

were also bitter in their hostility to the gospel minister—all owing to the ignorance in which they had always lived. Three pages are devoted to this painful narrative, which serves to show the preciousness of the gospel to the sick man, and how much the people need a different religion from that of Rome. Following this, we have a narrative by one of the pastors aided by the Society in France, concerning his visits to hamlets in his neighbourhood, for conversation and distributing the Scriptures. He was quite encouraged by the hopeful conversion of the mother of a family, which he relates, followed by the whole family, the father, mother and five children, being brought under the influence of the gospel; all this growing out of a call by the good minister at their house, and his few words of religious instruction.

The "Circulaire" concludes with a statement of the financial condition of the Society. This, we regret to see, is not very flattering. The deficiency in the receipts on the 26th of September was 30,140 francs, and 30,000 francs more would be needed to end the year on the 31st of March. We trust this sum—in all but \$12,000—will be furnished by the people of God for so good and so great a work as this. We suppose that the gifts which any of our readers may feel inclined to make in aid of this Society, if soon transmitted to our Treasurer, could be forwarded in time to be of much service to our respected Christian brethren in Geneva.

#### A RICH FARMER ON HIS DEATH-BED.

One of our colporteurs gives an account of the last moments of a rich farmer, who, being sick, had sent for a doctor. "You are in great danger," said the physician to him; "if you have any family affairs to settle, you must do so without delay, and then send for the priest." "It is bad for me, M. le Curé," said the sick man to the priest, "after giving myself wholly to gain what I have gained, at the time when I saw myself happy, to find death coming." The priest replied, "You are of a good disposition; I will confess you; I will give you the sacrament; and I believe you can become tranquil. Before your death, you can also order masses." But soon after the poor man was heard saying to the priest, "You tell me you

believe that I shall go to heaven because I have absolution, and you wish also that I should order masses after my death. This shows me that you are not sure that I shall go to heaven, and I am dying in great despair. I have silver; I have lands; I have physicians; but at this moment I would sooner be without wealth. I should not suffer so much if I had not depended on my money to make me happy; but now it leaves me, and I have nothing left."

A crowd of painful thoughts press on one's mind, in reading this sad narrative. Rome, like heathenism, can console the dying only with a *perhaps*! Poor dying man, thou art ignorant that Christ hath destroyed death, and brought life and immortality to light! Poor dying man, from whom all earthly good is passing away, thou art ignorant that there is a Saviour! Dear Christian brethren, let us prize our knowledge of the Bible; let us hide the word in our hearts; and let us spread it abroad everywhere, that thousands and millions of persons may also hide it in their hearts, and may live and die in Christ!—*Report, Geneva Evan. Soc., 1861.*

#### Protestantism in South America.

##### A GENERAL SURVEY OF THE FIELD.

WE insert here the greater part of a valuable paper on this subject, by one of the missionaries of the Board at Bogota. After adverting to the political changes that have opened the door for evangelizing labours, and the neglect of this part of the field by the Church, the writer proceeds as follows:

• • • The object of this communication is not so much to enforce the claims of South America by reason of its destitution and neglect, as to furnish something for the encouragement of God's people, in a hasty exhibit of what little is being done for the native population, and what (in more extended measure) for the foreign immigration. And while it is too true that the Church has fallen lamentably short of her duty towards South America, I think it may safely be said that most persons will be surprised to learn the following facts, which are ob-

tained mostly from Mr. Richard Corfield, a useful and persistent agent of the British Bible Society, who has been engaged for some years past in distributing the word in different countries of this continent.

Our survey will begin with the trio of Guianas, on the northeastern coast. In British Guiana there are chaplains of the Church of England, and missionaries of the London Society, as also of the Baptist and Wesleyan Societies, though I am unable to state their number; but Mr. Corfield informs me the churches are flourishing, and a very important work is being done among the Coolies and Caribs settled there. Of Dutch Guiana, also, details are lacking; but on the known fact that the Moravians are operating there, may be safely predicated the belief that God is being glorified, and souls brought to Christ. Over French Guiana spreads the dark pall of popery.

In Brazil there is much to encourage. Romanism is the established religion, but there exists a very commendable degree of toleration. In Maranhão, an important commercial city, at the mouth of the river of the same name, a clergyman of the American Episcopal Church was expected to arrive during the autumn just past, and is I presume now on the ground, labouring as an itinerant among the natives along the Amazon. Going still further down the coast, we find British chapels and chaplains at Pernambuco and Bahia. Scattered along the whole coast of Brazil, there are settlements of Germans to the number of more than 70,000. There are labouring amongst the protestant portion of these a number of German Lutheran clergymen, and congregations are organized at Victoria, Nuevo Friburgo, Petropolis, Juez-defora, San Paulo, Doña Francisca, and San Leopoldo. At the latter is a colony, originally composed of the "emptyings" of the German prisons, expatriated and colonized in 1815, now numbering some 35,000, and improved much every way, constituting an industrious, thrifty and moral population. They have two Protestant pastors and three Romish. At Morro Velho, a mining establishment, with some 300 workmen, there is a church and English clergyman. To this list should be added five or six other points, with pastors, of which I have received no particulars.

In Rio, as the reader knows, our Church is represented by two ordained clergymen, Messrs. Simonton and Blackford, and by this time, I presume, a third (Mr. Schneider), has been sent out to labour, at first among the Germans, but eventually and chiefly among the natives of the country. There is an English chapel and a German Lutheran church at Rio, both prospering. The Protestants have a fine cemetery (as indeed they of necessity have at most of the large cities in these Romish countries), and the British Bible Society has a depository. Through the efforts of three or four colporteurs, the British Bible Society has circulated in Brazil 15,000 copies of the Scriptures during the last five years, and our American Bible Society 5,000 copies. In addition to these facts I might, if it were prudent, give particulars calculated to show that the cause of Christ is prospering most remarkably among the native population. Let it suffice you to know that pure Christianity has more than a foothold in this immense empire, whose territorial area is nearly one-fifth greater than that of our Union. Let us thank God that there are already tangible fruits from effort on the native mind, and none the less that so much is being done to prevent the stranger in a strange land from becoming *heathenized*, as is so often the case with Protestants who emigrate to Romish countries.

In the narrow limits of Paraguay no Protestant agencies are found. Here, it will be remembered, the Jesuits held undisputed sway for a century and a half—fit preparation for the dictatorship of Francia, and his successor Lopez, the present dictator. The country, socially, politically, morally and spiritually, is Jesuitical—"the slime of the serpent is over all." In the less populous but more liberal state of Uruguay, there is a very interesting colony of Vaudois, from the valleys where Protestantism had a being when Luther was singing Christmas carols in the old city of Eisenach, and long before, and doubtless with their faithful Vaudois pastor (Mr. Morel), these colonists are as faithful witnesses of the truth as those they have left behind them in the midst of papal Europe. The city of Montevideo is the capital of Uruguay, and here are to be found a British chaplain and a German Lutheran clergyman. A station is springing up in the interior,

and a pastor has arrived, or is soon to arrive, to take charge of it. An American Methodist is also expected to labour at this point among the natives. Of the Scriptures some 4,000 copies have been circulated, and the depository of the British and Foreign Society sold 158 copies last year.

Crossing the mouth of the Rio de la Plata, we arrive at Buenos Ayres, where we find a foreign population of 35,000. To supply the spiritual wants of these, there are a British chaplain, two Scotch Presbyterian clergymen, one American Methodist, and one German Lutheran, all having fine edifices and flourishing congregations. A church is being built for a third Scotch Presbyterian. Penetrating to the interior, we arrive at the German colony of San Carlos, with one clergyman.

The British Bible Society has a fine depository at Buenos Ayres, and a considerable circulation has been effected, 1,500 copies having been sold in the city alone by door distribution. The Methodist minister has circulated a good number of the American Society's issue.

Buenos Ayres is without doubt the least bigoted part of South America, and hence the most promising. An interesting fact—the best schools of the country are those of the Protestants, and hence they attract many native children and youth, even from neighbouring countries. In all of these, *the Bible is a text-book*.

To the south lies bleak, barren, dreary Patagonia, "the caudal vertebra of the Andes," with its hordes of brutal savages, whose soil has been hallowed in the memory of the Church by the martyr-blood of such noble men as Richard Williams and Captain Gardiner, and more recently Captain Fell and his company. There is a mission at Sandy Point, with two catechists. Is it "a sort of pious Quixotism" to believe that that wilderness will yet blossom as the rose?

To the eastward of the Land of Fire (Tierra del Fuego) are the Falklands, "a few dim and oozy islets away at the world's end," but not thereby shut out from the field of the Church's duty, for does not her commission send her "to the uttermost parts of the earth?" At the port of Stanley there is an English chaplain, and on Kepek Island a mission, in the charge of an English Episcopalian, assisted by four or five catechists, and

supported by the Patagonian Missionary Society of England.

"Rounding the Horn," and ascending the western coast, we arrive at long, narrow Chili, the most priest-ridden country of the continent. The nation worships not Christ but Mary. For the foreigners in Valparaiso, however, there are some agencies. In addition to a British chapel and chaplain, we find Rev. Mr. Trumbull, of the United States, at the head of a flourishing church, with about 40 communicants. Mr. T. is a respected, active and influential man, and his enterprise bears such tokens of the Divine blessing, that it may well be considered a light shining in a dark place.

At Lota, 400 miles south of Valparaiso, there is an extensive English mining establishment, and the Rev. Allen Gardiner, son of Captain Gardiner, the martyr, is acting as pastor to the operatives. This service, however, is temporary, Mr. G.'s great aim being to establish a mission among the Auracano Indians in the Rio Negro country. He is now acquiring their language.

In Peru there is a British chaplain at Lima, and at Callao, on the coast, two clergymen, sent out by the American Seaman's Friend Society. One of them, Mr. Swaney, has a small congregation.

Bolivia and Equador may be colored on the map with the darkest shade. Rome sits supreme there.

In New Granada there is much ground for hope, though little apparent fruit may be expected until the fearful anarchy which has been so long desolating it comes to an end. The Granadians have fought nobly against their ecclesiastical oppressors for thirty or forty years, and God will reward their sacrifices and labours in giving them a religion that is elevating and civilizing—a Christianity that is pure and holy.

At Bogota, the capital, we have had a mission for five years, but owing mostly to the war little has been accomplished. Its silent influence, however, has been great, and with the coming of peace will arrive its era of open and visible prosperity. The writer administers, stately, to a small congregation of Protestant foreigners, and not without the blessing of God upon his labours. It remains with the Church at home to decide whether the project of building a church here shall succeed. Several thousand copies

of the Scriptures have been circulated, and many other religious books. One book-store here is doing much better than one would have expected in time of war. At Carthagena, Rev. Mr. Montsalvage, representing the American and Foreign Christian Union, has recently established himself, and in Panama a project is on foot to organize a Protestant congregation, with every prospect of success.

Venezuela, like New Granada, has for several years been the theatre of a bloody civil war, and the social fabric seems to be in a state of disintegration. Its fate will be a speedy, national extinction, unless God mercifully interposes. Some efforts, though very slight, have been made to introduce a pure Christianity, but they have been utterly defeated by the anarchical state of the country. If I mistake not, an English bishop from the West Indies occasionally officiates in Caracas. When the angel of peace shall show her stranger-face in Venezuela and New Granada, the Church may look for great things—perhaps that will be the era, long awaited, long prayed for, when “a nation shall be born in a day.” Deploable as these civil wars are, the underlying causes involve the question of freedom of conscience and of worship. It is a battle between middle-age Romanism and modern civilization; and while the contest has been a severe one, this quarter of a century past, the cause of liberty and progress has gained ground, and must ultimately triumph.

Scattered over the country, then, we find about sixty ordained Protestant ministers, and there ought to be ten times sixty, for the demands of the field would fully justify the number.

To conclude: 1. Let those who prate so much about the unity of Rome, see an exemplification of true unity—“the unity of Spirit”—in the Protestant churches of South America, labouring harmoniously, side by side, for the attainment of ONE great object—the glory of Jesus Christ in the conversion and sanctification of immortal souls—“distinct as the billows, yet one, as the sea.” 2. Let the Church lift up her voice to God in behalf of South America, and let her send her men of wisdom, experience, prudence, and above all, piety; and as sure as the promises of God she will add many a jewel to the

diadem of the King of kings and Lord of lords.

Sincerely yours,

W. E. MAC LAREN.

Bogota, Dec. 25, 1861.

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 “The Higher Classes of Females in India.”

EFFORTS FOR THEIR BENEFIT.

OUR readers will remember the papers in our Magazine, under the title of Visits to the Zenana, as possessing remarkable interest, and will learn with regret that the Christian lady who was doing so much good in this way has been called away from her work in this world. That good work will still go forward, as will be seen in part from the following article.

. . . I wish to send you some recent facts connected with the interests of the higher classes of females in India. This is a class which Christian philanthropy reaches with much difficulty. The facts I refer to are an effort made to suppress infanticide in the province of Oude, and the education of respectable women in Calcutta by persons who visit them at their own houses.

Infanticide has prevailed very extensively among the upper classes of India; and the hapless victims have always been females. The chief cause of this cruel and wicked practice is the excessive expenditure of money required, by custom, on the occasion of their being married. To keep a daughter unmarried would involve intolerable disgrace—to marry her in an inexpensive way would be thought mean beyond measure, and to marry her according to the present custom would, in many cases, result in bankruptcy. The remedy resorted to was to destroy infant daughters as soon as they were born. This horrid practice has prevailed mainly among Rajputs, a high caste, found more or less in every part of the country.

Some ten years ago a partly successful effort was made by government officials to eradicate it from the Panjáb, and now a similar attempt is being made in Oude. The thing was initiated by Lord Canning when he visited Lucknow, a few weeks ago. He had the chiefs and nobles of