

jungles can boast, I seemed to be seated in an assembly of all nations. There were men robed in silks in the Burmese costume; others with the blue pants and padded jackets which distinguished the Shans; and a few were buttoned up in the cast off red coats of English soldiers. Among the ladies, there was a sufficient variety of silk handkerchiefs, white cotton, and diversified talcoes, to supply a small retail dry goods store. But the larger number were in their native dresses. The Pakus were known by the horizontal stripes on their tunics. One Bghai tribe was easily recognized by the tunic being marked with perpendicular red stripes, and the other by their short pants reaching half down the thigh. Many of those from the distant mountains had their swords by their sides, and not a few might be seen in the distant margin of the congregation, listening as they leaned on their spears.

Forty-five stations were represented, each of which has its teacher, and all, with a few exceptions, are natives of Toungoo, raised up from among themselves. At twenty-four of the stations the foundations of churches have been laid, and there are many candidates for baptism at most of the stations. Three hundred and sixteen persons have been baptized during the year, making the present number of church members in good standing—among the Bghais alone—one thousand two hundred and sixteen. The aggregate of the pupils reported in school is six hundred and eighty-eight.

In the Paku and Maunipgha regions there are just fifty stations, as reported to me by Pwapaup, with a list of their names. Thus there are ninety-five schools, and as many school teachers and preachers to the extent of their knowledge, in Eastern Toungoo, all, with the exception of about ten, natives of the province, and converted within the last three years.

This is the most remarkable feature of this most remarkable work. These young preachers exhibited, in the discussion of questions brought before the Association, forensic talents which I have never seen equalled in the best educated of our native assistants, and which it would be difficult to surpass in our schools at home. When I told Quala, on parting, to thrust into the work every promising young man instructed by himself or his three associates, without waiting for them to take a regular course of education, I little thought to witness such glorious results. When the work was too great for one man, Shapan took the lead among the Bghais, providing teachers from among his own pupils for that tribe, and Pwapaup among the Pakus. Both are in fact bishops, and no bishops ever acted more judiciously, more uprightly, or more successfully, than they have done during the last three years.

Were the original plan of bringing forward the natives to places of responsibility followed out, we should soon have a band of missionaries raised up on the ground, to go to the regions beyond, with tenfold better qualifications for their mission than all the universities in America can give their students, and at little or no expense.

KAREN LIBERALITY.—The raising up of such a body of assistants is unequalled in the history of missions; and scarcely less remarkable is the fact that all the congregations come forward and engage to support their teachers. Wherever I have been, I find the assistant better clothed and in a better house than any of his congregation. One of the churches gave their teacher thirty rupees in money last year, and several others twenty. Add to this, they have paid into the mission about a thousand rupees for books, a larger sum than has ever been contributed for books, I imagine, from all the rest of the missions during the quarter of a century they have been in existence. Medicines, which were always given away, I believe, at the expense of the missions, till I commenced selling them to the Karens of Tavoy, met with a ready market here at American retail prices, if the dealer has conscience to charge them.

The people are still, however, steeped in ignorance, and "the only ground of hope for the stability of the churches," says Dr. M., "lies in getting them, some way or other, instructed. This can be done only by first instructing the native teachers, and we cannot spare these from their parishes. The most we can do is to take them to the city (Toungoo) for a short period."

[From the Freeman.]
EUROPE AND ASIA.

The spectacle presented by the moral history of Asia is surely one of the most wonderful in the creation—emphatically the mystery of GOD. The shadows deepen from the Euphrates to Japan. As you travel eastward each country successively is more populous than the last, yet each population as you journey towards the sunrise seems to sit in grosser and grosser darkness. Hot sunbeams and opium, polygamy and political tyranny frightful superstitions and corrupting philosophies, arrogant pantheisms and luxurious materialisms, foreign conquest and the formality of antique constitutions, have worked together for evil for ages to produce nations of dreamers and fanatics, when they are not merely animals and slaves.

The sleep of Asiatic mind has been broken for many centuries only by fits of madness or outbreaks of epilepsy, from which it has soon relapsed into its normal condition of an equally insane repose. During eighteen hundred years it has ceased to produce great men, great books, or really great events, or onward movements. It has been smitten with barrenness for its infidelity to the KING OF HEAVEN. Its customs are the long-enduring stereotypes of a languishing in-

telligence. We enter the ruined vestibule of Asia in the Levant, and survey a desert from Egypt to the Tigris and the Orontes, extending over a territory that was once the focus of the world's glory; we pass on to Persia, Tartary, Hindostan, and we see everywhere ruins—the dreary remains of old superstitions and philosophies. We end the ghastly vision in China and its millions of vapid arrogant materialists, with their willow-pattern countenances, chanting over their tea and opium pipes, "Aha! well, well! To whatever sublime form of religion you belong it matters not a sapeck. Religions are many, Reason is one!" As we stand before this immense morgue, at the entrance of this valley of the shadow of death, we cry aloud, Can these dry bones live? Oh, where is the power that shall dissolve the horrible enchantment, and arouse the chief portion of the human race into manliness and godliness again?

For all who are interested in the holy undertaking of converting Asia to the Christian faith, the present watchword must be—boldness. The weapons of our warfare are not carnal; but many a lesson of enterprise and determination may be taken from the example of those whose aims are restricted to the establishment of earthly empire. It was for "boldness" that the apostles prayed at the first appearance of the gospel; it was for "boldness" that PAUL prayed when an ambassador in bonds at Rome; and, under the present checks, in both India and China, it behoves the churches at home, resolving on fresh and still more vigorous assaults on Oriental paganism, to pray for a heaven-inspired boldness in the prosecution of their plans. All simply human zeal and courage will fail in the presence of existing and impending difficulties. Nothing but faith and hope, derived from a source "far above all heavens," will now avail to carry on the work of missions in regions where the spirits of evil are at length fully aroused for their last dread conflict with Christianity.

The angel's cry, as he flew through the firmament, having the everlasting gospel to preach to all nations, must be the pattern of our own—"Fear GOD, and give glory to him; for the hour of his judgment is come;" and if for this soul-searching testimony to the terror of the LORD there be substituted a polite system of reasoning on the relations of the human mind to the Divine, we shall greatly err if we expect any practical result to follow. No; that which Asia needs for her deliverance is not an appearance of Orientalised Europeans, of Christian bonzes, and gospel lamás, but a phalanx of earnest, God-fearing Christians in their proper character, endued with simple zeal to proclaim a religion founded on facts—facts instinct with the realities of impending judgment and of a present salvation—in a word, the old English gospel, uttered in the tongues of the East, and with the vivid common-sense manner of the Western world. It is thus, and thus only, that the dreaming East can be roused from its reveries; and this proclamation of spiritual truth should accompany and succeed the heavy strokes and mighty thunders with which the states of the West will enforce their will upon India and China, there seems reason to hope that those countless millions of sleepy eyes will be opened to the light of day more widely than they have been opened for scores of generations. If the British Government is now fully committed to a terrible display of the force of British will in the very heart of these immense territories, it surely behoves the British churches and the British missionaries to take measures for the coincident advancement of that better kingdom which is "righteousness and peace and joy in the HOLY GHOST."

The President of the Wesleyan Conference now sitting at Liverpool Great Britain, has received from the Young Men's Anti-Slavery Society, at Leeds, a memorial against the reception of the American deputation, on the ground that the Methodist Episcopal Church is guilty of the crime of man-stealing, &c. In high quarters it is treated as the result of ignorance, and the memorialists are pitied as young men grossly imposed upon. No doubt the deputation will receive a very cordial welcome.

ROMANIST.—The pilgrimage of the Holy Father excites but little attention. Silence reigns even in the pages of the Ultramontane journals. The veneration of the cities for the paternal Government of the Vicar of Christ is not unmingled; murmurs as well as smiles meet the pontiff. A letter from Bologna of the 14th instant informs us that the most respectable inhabitants of Ravenna, Forli, Cosena, and Ferrara have forwarded addresses to the Pope, explaining the melancholy condition of the inhabitants, and praying for a reform in the administration of the Roman States. The addresses of the inhabitants of Ravenna says:—"The laws are imperfect. The ecclesiastical element predominates. Arbitrary judgments falsify and neutralise the spirit of the laws which are good. Wise and liberal reforms, secured from false interpretations and restrictions, appear to us the only means of effacing such evils."

In Russian Poland, a movement, instigated by the priests, for augmented powers, the restoration of the Church, and an increased number of cures in the towns and rural districts of the country, has met with the stern rebuke of Prince Gortschakoff.

DEATH OF THE REV. W. J. CONYBEARE.—This well-known ecclesiastical essayist in "The Edinburgh Review," and author of "The Life and Writings of St. Paul," and of "Perversion," a novel, died at Weybridge, on Wednesday, aged 42.

A petition against the Divorce bill has received 14,000 signatures.

European & Foreign News.

THE MUTINY IN INDIA.
RUMORED FALL OF DELHI AND SLAUGHTER OF 30,000 MEN, WOMEN AND CHILDREN.

The following is from a letter, dated June 14, in the Bombay Times:

"Delhi is captured. Thirty thousand lives lost, consisting of men, women and children. The British forces gave the mutineers only 24 hours time to clear their families out of the Delhi fort: but they would not listen; they said that the English were speaking lies. After the lapse of twenty-four hours, the British commenced firing till they rased Delhi to the ground. Everything is now quiet round about Delhi; but there are risings in small forces. Gya is expected to rise on the 15th instant. A detachment is ordered to proceed there to guard the treasury, containing nine lacs of rupees. The 1st Fusiliers, on their march, met a number of the mutineers on the Allahabad road, and cut up a great many of them."

The Bengal Harkara of July 1, says that a similar statement had reached that place.

The Liverpool Mercury says:—

"The passengers from India think that the mutiny is not considered in England so serious as it really is. They give some frightful details of atrocities committed by the mutineers. In Delhi six European ladies had taken refuge in a room; one of them, very young and beautiful, concealed herself under a sofa. The other five were subjected to outrage by the mutinous soldiery, and then beheaded. The blood trickled under the sofa, and the young female concealed there betrayed herself by uttering a shriek. She was seized and taken to the harem of the King of Delhi. This is considered a proof that the King is in league with the mutineers."

A letter from Calcutta says:—

"All Sunday there was a tremendous panic in Calcutta. Many people went on board the ships, and others had their carriages at their doors to be ready to start at a moment's warning. We have volunteer guards now, cavalry and infantry. They go the rounds at night and look brave."

The Delhi Gazette Extra of June 15, recounts some of the atrocities of the mutineers:—

"Give full stretch to your imagination—think of everything that is cruel, inhuman, infernal, and you cannot then conceive anything so diabolical as what these demons in human form have perpetrated. On the 2nd, we marched from Paniput to Race. At this place some of the poor fugitives from Delhi met with most barbarous treatment. We burnt four villages on the road and hung seven Lumberdars. One of these wretches had a part of a lady's dress for his kambrund—he had seized a lady from Delhi, stripped her, violated, and then murdered her in the most cruel manner, first cutting her breasts. He said he was sorry he had not an opportunity of doing more than he had done."

The Bombay Telegraph and Courier gives the following:—

Since the publications of our last summary, great events have transpired. Delhi has fallen, and upwards of 7,000 mutineers have been put to the edge of the sword. The army of retribution, under Gen. Barnard, arrived before Delhi on the 8th ult. On reaching Caidlee Saria, the English General found the mutineers strongly posted in an entrenched position, completely protected by a strong park of artillery. After reconnoitering the position of the enemy, Gen. Barnard at once brought up his columns to the attack. The insurgents fought with the most determined bravery, their guns were well served, and they seemed to be under the guidance of leaders well versed in the science of war. All their efforts, however to maintain their position were unavailing; it was carried at the point of the bayonet, and they were ultimately driven within the walls of Delhi, with great slaughter, and the loss of twenty-six guns. The loss on our side was, comparatively speaking, trifling—only some forty or fifty of our men having fallen. Amongst this number was Colchester, the Adjutant-General.

The interval between the 8th and the 12th—the day upon which the city was stormed—seemed to have been occupied by General Barnard in cannonading and shelling the city. As soon as practicable, breaches had been made in the walls. The town was carried by assault. Full particulars, however, have not yet been received; but it must have been a gallant affair. The streets were blocked up with their dead and dying, but they still maintained an unbroken front, until a miserable remnant took refuge in the Palace.

CAUSES OF THE MUTINY IN INDIA.

The mutineers, from Delhi to Calcutta, affirm that religion is the basis of the movement.

The revolt is a religious crusade, in favour of caste, and against a supposed intention to force Christianity upon their soldiery. The assurance of the Governor General to the contrary go for nothing. Proclamation after proclamation is issued in vain. The Sepoy is sure that the Government, in some secret way, have resolved to destroy his caste, and to force on him the adoption of Christianity. The Sepoy is not alone in this belief. "At the present moment," says the Bengali editor of *The Hindu Patriot*, one of the highest caste Brahmins in Calcutta, "the conviction is irradicably strong in the mind of every native, that the British Government is actuated by a fixed purpose of destroying the religion of the native races, and of con-

verting them to Christianity. Women and children talk of it." Whence this universal belief? Not from the preaching of the missionaries. No Sepoy, no native, points to the missionary. Every speaker in the debate of Monday admitted the freedom of the missionary bodies from this reproach. They all point to Government as itself the culpable party. It is this very Government which for so many years resisted the entrance of missionary residents into India, which so emphatically in its proclamations separates itself from all missionary proceedings, which professes the most absolute impartiality, which loudly affirms that it most strenuously endeavours to spare the prejudices of its subjects, and which feels a holy horror of proselytism, it is this very Government which is charged with the fixed intention of compelling the people it governs to receive the creed itself professes to believe.

Why is this? Because the procedure of the British Government, and the principles on which it proceeds, are of necessity destructive to Hindooism. Liberty of conscience has been secured against the intolerant laws of Mohammed and Menu. On the urgent representations of the educated Bengali, the remarriage of widows has been made valid in law, and polygamy was about to share in the changes which are apparent in Hindoo society. The railway and the telegraph prove that men are greater than the gods, and their power is shattered to its base. Above all, those alterations in the structure of society which legislation slowly effects, are becoming daily more apparent. Ancient usages, habits, associations, are all more or less interfered with and affected by these changes. The fabric of Hindoo institutions stands in a shifting sand, and every individual is conscious of a movement bearing him whither he does not know. The Sepoy army is the only portion of the community that can resist, and in its fanatical blindness it seizes the nearest pretext on the occasion.

It cannot be otherwise. The Company may forbid its servants to preach, but it cannot refuse to legislate in the interests of Christian civilization. It dare not govern India on the principles of the codes of Menu or Mohammed. The English must either abandon India, or go on in the path we have entered. There is no alternative. The Indian empire must become Christian, if England is to retain her dominions in Hindostan.—*Freeman.*

SECOND EDITION.



ARRIVAL OF THE "AMERICA."

The Steamer *America* arrived about between 12 and 1 o'clock this morning, with news to the 15th.

The rumour, given in another column, of Delhi having fallen, is not confirmed, but all the horrible account of the outbreak comes to us with the dreadful and sickening details.

The butcheries, and worse than butcheries, of Mohammedan and Hindu barbarism were perpetrated on helpless women and infants.

It is said to have been the intention of the mutineers to exterminate European rule in India.

We forbear copying more of the almost unheard of horrors. We must, however, resume the painful task next week.

FRANCE.—The miserable invention of a plot against the Emperor of France has been more fully revealed by the trials of the so-called conspirators. A verdict of guilty was of course brought in. Evidence was allowed such as does not increase the little respect Englishmen feel for French justice.

ATLANTIC TELEGRAPH.

We also understand that a report was brought by the *America* that one of the Steamers which was engaged in laying the Atlantic Telegraph Cable, had returned to England—the Cable having broken at sea, and, unfortunately, about 350 miles of the same was lost. It is hoped the work may be resumed, with better success, in the month of October.

NOTICE.

THE SUBSCRIBER having completed his Spring Stock of

Dry Goods,
GROCERIES, HARDWARE,
Farming Utensils,
BOOTS, SHOES,
Books, Stationery, Room Paper,
&c. &c. &c.

Invites the attention of purchasers. Selected with care and offered at low rates. He doubts not that his present Stock will meet the wants and answer the expectations of customers.

Among the great variety of

BOOKS

on hand are Theodosia Ernest, Spurgeon's Sermons, 1st and 2nd Series, Wayland's Principles and Practices of Baptists, Olshausen's Commentaries, Sear's Pictorial Bible, and other Pictorial Works, Dick's Works, Rollin's Ancient History, &c. &c.

JOHN CHASE.

Wolfville, May 16th, 1857.
May 20.