

the table. He was informed of our object in coming to China, and listened attentively to the most prominent doctrines and duties of our religion. Mr. Boone promised to send him our books, which he said he would take pleasure in accepting and reading. What an advance upon the old system!

There are many indications that the exclusiveness and intolerance of the Chinese is giving place to more correct views of themselves as well as of others. The following incident may be regarded as illustrating the progress of liberal sentiment among them.

The missionaries, soon after their removal to Kolongsoo, became acquainted with the son of a former commander-in-chief of the marine provincial forces—a man of equal rank with the governors or viceroys of the provinces. Having been invited to spend a day with him, Mr. Aheel, in company with Mr. and Mrs. McBryde, repaired to his residence in Amoy, the most elegant and tasteful in the city.

Nov. 10. Our intended visit had been so far divulged that we could scarcely enter the gate, so great was the crowd who were desirous to catch a glimpse of a foreign lady. The curiosity of the other sex had likewise brought together a large concourse. Mrs. McBryde was received by the wife of our friend with a freedom and gracefulness of manner, which showed that Chinese ladies are not ignorant of those external accomplishments. May the cultivation of their minds soon claim the attention of their parents and guardians. The first part of the day was spent in company with Yew Ako, our host, and his friends who had assembled to see us. To my surprise, the former asked me to address the people on the religion of Jesus. He himself professed Mohammedanism. It is the religion of his family, though he evidently knows but little of its peculiar tenets. He agrees with us in denouncing image worship; probably he is not aware of the difference between us and the more enlightened adherents of the false prophet. Mr. McBryde and myself were invited to take Mrs. McBryde to view the extensive and highly improved grounds. This brought us near the apartments of the women. As we approached, they rushed out in a crowd to see us. Probably two hundred of all classes and ages were there. I learned from Mr. McBryde that Yew Ako had spoken to him about having me address the women. Not knowing this fact, and finding such a favourable opportunity, I asked the liberty of speaking to them, which he readily granted. It was difficult to get them silent and quiet, as much so to keep them from interrupting me. They broke out very often, generally repeating what I had said, or making remarks on what they saw. From the attention of some of them, especially of those more advanced in life, I should hope that some of the truths lodged in their minds. All restraints were so far removed, that they spent hours watching us wherever we went, and looking at us while dining. What a triumph over their old customs and prejudices; and what a cheering earnest, in the light of God's word, of the privileges which Christianity shall bring them.

"15. We are greatly encouraged. Our number on the Sabbath was about fifty. After service, Yew Ako, with about twenty friends, came for the same purpose. Mr. Boone, who was the Chinese preacher for the day, had a second service for them. Yesterday an old man, who mistook the day for the Sabbath, came to our usual morning worship. His manner and conversation had impressed me favourably before. He wanted a new supply of books. He said he read the books we gave him every night and morning,

at which times he prayed to the true God. I inquired whether he worshiped the idols. He replied, None of them. May not the Spirit be leading him to the truth?

"Much of yesterday-and to-day have been spent at Amoy, looking for houses adapted to our various objects—preaching healing, dwelling, &c. Our friend Yew Ako has accompanied us both days.

"For several days we have had an unusual number of visitors. They generally come in groups; we have made known to them the great salvation, and given them books. The last week has been more richly fraught with events of an encouraging and promising nature than any similar length of time I ever spent in China. We thank God and take courage.

"21. Yesterday we again had a second Chinese service, for our more distinguished and self-indulgent friends. We find it much less difficult to communicate ideas to them than to such as have not their education. Several days ago Yew Ako said that there was no doubt that in four years we should have many disciples. He now thinks three years will be sufficient. May he and many others feel the transforming power of the Spirit long before this period shall have elapsed."

*Visit from the Hae Hong—Call from the Te Tuk.*

"23. We have just had a visit from the Hae Hong. He came in mandarin style, with a large train of attendance. He examined almost every thing he saw, and was as friendly and free from affectation here as in his own house. Such a public call, witnessed by so many, and soon to be talked of in every quarter, must give us favour in the eyes of the people, and remove their fears in respect to having intercourse with us. He told us that the commander-in-chief of the marine forces, who has just returned to Amoy, was coming to call upon us.

"24. We have actually had the honor of a call from the Te Tuk, the naval commander-in-chief of the province. He is the highest mandarin that resides at Amoy, and wears a button of the first rank. We were much struck with the blandness of his countenance, and the absence of all airs in his manner. We stand astonished at the favour God is giving us with his people and their rulers, and humbly pray that wisdom and zeal may be granted us, to make the best improvement of the means afforded us for the promotion of his glory.

"30. The governor-general of this and the neighbouring province arrived a few days ago, and sent his card to us. The individual who brought it assured us that his excellency had intended to call upon us, but was prevented by what our informant supposed to be the misunderstanding of one of Sir Henry Pottinger's interpreters."—*Missionary Herald.*

#### HUSTI-COLUC-CHEE,

THE CONVERTED SEMINOLE INDIAN SAILOR, AND NEPHEW OF THE CELEBRATED "OSCEOLA."

WHEN about nine years of age, while hunting in the forest of Western Florida with a few playfellows, far away from his father's wigwam, he heard some one, as he thought, call his name distinctly, "Husti-coloc-chee, Who' arle' car-tarle'." While listening for the sound again, he was deserted by his companions, lost his way, and was left to wander in the forest alone all that night and the next day, his mind filled with the most distressing fears,—for he thought that he had heard the voice of the "High Spirit," (as it was at that time the general belief of his tribe, "that the 'High Spirit' was to come and dwell among them; and that when he, the 'High Spirit,' made his

appearance, they would spend their time in hunting, dancing, gaming, &c., for a season, and then they would all die, and there would be no more of them.") After wandering all the next day, and part of the next night, he sat himself down, weary and hungry, expecting never more to see his parents or playfellows. He had not remained long in this situation, when he perceived a light in the distance. After following it, it brought him to the wigwam of his father, when it disappeared, leaving him in ignorance as to what it could have been that guided him thence mysteriously to his home.

One day, whilst sitting alone in his wigwam, he heard the voice, in the same manner, repeat, "Husti-Coloc-Chee, Who' arle' car-tarle'." He became alarmed, and ran out to his father, telling him the High Spirit had twice called him, and that something was going to befall them. But his father gave no heed to his story; he was left to his own reflections. The sound of the voice ever followed him; he knew not what to do.

Soon after that, it chanced, that going out to hunt, he heard the voice, for the third time, repeating the same words. He cast his bow and arrows from him, and made his way to his home. About this time his father said he would gather up his furs and go down to St. Augustine to sell them—and said, John shall go with him.

His mother objected, as he was her youngest child. He replied, that John was the apple of his eye, and must go with him. At length it being agreed upon that John, who was only ten years old, should go, they set out on their journey. "After three weeks," to give his own words, "we got to St. Augustine; where we met an old friend of my father. They were glad to meet each other, and, after selling their furs, they went together into a porter house and began to drink what we call 'fire water.'

"After indulging themselves till they became intoxicated, they became foes, and left the house for the purpose of fighting. After fighting until they both became exhausted with fatigue and loss of blood, they fell down upon the ground.

"After he had somewhat recovered he got up, and, taking me by the hand, went into the house and went to bed. After he had got to sleep, I lay then by the side of him, crying all night, thinking what would become of me, as he had brought me from home among strangers, and he was not able to help himself. While I was thus watching by the side of my father, I heard the voice again saying, in the Indian tongue, 'Thy father shall be taken away, but I will be your father and your all.' Then I thought the High Spirit was coming, and I wept bitterly at the thought of losing my father. At length, about day-break, I fell asleep, and when I awoke the sun was shining in the window; I then endeavoured to wake him up, but could not—he was dead. Then I thought it was all because of drinking fire water.

"Thus I was left alone among strangers. I wandered about for some time, when a man came up to me and took me by the hand, and carried me with him on board of a ship.

"But at that time I knew not what a ship was, nor where I was going, unless to find the new father which the Great Spirit had promised me.

"I continued to sail about with this same captain, who was very kind to me, for the space of about three years, all this time looking for and expecting to find my father. I had by this time acquired a slight knowledge of the English language. About this time I became greatly troubled in mind; I thought the reason I had not found my father was because