

RELIGIOUS INTELLIGENCE.

(From the London Watchman.)

Advance of Christianity Beyond the Ganges.

The progression of knowledge may be likened to that of light, which on the first day of creation previous to the Spirit of God moving on the face of the deep, was diffused throughout the chaotic mass, but afterwards separated from it, and, on the fourth day, concentrated in that glorious orb, the sun, which by its beams reveals the beauty and harmony of the natural world; so, in like manner, knowledge, natural intellectual light, has, hitherto, been confounded with a chaotic mass of error; a process of separation, however, is begun,—a division is being made between them; and, in the approaching age—the fourth age of God's dispensations towards mankind—knowledge and science, greatly augmented, shall be embodied in a distinct and beautiful form, and shed a light which will discover new and striking evidence of the truth, and inspiration of Scripture. Of this point, the following remark of Baron Humboldt may afford some faint degree of elucidation. "In his work entitled Kosmos, which comprises a general survey of the physical phenomena of the universe, beginning with the remotest fixed stars, and coming down to the terrestrial phenomena of organized beings—plants, animals, and races of mankind—he observes: "we may say, that a picture of the whole of Kosmos is represented in the 104th Psalm. In a lyric poem of so small a compass, we are surprised to find the universe, the heaven and the earth represented with a few grand touches." We proceed, however, with our more immediate subject, the increase of Divine knowledge—the progress of Christianity among the nations and races of Eastern Asia.

In India, caste has, hitherto, been a principal barrier to all intellectual and moral improvement, and a powerful obstacle to the progress of Christianity. The Hindoo tradition regarding this remarkable institution, is as follows:—When man was created the Brahmins proceeded from the mouth of the Deity; the Caberiyas, from his arms; the Vaisyas, from his thighs; and the Sudras from his feet. To the first was committed the instruction of mankind; to the second, their protection; to the third, the care of traffic and agriculture; and to the fourth labour and servitude. The divine sanction, thus given to the various divisions of men, has led the Hindoos to believe, that, as they were born by the Deity, they never remain. Caste, moreover, has also exercised a most baneful influence in many of the native churches, preventing the development of Christian views and feelings in their members, and creating distinctions and arrangements decidedly hostile to the spirit of the Gospel. This subject has, of late, occupied much of the attention of the Missionaries of the different Societies labouring in India, all of whom have unanimously resolved, that, as far as their influence extends, the distinction and observance of caste, shall be, immediately entirely excluded from the native Churches. This is a measure which will be followed by most beneficial effects—will tend greatly to promote the power of vital religion in these Churches, and afford unto the heathen a fuller manifestation of the true nature of Christianity.

All institutions, be they civil or religious, which oppose or obstruct the development of man's intellectual and moral nature, are at variance with the natural providence and purpose of God—are of the number of those things that "offend," and must therefore be "gathered out of his kingdom." Caste is pre-eminently of this class, and has been the chief cause of that utter stagnation of mind which, for so long a period, has characterized the nations of India. We would here remark, that, by a proper application of the principle just now mentioned, we shall not only be enabled to judge aright respecting this Hindoo institution, which has, for ages, held in a state of deep degradation so great a portion of mankind, but also to arrive at a correct estimate of man's works and man's ways generally, as exhibited in all the great arrangements, civil and religious, in the world around us; and to form some imperfect idea of the "overturnings" which must take place at the introduction of the Messiah's kingdom—when the nations shall be given him for his inheritance." The grand *restoration, &c.* era—the *restoration, restitution*—which, it is predicted, shall then take place, will, in part, consist in bringing all things into accordance with the laws of God's natural providence. Such will be the political wisdom which shall characterize the latter day—constitute the "stability of Messiah's times." Without this, there is no effectual healing for the nations; all political reforms besides are merely palliative—help at a pang, but touch not the fruitful source of national and individual suffering. Then will it be fully manifest that "man's sovereignty is hid in knowledge"—the knowledge of the natural laws of God's creation—without which it is impossible to solve those great political problems which, at the present time, occupy the attention of almost all mankind. On this part of our subject, however, we shall speak more particularly hereafter.

We now extend our view to those vast regions which lie eastward of the Ganges, inhabited by nations and races differing widely in character and civilization from those of continental India. The first spot our eye rests upon is the fine valley of Assam, enclosed by ranges of undulating hills, and distinguished from all other countries of equal magnitude by the number of its rivers—the majestic Brahmaputra running through its centre, thirty-four rivers flowing from its northern, and twenty-four from its southern mountains—all of which are navigable; with a population of between 600,000 and 700,000 souls. In this beautiful country the American Baptist Board (constituted at Philadelphia in 1814) established a Mission in 1841, and have there, at the present time, three Missionaries and a printing establishment. The Scriptures have been translated and printed in the Assamese language. The people manifest an eager desire to possess books on Christianity, and attentively listen to the preaching of the Gospel. There are, also, in connection with the Mission, flourishing schools, containing between 600 and 700 scholars.

South of Assam lies the country of Arracan, covered with thick woody jungles, and inundated and intersected by rivers, lakes, creeks, and inlets of the sea, so as to form a chain of peninsulas, isthmuses, and islands, completely interrupting the land communication between villages, which can only be reached by water—containing a population of between 200,000 and 300,000. The American Baptist Board commenced a Mission here in 1820, which has been crowned with ample success. The Karens, who inhabit the mountains and forests of Arracan, and the southern and eastern portions of the Burman Empire, have shown a great readiness to embrace the Gospel. In one year, 2,039 of them were received into the Church by baptism. The Karens are an agricultural people, and live under the government of their own chiefs, preserving their peculiar customs, manners, and language; and are rather tributary to, than under the direct dominion of, the Burmans. Some of their traditions are of a very remarkable character, and so much in accordance with Scripture, as to have led some to conclude that they must be a portion of the Jewish race. This is, however, very improbable. They know nothing of letters or books until the Missionaries reduced their language to writing. The Mission of the American Baptist Board in Arracan consists of two Missionaries and twenty-two native assistants or pastors, who have under their care large congregations. Some of these are supported by their own people, who, notwithstanding their poverty, contribute, annually, for this purpose, several hundred rupees.

(To be continued.)

EDUCATION.

Judicious Remarks on Education.

There is a strange and pernicious error prevailing, in regard to what constitutes education. The term has so long been used in a restricted sense, that no small labour is required to restore it to its true meaning, so that, with the use of the term, the true and full idea shall, always, and instantly, be associated.

Education is the true and proper and harmonious development of all the faculties of the human soul—the Conscience—the Heart, and the Understanding. What is man worth, without a Conscience sensitively alive to the distinction between right and wrong? And what, without a Heart, trained promptly to obey the voice of God thus speaking within him? Shall we bestow years of labour, in sharpening the intellect, leaving the Conscience to blindness, and the Heart to hardness, and call it Education? And yet this is what thousands on thousands are doing with their children!

There must be an entire revolution in men's ideas of what education is, and in regard to what should be the leading instrumentality in effecting it. It may sound strange to some ears, to say, that however useful and important are other teachings, the true and proper education of the human soul can only be perfected in the School of Christ. He was a "Teacher sent from God"—from God who made the human soul, who understands its capacities and wants, and who knows, perfectly, the teaching best adapted to them. "The Christian is the highest style of man" and that, not merely in the just development of the conscience and the affections, but of the intelligence also—for, though that may be trained to great acuteness and activity, and be made to "understand all mysteries and all knowledge" pertaining to the material and the intellectual world, around and within us, yet it needs to be carried up to God, by the force of strong affection and confidence, to gain the full expansion, and strength, of which it is susceptible. The experiment of training the intellect alone, without any true and intelligent recognition of God, in the process of the training, has been tried upon a great scale; and yet, upon the experimenters, after ages of labour, did inspiration pronounce the severe, but unerring judgment—"Professing themselves to be wise,

they became fools,"—and that, because "the world by all its wisdom knew not God." It needs, however, no inspiration to detect the folly of all attempts to separate, in the matter of education, what nature itself teaches should be joined together. To leave God out of view, and shut up the book of his revelation to man, in the matter of man's education, is like blotting out the sun from the heavens and relying upon the light of tapers to sustain the animal and vegetable life.

It is inexpressibly painful to think how the Bible—the book in which the Supreme and Infinite Intelligence speaks to man, has been, and is thrust aside, in the manner of education. By thousands on thousands it is—if possessed at all—laid upon the shelf or the centre table, to be looked at, as a venerable monument of antiquity, or opened as an elegant and costly specimen of typography; while its intellectual and spiritual riches—its adaptedness to make men truly wise and truly great, are wholly unappreciated. Now the Bible must be made to hold a far different place in this world's estimation. It must be brought out from its quiet resting places, to be *read and used*. It must be made the *Book*—the book in which God shall be recognized as speaking—the text book of His instruction to man—the book made on purpose to develop his powers,—to purify and elevate his affections—to make sensitive and keen his perception of the true, the just and the morally beautiful, and to give breadth and compass and solidity and strength to his intellect: to train him, in short for spiritual union with the Creator, and for an unceasing and unending development, in the right direction, of the noble powers that constitute him Man. When the Bible is thus used—not in the church merely, but in the family and in the school-room, then, and not till then, will men be educated—truly and properly educated.

The Bible was made for all;—it is adapted to the capacities of all;—it meets the highest wants of all. It should be made as it were a part of the intellectual and moral life of every child. It should be laid open, upon the table of every school room in the world, there to act upon the susceptible mind of childhood and youth, and thus perform its great work of making the human race truly wise and truly good. This is its mission; and every school teacher should be a missionary to aid in bearing it through the world. —From the last Report of the Board of National Popular Education, United States.

Religion in Colleges.

One of the advantages resulting from denominational Colleges is the conversion of young men. Such an event cannot be looked for in the Godless University now established among us. Where the Bible may not be read, where a prayer may not be offered, and where ministers may not occupy some of the prominent offices of the University; where, in a word, unbelief, prayer and the Bible are legally proscribed from the halls of the University, it were madness to suppose that young men would be brought to God. Good young men may be made bad; and bad ones—several fold more the children of hell,—but a change of contrary character will be looked for in vain, if any were absurd enough to look for such a change under the Christianity-blasting influence of the Godless University.

It is otherwise with Colleges where religion is recognized, and where religious denominations have the power and the privilege of educating the young upon religious principles. A recent number of the *New York Presbyterian* furnishes the following:—

"At the concert of prayer for Colleges, held in this city, numerous facts were stated, calculated in the highest degree to encourage the people of God to be earnest at the throne of grace, in behalf of such institutions. One class of these facts has respect to the frequency with which revivals of religion had occurred, in the history of such Colleges as are under Christian influence. It was stated, for example, that the first recorded revival in Yale College occurred in 1711, the second in 1757, and the third in 1773. There was a powerful revival in New Haven in 1733, but the students of the College did not then form a separate congregation. During the present century there have been no less than twenty-three marked seasons of revival in that College, which would be nearly one on an average for every two years.

The doors of the first rude building at Dartmouth College were hardly entered, before the windows of heaven were opened over the infant institution, and an *influxing* revival followed. During a period of sixty-five years in its history, nine extensive revivals were enjoyed, besides intervening seasons of more or less religious interest.

*Middlebury College*, during one period of forty years in its history, enjoyed ten revivals, some of them of great power. From the foundation of

Amherst College, in 1821, to the year 1846, no less than eight special revivals occurred, and they so occurred that it is believed no class has graduated at that institution without witnessing one or more of them.

Similar facts were stated, in reference to Western Colleges. In the brief history of Illinois College, five marked seasons of revival have been enjoyed; and revivals occurred in Wabash College in 1838, 1840, 1841, 1843, 1846, 1847, 1848, 1849. Marietta College has been blessed with seven revivals; and they have so occurred, that it is believed no class has passed through the institution without witnessing one or more of them. Knox College, which has been in operation but a few years, has been visited with repeated revivals; and the doors of Heloit College, Wisconsin, were scarcely opened, before a precious effusion of the Holy Spirit was experienced.

A President of one of these Western institutions says: "We think God loves this College. When we survey these immense fields, in the midst of which we are planted, such a prospective increase of strong reapers makes our hearts leap for joy."

GENERAL MISCELLANY.

(From Dr. Fitch's Lecture to Gentlemen.)

Bad Effects Produced by a Vicious Position of the Chest.

I have in a former lecture pointed out the pernicious and destructive effects produced upon the lungs, by allowing the basket of the chest to contract around them. But it is not the lungs alone that suffer from this contraction of the chest. The heart lying partly under the breast-bone,—is the great centre of the circulation of the blood. It is a large fleshy organ, and quite under the lungs,—allows no pressure upon it with impunity. I am inclined to think that three-fourths of the cases of heart-disease are produced by pressure of the ribs, or breast-bone upon it, so that the heart has no room to play, and freely perform its function. Pressure upon the heart may produce immediately heart-disease; or, by retarding the circulation of the blood, it may produce dropsy; or, by preventing the return of the blood from the head, will produce apoplexy, or fits. As men advance in life, they nearly all, more or less, increase their flesh, and with it somewhat an enlargement of the heart. Now, if, at the same time, by a stooping, contracted position, the chest is allowed to press upon the heart, distressing consequences are apt to ensue; liver complaint, dyspepsia, palpitation of the heart, shortness of breath, paralytic strokes, &c., may take place, in addition to the diseases I have already named.

Position of the Shoulders.

One great antagonist to perfect symmetry of the chest is often found in the position of the shoulders. When the human figure is in perfect symmetry, the shoulder-blades lay flat against the back of the chest, and the arms hang from the shoulders in such a way that the weight of the arms and shoulders falls behind the chest, and thus drop the front part of the chest upwards and backwards. To keep the shoulders and shoulder-blades behind the chest, and not allow them to press upon it, the great Architect of the frame of man has placed two firm bones, extending from the top of the breast-bone, on each side, outward and backward, to the under-side of the outer and upper point of the shoulder-bone. These are the collar-bones.

These collar-bones are natural shoulder-braces. Now, then, as long as we habituate ourselves to carry the arms and shoulders behind the chest, or in such a manner that the weight falls behind the chest, we shall always preserve its symmetry, and have fine full chests. This is the case with the American Indians, and contributes to bestow upon them their stout, commanding and symmetrical figures. Upon noticing any of your children, who are under three years of age, unless deformed by disease, you will find that their shoulders lay flat upon the back of their chests, and that when walking, standing or sitting, the weight of the shoulders and arms falls behind the chest and not before it. Our children seldom show any indications of round shoulders until after they are sent to school, where, in general, they rapidly learn to contract the chest and round the shoulders. Unfortunately for civilized people, and particularly the citizens of the United States, these great truths are very little known, and of course very little appreciated. At a very early period, with scarcely a thought of its bad consequences, either upon health or elegance of figure, at nearly all of our occupations, relaxations, and even

amusements, we commence stooping the shoulders forward upon the chest, and in a moment of the shoulder is pressed by the natural shoulder collar-bones, but not entirely so.

The pressure upon these bones ceases, in some cases, very considerably, by the chest-bone, transmitted by the collar bones, a very much to press the breast-bone backward, and with it all the ribs attached to it, thus lessening the size of the chest, causing it to press upon the heart during this process, the spine of the chest thrust forward, and the shoulders thrown outward, upward and forward, in proportion to these chest the person hump-backed or round.

This sets the arms permanently forward of hanging perpendicularly a tier behind the chest, so that all the weight of the whole weight of the chest, and drags the chest place of all this, the arms are thrust and forward, obliquely, across the with them all their own weight on the shoulders and shoulder-blades, fishy attachments, forming a very crushing down the chest, contracting it everywhere, especially at the person, in walking, standing, or carrying an absolute pack upon his fatiguing to bear than that of a man that may choose to place upon fully one half of the fatigue of work or of all light occupations, is the weight of the shoulders and chest. This pressure of the spine is extremely apt to produce round shoulders and under the shoulder-blades of exceeding weariness. I am in the bones of the neck, length of the spine, in the small, very frequently arises from this shoulders forward.

The Remedy for Round Shoulders.

The remedy for round shoulders, indicated before, when I directed form a fine chest, to take long way to fully expand the chest, time to jerk the shoulders down and off the chest. I also direct chest perfectly erect and straight, rarely to stoop, and throw the chest standing, walking, riding, or stop whilst writing, studying, or occupations. Now, in addition mention, that tying the shoulder, a useful assistant in preventing ment; for you will recollect I blades, in order to go forward, is necessary much outward. Now together will almost entirely in their position. This leads your notice.

Shoulder-Braces.

OF TRAMMELS, as they are sometimes called, these instruments of shoulder-blades from spreading them in their natural position back of the chest, and thus upward, and falling forward brace should, at the same time whole spine, and the small of braces do not perform their duty fully support the small of position to stoop the posture correct in the small of the back.

Shoulder-braces are very of in the European armies. Raiment, who are crowded in the family in their appearance, often braces put upon them, in making them stout, and the head too much forward, or too much, that is made to encircle the neck, and lift up the chest. N. B.—The above braces for those who may be afflicted with both Ladies and Gentlemen, and in all cases where there is distortion, or predisposition, they are serviceable, and are as strongly recommended as a substitute for stays.

Heroic Affliction.

The following affliction appears in the Memoirs of a lady published, will be readily seen with much interest. It will be seen, Mrs. M.