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Nothing Lost.

BY W. M. BICKNELL.

The sea and a boy were out one day, Each in his own mood of thought or play; The boy looking off from the long, low shore, The sea stretching out there grandly before. The sea was wearing a pleasant look, Running into cove, inlet and nook. The gay, sporting lad to see and meet, As he ran along with nimble feet. Pebbles and such bits grasped in his hand, He'd culled and gather on the bright strand: They were treasures choice for pets at home, For Jane and Johnny, too young to roam, The sea fondly eyed the precious store; 'T was his, he had thrown it up of yore; So said the awful, deep-sounding sea, "Give up the treasures, give them to me." And there, so strangely, joined fate and fun, To do the fixed thing that must be done. Ah, boy! Obeying, how blithe was he Casting his pebbles into the sea. Now thought of the babies the thoughtless lad; And for his play-things all gone he's sad; Murnured then the deep, far-sounding sea, "Darling, safely I'll keep them for thee." The sea and a ship were out one day, The ship, well freighted, sailing its way; The sea, as always, so full of moods, Said, "Give, give to me your pearls and goods, "I have fit chambers, capacious made; In them from far off my spoils I have laid,-- Chateaus, merchandise of every clime, I'm there laying by for the coming time." The ship overtaken by storm and fear, Full soon pays tribute far-fetched and dear, 'Mid creak of cordage and wild fury, Goods and pearls she drops into the sea. The deep outspread of God's love and power Swells high everywhere, swells every hour; That deep celestial forever doth say, "My souls give me back with me to stay. "From me do they come forevermore; My depths lift them up to this world's shore; For life, then, ceasing here long to be, Grieve not, O man, I'll keep it for thee." Oft seem things dropped as into the sea, They're caught,--our treasures,--and safe be- stowed. On the breast of earth, the breast of God. -- Monthly Review.

Church of the Holy Apostles.

THE RACE NOT ALWAYS TO THE SWIFT NOR THE BATTLE TO THE STRONG-- SERMON BY E. BRADY BACKUS. At the Protestant Episcopal Church of the Holy Apostles, corner of Ninth avenue and Twenty-eight street, yesterday morning, the rector elect, Rev. E. Brady Backus formally entered upon his work in the parish and occupied the pulpit. The text was taken from the ninth chapter of Ecclesiastes, eleventh verse--"The race is not to the swift nor the battle to the strong." These words, said the preacher, set before us a truth clearly contrary to the world's opinion. In the wisdom of men the race is to the swift and the battle to the strong. Looking here and there about us in business, private and in public life, we see men acting largely upon this principle, the converse of the text. The desire of rising, advancing, achieving, is common and one that chiefly looks to physical forces and human agencies for success. The young man spends years in fitting himself to be a swift runner in the race of life, in some elegant pursuit, in some trade or profession. And why? Because he would outstrip all competitors and seize the garland of wealth and of fame for himself, because, like the Grecian athlete, he is confident that the race is to the swift. Many of the world's statesmen, its martial heroes also, have not underestimated the material forces within their reach. They have even sought to influence and control them to advance their own ends and aims. Does it not seem strange, then, that our text affirms that to be a truth which is opposed so largely to our own observation, to the wider range of the world's history? At first thought it would so appear. In the flush of youth in the pride of temporal prosperity, it is, indeed, a difficult matter for us to change our views in regard to that principle upon which we have so long acted. Yet time and age often produce this very result. Where self-aggrandizement has been our aim, where our hopes have been placed upon the riches, pleasures and applause of this world, there has at last come to many, perhaps in failure and disappointment, the growing conviction that possibly, after all, the race is not to the "swift nor the battle to the strong." But upon the authority of the Word of God we may sur-

ly believe that our text establishes for us a truth which holds good at every period of life and under all circumstances--yes, and through eternity. Although human wisdom may judge differently, this wisdom is by nature contrary to many other truths of God's words. Yet herein is revealed to us the fact that in point of the truest and most permanent success in that which is pure, noble and spiritual, in that which outlives the lapse of time, "the race is not always to the swift nor the battle to the strong." The preacher said the words of the text were not always to be taken literally, that honest endeavor and earnest work in the cause of Christ were necessary to complete success. The apostle said--"I can do all things through Christ, which strengtheneth me." Likewise we also, having gained the one thing needful, the faith and fear of God though a Saviour crucified having found the love of Jesus so tender and watchful and forgiving, having heard and heeded the voice of the Holy Spirit pleading with our spirits, who shall say, then, that we shall not be swift in the pursuit of good, and strong in the battle with evil. Though friends forsake us, though we be stripped of all our earthly possessions, yet, with God's help, we shall be more than conquerors; we shall fight the good fight; we shall attain unto the prize of our high calling in Christ Jesus. Finally, we shall need to be patient and prayerful. We may sow and water, but it is God that gives the increase. We can do nothing without Him. As He is so patient toward us, why should we despair if His chariot wheel carry a little, if his favoring hand seems withheld for a time. Surely, as He promised after we have suffered awhile He will make us perfect--establish, strengthen, settle us. To His throne also we shall often need to hasten, to lay before Him these our common anxieties and regards, praying the Lord of the harvest to grant unto us an increase of grace, to bear the burden and heat of the day, to multiply, perfect, and gather into His spiritual garner the fruits of our labor.

Brooklyn Tabernacle.

SERMON BY REV. T. DE WITT TALMAGE ON WOMEN'S RIGHTS At the morning service Rev. T. De Witt Talmage announced before commencing the sermon that the Presbyterian General Assembly of the United States would be held in the Tabernacle, commencing May 17. The delegates will number about 500 clergymen. The Presbytery will continue in session for fifteen days. He requested the people of the congregation to make suitable preparations for entertaining the delegates at their houses during their stay in Brooklyn. Mr. Talmage took for his text:--"So God created man in his own image; in the image of God, created he him male and female created he them"--Genesis, 1, 27. God made man and woman for specific work and to move in particular spheres--man to be regnant in his realm, woman to be dominant in hers. The boundary line between Italy and Switzerland, between England and Scotland, is not more thoroughly marked, than this dividing line between the empire masculine and the empire feminine. So entirely dissimilar are the fields in which God calls them that you can no more compare them than you can oxygen and hydrogen, water and grass, trees and stars. All this talk about the superiority of one sex to the other sex is an everlasting waste of ink and speech. I deny to man the throne intellectual. I deny to woman the throne affectional. No human phraseology will ever define the spheres, while there is an intuition by which we know when a man is in his realm, and when a woman is in her realm, and when either of them is out of it. No bungling Legislature ought to attempt to make definition or to say this is the line and that is the line. My theory is that if a woman wants to vote she ought to vote, and that if a man wants to embroider and keep a house he ought to be allowed to embroider and keep a house. (Laughter.) There are masculine women and effeminate men. You have no right to interfere with any one's doing anything that is righteous. The question of capacity will settle finally the whole question--this whole subject. When a woman is prepared to preach she will preach, and neither conference nor presbytery can hinder her. When a woman is prepared to move in the highest commercial spheres she will have great influence on exchange, and no boards of trade can hinder her. Heart and brain can

overfly any barrier that politicians can set up, and nothing can keep her back or keep her down but the question of incapacity. There are women, I know, of most undesirable nature, who wander up and down the country, having no homes of their own or forsaking their own homes, talking about their rights, and we know very well that they themselves are fit neither to vote nor to keep house. Their mission seems to be to humiliate the two sexes at the thought of what any one of us might become. No one would want to live under the laws that such women would enact, or to have cast upon society, the children that such women would raise. The rights that women can have they already have in their possession. Her position in this country is not one of commiseration, but of congratulation. She sits today on a throne so high that all the thrones on earth piled on top of each other would not make for her a footstool. Away down below this platform on which she stands are the ballot box, congregational assemblages and legislative halls. Women always have voted and always will vote. How many men there have been in high political station who would have been insufficient to stand the test to which their moral principle was put had it not been for a wife's voice that encouraged them to do right and a wife's prayer that sounded louder than the clamor of partyanship. The grand absorbing right that

WOMAN HAS IS TO MAKE HOME HAPPY.

That realm no one has ever disputed with her. Oh woman! thank God that you have a home, and that you may be happy in it. Better be there than wear Victoria's coronet. What right does woman want than to be queen in such a realm? The eagles of heaven cannot fly across that dominion. Compare with this work of training kings and queens for God and eternity how insignificant seems all this work of voting for Aldermen, Common Councilmen, Sheriffs, Mayors, constables and Presidents. To make a true and noble woman such as I have described in the Christiania sphere how many thousand would you want of those people who go in the realm of godlessness, fashion and dissipation, distorting their body until in their monstrosity they seem to outdo the dromedary and hippopotamus, going so far toward disgraceful apparel as they dare go so as not to be arrested by the police; their behavior a sorrow to the good and a caricature of the vicious, and an insult to that God who made them women and not gorgons, and trampling on down through the goddess life and a frivolous life to temporal and eternal damnation? Oh, woman! with the lightings of your soul strike dead at your feet all these allurements to dissipation and to fashion. Your immortal soul cannot be fed on such garbage. God calls you up to an empire and a dominion. Will you have it? Oh, give to God your heart, your best energies, your culture, your refinement; give yourself to Him for this world and the next.

Moody & Sankey.

There were three meetings at the Hippodrome yesterday--one at eight o'clock A. M., one at three P. M. and another at eight, P. M. at each of these meetings Messrs. Moody and Sankey were present. At the morning meeting there were seven thousand people present, most of them men, who listened to Mr. Moody tell the story of Jacob. His discourse was good, but did not seem to be as well relished as the sermon of the Sunday previous, when he spoke of Daniel in the lion's den. The assemblage sang together those two hymns now so well known, "Hold the Fort" and "Jesus Loves Me." The morning services lasted till a quarter past nine, and then the inquiry rooms were opened and were kept open nearly all day. The number of young converts made yesterday exceeded that of any day since the revival commenced. At the three o'clock meeting in the afternoon there was another tremendous crowd; not a seat in the vast hall was vacant, and nine-tenths of the occupants were women. The services opened with the singing of the sixth hymn, "There were ninety and nine that safely lay in the shelter of the fold." This, as usual, was sung by Mr. Sankey; solo. After the singing Mr. Moody spoke on the text, "Seek first the kingdom of God, and all things shall be added unto you." He said that if Christ was to come on earth to day such was the spirit of willingness and money getting that pervaded the people that some one would ask Him to be made

a Secretary of War and another Secretary of State. He had no doubt but there would be a man who would ask to be the Secretary of the Treasury of Heaven. His sermon was explicit and to the point. He showed plainly the path into which the country was running through its irreligion and unbelief, and made an earnest appeal to his immense congregation to come under the banner of Christ. After one of his most impassioned outbursts he said, "Is there any one here who wishes to find the kingdom of Christ? If there is let him stand up." Away in the rear part of the hall a colored man stood up and said "I am here." He was followed by a number of other men, colored and white, in quick succession until about 150 were on the floor, Mr. Moody, calling out meanwhile, "Is there another?" "Is there another?"

Nearly all those who rose were, apparently, men who earned their living hard, and were earnest in what they were doing. The services closed with the singing of the seventy-second hymn, "Take the name of Jesus with you."

The same sermon was repeated in the evening before even a larger audience, for there was not even standing room in the Madison Avenue Hall. The platforms were filled with ladies, who assisted Mr. Sankey in the singing with a great deal of enthusiasm. When Mr. Moody came to that part of his sermon where he asked any one who wished to be prayed for to stand up, one by one in all parts of the hall, ground floor, galleries and lobbies, persons kept rising, till about 500 were on the floor. Then he made an appeal to all present to pray to God that His blessings would flow down on this mission and that all who asked His help might have strength enough to stand up and bring others to Christ. When the general meeting was over there was a young men's meeting held in the Fourth Avenue Hall, and a boy's meeting, in which about 300 lads from twelve to sixteen years of age, were present in room D. Mr. Moody announced that the meeting for ministers would be held on the 29th and 30th of this month, to which all the clergymen in the country were invited, and that he and his confreres, Mr. Sankey would leave New York on the 20th of May.--N. Y. Herald

The African Company.

CINCINNATI, March, 1876. SIR:--The project of a company of Americans to take commercial interest in Africa has been mooted. There are many reasons why Americans should be first, instead of last, in taking advantage of the opportunities offered by such a vast continent, embracing as it does one-quarter of the habitable globe. The disposition of the American people has made them renowned as navigators and explorers. They are always ready to seek in distant places for resources not found in their own land. Neither frigid nor torrid zone has stayed them in their search for wealth. The development of our own country in times past was only equal by our commercial enterprise and foresight abroad. The incubus of debt and the loss of trading ships has thrown this country far behind in the race for national aggrandizement outside of the United States. Every enterprise, therefore, which seems to open new fields to any class of Americans should be encouraged. The continent of Africa is rich in all the productions of nature necessary for the use of man; grains, fruits, and vegetables, animals, and materials for making cloth, the precious stones, the precious and useful metals. It has water communications internal and lateral, and it holds a population which could be developed to take rank with the cultured people of any portion of the globe. Other nations have long before this acquired territories in Africa of immense extent, and year by year are extending their sway further toward the interior. There are already 3,500,000 whites in South Africa, and the diamond and gold fields are attracting crowds of immigrants. Europeans are domesticated on all the shores of Africa, and explorers crossing even the equatorial regions are apparently as long-lived as if they had remained at home. The culture of cotton, rice, and sugarcane, and the mining and the forging of metals, would enable our colored people to become as rich in that continent as the self-made men among us. Intelligence, wealth, and enterprise will

soon command respect for the people, whether they be black or white. There is now a chance for our colored men to gain the respect and admiration, not only of the whites of this country, but of all other nations. They have only to say that slavery shall cease to exist, and it will perish from the face of the earth. They are strong enough to accomplish it, backed as they would be by the whole country. The white people of this country are anxious to make money, and the colored race here can take them into their pay to gain their ends, just as the Japanese have done in hiring foreigners to perfect systems of improvement, to drill their troops and furnish them with ships, locomotives, and machinery. The united service of the two races in money-making enterprises would do more than anything else to dissipate prejudice on both sides.

Should this company be pushed to success without their aid, it will be little to the credit of the colored men of America.

It is not to their credit that slavery exists in Cuba, Brazil, and Africa.

The English are freeing Africa, not Americans of either color. While they are thus carrying civilization and religion to the southern part of Africa, it is no less true that they are there erecting a State, which, in time, will equal the mother country in population, wealth, and resources. They are repeating there the programme of India, Australia, and Canada.

Many of both races, white and colored, in this country, are at this time out of employment, and the avenues to promotion in business are filled to such an extent that an abundance of the best material is only waiting for opportunity to engage in anything which promises them employment. This state of affairs is likely to continue.

Among colored people in this country the few profession open to them are overcrowded, and even the most intelligent among them are compelled to engage in occupations little suited to their tastes or abilities.

The colored people in this country have developed the very highest qualifications of civilized life. They are intelligent, brave, religious in thought, domestic in habit, and easily organized. Opportunity only is wanting for them to become, as a people, distinguished. They are twice as numerous as the thirteen colonies at the time of the Revolution, twice as numerous as the Egyptians, and are capable of accomplishing as great results as either if their attention is directed to the continents of Africa.

Why should Americans neglect fair prospects, such as are there offered, and especially our colored citizens, fitted by nature and education to carry civilization and Christianity over so vast a field? The missionary should go where commerce makes the way easy.

Your own knowledge will give you facts for consideration in connection with this matter. The proposition is to organize a company, under the laws of Kentucky and the constitution and laws of the United States, to trade in Africa, to secure trading-posts and concessions, to open new avenues of trade, and to use the means of the company so formed to establish steam lines, or to build railroads, or to foster the cultivation of profitable products, and to act in such a manner in Africa as to make the company rich and strong, and to carry out the desires of the American people in that direction, and to enhance the value of the stock of the African Company in every possible way. The proposed amount of capital is set at five millions of dollars, in shares of one hundred dollars, each share to entitle the holder to a land-warrant for a hundred acres of land; the holders of shares to have the preference in the employments and nominations of officers under the company. The scheme is by no means a project of colonization, but simply a business arrangement, by which money can be made by some energetic and capable colored people, without detriment to their compatriots, and with benefit to the natives of Africa. We would be glad to hear from you, in regard to this feasibility and desirability, at your convenience.

Respectfully, LUDLOW ARJONES, B. W. ARNETT.

In France it is likely the state of siege will be raised. The government is no longer opposed to it and the Republic apparently is sufficiently well established to allow the widest liberty.