

religion described in all its beauties, and idolatry exposed in all its deformity.

The examination included the first book of Euclid, English Grammar, reading, geography and the maps, after which several scholars came forward with much spirit, and read essays of their own composition in the native language. The subjects were—the evils of keeping their females behind the purdahs—on education as desirable for the India female—the effects of good government—on the evils of monopoly—on division of labour, &c. It was gratifying to witness among the visitors Mr. McLeod, the Commissioner, Mrs. Colonel Penny, Dr. and Mrs. Corbyn, Major and Mrs. Edwardes, Colonel and Mrs. Boileau, Major Holmes, &c., &c. After the distribution of the prizes, Mr. McLeod expressed himself highly gratified, and urged the youths to persevere in the studies they had so well begun. The Rajah in like manner said, that he and his friends had been much delighted and surprised at the success of the scholars, and, as a proof, made the Institution a handsome present.

The most remarkable feature in this establishment is, that it is conducted entirely by native Christians, whose consistent conduct, abilities, and conciliatory manners have secured not only the esteem and confidence, but support of all classes of the inhabitants of the city of Julundur. They have found that by sending their children to this school, they have learned to become obedient, preferring truth to falsehood, and no longer clinging to the vices and obscene language which distinguish their uneducated and immoral countrymen. It is to be hoped this Institution may become a model, which commissioners and deputy commissioners throughout the Punjab will copy; thus connecting education with Christian principles, they will be training up a religious and industrious population, securing the affections of the people, and consolidating the British Empire in the Punjab more effectually than by any of those means

which have not the revealed will as a rule for the governed.

The Colporteur not a Pedler.

A colporteur in North Carolina expresses the following judicious views of his calling:—

“I go into the mountains, and take my horse and vehicle to some point and leave them, and put my bag of books on my back, and travel round the mountain paths from cabin to hut; sometimes lying on a dirt floor without any supper or covering, except what I have on; and when I ask the families to kneel down to pray before lying down to rest, they do not know what I mean; consequently I have to take a new start in talking and explaining how important it is to ask our heavenly Father to pardon our sins, and watch over us during our sleeping hours. True, these cases are not very common, but such have taken place, in my wanderings from place to place. Believe me, I was truly rejoiced when I read your letter, to know that you thought well of my last report; especially that part relative to praying for God's blessing on my efforts in doing good to those who are in ignorance in regard to the soul's salvation. And farther, that you consider talking and praying in families was the great secret of success, and means by which true dignity was to be conferred upon the great employment of the colporteur, to raise him far above the pedler of merchandise. I believe that through the blessing of God, the efforts of his people in sending the words of truth and soberness to hovel and hut, by prudent and judicious men, are one strong arm the Church has employed for the evangelization of the world. And what a great blessing it is to be a co-worker in this great and glorious enterprise! Although we may have difficulties, troubles, and disappointments, yet if we can be a means in the hands of the Master in doing good to our fellow-travellers to eternity, we should be willing to be any thing for Christ and his cause.”