

Wouldn't dat be great tidings of great joy to dat nigger boy? What does the text say it am to be to all people? But bredren, we are a despised people. The white people shove us off from the sidewalk, and they think it God's service; but we are a people; and remember this, God joined with Jesus Christ for the oppressed, despised people—think of dat, bredren, only think of it. Don't that go right down into your hearts? Now it is time for the second text: 'Hallelujah.' (Great laughter.) 'I want you to holler just as loud as you can holler.'

Many of the friends of our Foreign Mission were not permitted the opportunity of seeing our brother Hutchinson, who has recently gone out to India. We much regretted that he did not visit Halifax after his appointment by the Board. We hope however, that the friends will not permit themselves to be less interested in the work to which he goes on that account. We are glad to find in the *Acadia Athenaeum*—the monthly publication of the students of Acadia College—some account of him, and his antecedents and surroundings, which we copy below:—

Rev. J. R. Hutchinson.

John R. Hutchinson, who recently received appointment to the Baptist Missionary Station at Chicacole, India, was lately one of our number; and for that reason, as well as the fact that interest attaches to the history of every man who dedicates his life to a philanthropic work involving severe self-sacrifice, we give a biographical sketch of his career thus far.

Mr. Hutchinson was born in Great Village, Colchester Co., on the 18th day of October, 1855. It will thus be seen that he enters upon mission work abroad at an earlier age than most men who have preceded him. As a boy he was a lover of books. When a mere child he read a small work on Missions, which so wrought upon his mind and heart that the seeds of a missionary spirit were sown. When eighteen years of age he commenced to teach school, his first experience in this profession being had at Upper Economy. Subsequently he taught at Parrsboro' and Canso. His firmness, clearness of statement, and general thoroughness made him successful. While teaching at Parrsboro' he gave instructions to a Miss MacKinlay, a young lady who had just four days less experience of this world than himself. To this, or some other circumstance, is due the fact that their spirits proved congenial, and on the 18th day of October 1878, his 20th birthday, they twain were made one flesh.

In 1879 Mr. Hutchinson matriculated at Acadia College, taking the 2nd prize; and since his preparation, especially in Latin and Greek, had been got largely without the aid of an instructor, this was an uncommon success. During the Freshman year he took Honors in Classics, and ranked as one of the best students in his class. In his Sophomore year he took half of the monthly essay prize. As a student he was careful, thorough and accurate. He was a thinker rather than a talker; and consequently when he spoke he had something fresh and interesting to say.

Mr. Hutchinson is of English stock, his father and mother having been born in Greenwich, near London. His maternal grandfather was in the naval engagement of Trafalgar Bay in 1805. Afterwards he was for some years ship keeper at Woolwich Dockyard, and subsequently one of King William the Fourth's four boatmen at Windsor.

Mr. H. has an older brother George, who is a promising young painter now pursuing his studies in London. He has recently been admitted to the Royal Academy, a picture of his having won him this distinction. A younger brother intends joining the present Freshman class the first of November. His only living sister is married, and her home is in Great Village. His father died some years ago; his mother will accompany her son as far as England on his journey to India.

The following *jeu d'esprit* on the departure of the *Star* is also from the *Athenaeum*:

When we left Wolfville last June the village was able to boast a paper. It was small, and thin, and light; but it

was a paper, and called *The Star*. A. J. Steele was editor and proprietor. He also sold books, played chess, and, on rare occasions, smoked. He had been a school teacher, attended Presbyterian church with commendable punctuality, and was looked upon as an exemplary character. But when we returned to Wolfville this Fall we found the people singing,

"Dim is The Star that lately shone."

On enquiry we learned that editorial experience had completely befogged our fat friend's moral perceptions. One night the building in which his paper was printed accidentally caught fire, and was consumed, with all it contained. Mr. Steele collected the insurance money, borrowed a large sum from his political friends, and then decided that the time was ripe for him to

"Fold his tent like the Arab  
And as silently Steele away."

So he stole away. *The Star* shines no more.

MISSIONARY INTELLIGENCE.

(From the *Missionary Magazine*, Nov.)

Religious Changes in China.

BY REV. WILLIAM ASHMORE, D. D.

The civil and political history of the last forty years in China has been characterized by extraordinary changes. Great as they have been, they are equalled, if not surpassed, by the progress made in missionary work.—Christians of the West who feel an interest in the latter, will, as they look over the record of forty years, thank God, and take courage.

In 1840 a mere handful of missionaries, all of whom could have been put in a small wagon, were hovering about Canton, seeking an entrance. They had but few friends. The Chinese did not want them any more than they wanted any other foreigners. The East India Company, then doing business at Canton, discountenanced them. Robert Morrison, one of the older missionaries, managed to keep his place in Canton by acting as interpreter. The others were content to work in outlying regions, such as Batavia, Singapore, Malacca, and Macao, hoping and praying that God would some day open the gates of China itself.

In 1840 no marked progress had been made. Something had been done at translating. A few helps to the study of the language had been prepared. A very few had come to regard the gospel with acceptance, but, with an exception or two, dared not avow themselves lest they should lose their heads. But no impression had been made upon the minds of the people at large. No severe blows had been struck at the reigning forms of paganism. Not only had Protestant missions not achieved success, but they had given no evidence of the aggressive power they had evinced elsewhere. The nature of Christianity was utterly unknown. Even the best informed of the rulers neither knew nor cared anything about Jesus of Nazareth and his religion, save as they had learned to hate both, through the bad influence of Romanists.

In the year of our Lord, 1880, instead of Robert Morrison and William Mill and Dr. Medhurst and two or three others, there were, men and women, about five hundred missionaries in China. Their achievements have been remarkable. There are mission stations, hundreds and hundreds of them, scattered up and down the coast, and some of them far away in the inland provinces. There are hundreds and hundreds of native preachers occupying these stations, and itinerating from village to village, preaching the gospel. There are hundreds and hundreds of Christian schools, of one kind and another, in which some of the elements of Christianity are being taught. There are missionary evangelists who, time and again, have gone from one end of the empire to the other, distributing and selling portions of the word of God. Large printing establishments have been set up, and are exclusively engaged in printing Christian books. Christian newspapers have been started. Theological schools have been organized. Foundations have been laid for first-class Christian colleges.

More than sixteen thousand converts have been gathered. Many small, native churches have been organized, some of which are already supporting their own pastors. Bible depositories, where Bi-

bles and tracts are sold, are located in some of the chief cities. Colporteurs go through the land. Bible Society agents start out with great packages of books, and come back empty. Two tract societies have been formed.

The above are tangible results. There are other results not less noteworthy. The ignorance and darkness that prevail may appear to be scarcely mitigated. But a belt of twilight stretches along the entire coast of China.

The celebrated Wat Chang Pagoda.

This is the most splendid temple in Bangkok. It is shaped somewhat like a bell, rising to the height probably of two hundred and fifty feet. Every inch of its surface glitters with curious ornaments and carvings,—the forms of men and birds and beasts, like nothing in heaven above nor earth beneath, nor waters under the earth. It is made of brick, and plastered on the outside. In a large niche in the sides, about two-thirds of the way to the top, are images of Buddha riding on four white elephants, made of shining porcelain, each facing toward one of the points of the compass. A sharp spire rises from the summit. All over this temple-tower, from the base to the top, from every projecting point, hang a multitude of sweet-toned bells, swinging and ringing in the slightest breeze, filling the air with melody. Within the Wat Chang enclosure, besides the pagoda, are priests' dwellings, temples with their idols, a preaching-hall, a library, and small parks with fruit and flower gardens, ponds, caves, and stone statues of Chinese sages and warriors, presenting a scene of bewildering richness.—Rev. F. S. DOBINS in *False Gods*.

Burmah.

Miss E. H. Payne writes from Maulmain, Aug. 12, 1881:

"My school at Pah Auk is prospering, and there are many cases of inquirers. They remember Dr. Haswell, and it may be that the seed he sowed so long ago is about to spring up. At this season of the year there is such an exodus from the villages to the paddy-fields, that but few children remain for school. There are twenty-six now, and a prospect of many more when they come in from the rice fields.

"My Bible woman has just been telling me of a priest sending to her house yesterday for more of the Bible. He had had tracts and a Gospel, and wanted more. As he dare not go himself, he sent one of his friends secretly for fear of the Burmans. I have not been able to get portions of the Old Testament for some time. Quite lately Mr. Bennett sent me a few copies of 'The Life of Christ.' It is very good, also the digest of Scripture."

In Scandinavia the people are Lutherans by law, until they relieve themselves by tedious and almost impracticable processes. The old Catholic cathedrals and all other churches, with the people, were taken possession of as trophies of war, and the fighting Protestants, and especially ministers, became the guardians of the individual conscience. The sovereigns and heirs to thrones, as well as nobles and rulers, must be Lutherans.

The Mohammedan is first of all a very religious being. His faith is undisturbed by doubts. God is every thing, and man is nothing. What God wills must be received with absolute submission, be it life or death. Famine, pestilence, hunger, cold, abundance, are received with less difference by him than by any other mortal being. He is extremely sociable and hospitable. If you treat him frankly and kindly, he will give you the best he has, and look for no reward. He loves pious conversation. He will talk with you till midnight on the attributes of God, the angels, the judgment, prayer, fasting, good works, the apostles of God, Enoch, Noah, Abraham, Moses, Jesus, Mohammed, etc. He will listen to your own belief with interest and respect, provided you say nothing of picture worship, or the Mass, or those many other things which the Mohammedan soul justly abhors. When, on leaving, he piously commends you to God's keeping, you cannot but feel "there is a true human soul in prison."

A great transformation is entering the Mohammedan world. The old rigid past is breaking up. Let the central power

of Constantinople be overthrown in such a way that freedom shall come in, and we may hope for glorious exhibitions of faith and devotion springing out of this strange Mohammedan soil. It has nothing shallow and unfruitful.—Rev. Cyrus Hamlin, D. D.

The new census of India shows a population of 252,500,000. There is a great quickening in religious matters in India. All sects are affected by it, and Brahmans, Hindus, and Mohammedans are on the *qui vive* for great and important events.

The King of Siam has obtained a white elephant. The lucky finder of the animal, received five hundred dollars at his first meeting with the king, and is to be made a great nobleman, and the governor of a province. For seven generations he and his descendants will be free from taxation. At the reception ceremonies he received as much gold and silver as he could draw with his little finger. The religious ceremonies lasted three days, and for three days there were amusements for all the people at government expense. According to the Buddhist religion the possession of a white elephant carries with it a high degree of merit.

The Hindu coolies in British Guiana, of their own accord, held a meeting to discuss the question as to which is the true religion, and voted with but one dissenting voice to accept Christianity. They then sent for a teacher, and one was given; and they propose to build a church, and support it themselves. There is a similar movement among the 20,000 Hindus in Trinidad.

Correspondence.

For the Christian Messenger.

Letter from Germany.

EXPLORATIONS IN JERUSALEM—CONDITION OF IRELAND AS SEEN BY A GERMAN—THE SEDAN ANNIVERSARY—A BONUS INSTEAD OF A TAX—STRANGE ASCENT OF MONT BLANC.

BERLIN, Oct. 17, 1881.

In connection with the Congress of Orientalists, recently held here, the German Society for the exploration of Palestine held a general meeting, at which one of the members, Professor Guthe, who had been sent to Jerusalem for the purpose of superintending the excavations there, made an interesting report on his mission during the months of March to August last. To the south of the city, near the present sanctum of the Moslem, he found traces and remains of its ancient wall, and inside the same well preserved reservoirs of excellent masonry and ancient aqueducts in places mentioned in the writings of the Prophet Nehemiah. Professor Guthe considers the reservoirs to be the site of the pond of Siloam, and the remains of the wall to indicate the place where stood the stronghold of the Jebusites, through storming which King David gained access into the city.

A gentleman who has recently returned from Dublin to Berlin says that the country is in a most miserable state. Even in Dublin the streets present a picture which is extremely painful to dwell upon. Many of the best hotels have been closed since the reign of terror inaugurated by Parnell and his satellites has commenced, and some of the best houses of business are unable to pay a dividend to the shareholders. Landlords and tenants it is well known, have been set by the ears; but not this only,—the middle and poorer classes mistrust each other, and the shopkeepers are afraid to give credit to their neighbors, whom they lived with formerly on friendly and honorable terms. And why is all this? Simply because Mr. Parnell, while bragging and boasting of the trade and commerce of Ireland, whose interests he says he is promoting, is driving away, at least for the present, both trade and commerce out of the country.

The Sedan anniversary, recently celebrated throughout the length and breadth of the German Empire, was probably nowhere commemorated in a more original manner than in the pleasant little town of Klingenberg, (Province of Lower Franconia, Bavaria), which in itself deserves to be specially mentioned on account of the fact that its financial status is such as not only to dispense wholly with the levying of a communal

tax, but, on the contrary, to enable the town treasurer to pay to each citizen annually the sum of about 100 marks! In this enviable place, numbering scarce 1,200 inhabitants, each citizen received on the 2nd inst., on the occasion of the above celebration, 2 marks in silver, and those of her sons who had gone through the memorable war of 1870-71, the like amount "to boot" as a pleasant reminder.

An ascent of Mont Blanc, which certainly does not lack in originality, is the town talk in Chamounix at present. A rich American there, a fanatic on the subject of mountain ascension, had been foiled four times in his attempt at reaching the top of Mont Blanc, and finally he swore that he would reach it "dead or alive." His sudden demise left but one of these alternatives. He had had time to make his will, by which he left his large fortune to three nephews of his, on the distinct condition that they are to ascend the mountain with his coffin body. The heirs have arrived, and are making the necessary preparations to carry out the last will of their uncle.

A singular present has been made by some of the family relatives of the Grand Duke of Baden on the occasion of his silver wedding, to be celebrated simultaneously with the marriage of his daughter, Princess Victoria, to the Crown Prince Oscar of Sweden. It consists of a pine tree of respectable dimensions, made throughout (trunk, branches, and cones) of solid silver, the original bright metallic lustre of which has, by special order, not been toned down in the least. The present was ordered by the Prince of Hohenlohe-Langenburg of the noted Berlin jewellers, Sy and Wagner.

H.

For the Christian Messenger.

Letter from France.

(From our correspondent.)

PARIS, Oct. 10, 1881.

THE ELECTRIC EXHIBITION is a great popular success as may easily be seen any evening by presenting oneself at the entrance of the Palais de l'Industrie, where on either side of the building, long files stand patiently waiting for admission. But once inside the Palace, the great number of visitors spread through the galleries, and there is never any crowding, though for the telephonic auditors longer files are formed than those at the entrance. It is announced that the Exhibition will be prolonged till December 1st, which it is to be hoped will be the case, as the interest of the Exhibition will certainly not be exhausted before then, and as owing to the long delays which were attendant upon the establishment of the various sections, certain spots are not yet in complete order. As soon as the weather becomes colder, the temperature of the Palais de l'Industrie will be maintained at a sufficient degree of elevation.—According to the custom of France with regard to scientific or instructive exhibitions like that now being held at the Palais de l'Industrie, a large number of free admissions have been granted to scholars of the Paris government schools, as also to a number of scholars of the deaf and dumb schools. When approaching the Palais de l'Industrie from the Place de la Concorde at night one seems to be drawing near some unearthly phenomenon that greatly changes, and partially enchants, the multitude that rolls steadily on under the glare of artificial suns. Night and day the throng continues, and the interest seems rather to increase than to diminish so that one is justified in saying that electricity is the "lion of the hour." In Paris at this season of the year, all places of amusement are crowded every night in the week. At many of the theatres it is necessary to procure seats some days ahead. But in spite of their love for light entertainment the thousands visit and revisit this novel exhibition—perhaps because they can find nothing so "light" at one franc fifty apiece. But perhaps it is not so much scientific appreciation as a love of the curious that attracts the throngs! Very well, for as in French cookery there is a dish to suit all tastes. The first and last object that invites the attention of the evening visitor is the splendid light-house in the centre of the nave. Its consecutive flashes are white and red, and are so brilliant and penetrating that the eye cannot bear direct contact with them. The entrance is lighted by a magnificent six-light chandelier, made