy, which met with their hearty approval. According to his suggestion, a pledge was drawn up, declaring that they would never again be guilty of this great sin. It was signed by ninety four of the boys. About six months have elapsed since this occurred, and the writer has been unable to learn that more than two have broken their pledge. One feature in this case encouraged the boys very much, viz., the plan was theirs, and they alone solicited each other to enroll their names in that noble list.

Fellow teacher! wherever you may be, behold the field before you all ripe for the harvest. Much must be done, and done quickly, or this will be a nation of ungodly men. Let every Christian, whether he be a parent or teacher, or whatever be his relations to the young, go and seek out and strive to reclaim, some of those lost, wandering ones.—*Sunday-School Journal.*

### Thoughts for Teachers.

Every child has a heart, as well as a body and mind. You must remember this, and educate the heart; otherwise you will get only intellect and force, such as were displayed by Byron and Bonaparte. Endeavor to unite all in one, for then you will be educating a race of Wilberforces, Alfreds, and Washingtons.

There must be life, love, and affection in teaching; these will reach and touch the heart.

Redeem the time. The life-blood of the soul runs out in wasted moments.

"All they whom truth and wisdom lead  
Can gather honey from a weed."

Keep your armor tight, and keep it bright. If we do not care for our own souls, the care of others will not avail us.

Heaven is your home, therefore often think about it.

Jesus lived for you, and requires in turn that you should live for him.

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