

ran away with some notion in her head, and she ran straight to the open yard of the out-house. There she took something in her hands and kissed it passionately; and again and again did she kiss it. It was our own much loved silver porringer.—*Scotch Free Church Record*, Aug. 1863.

#### Religious Condition of Rio de Janeiro.

MR. CARPENTER, who sailed from this country Oct. 30th, to join the Burman Mission, remained a few weeks on his way at Rio de Janeiro, where the ship was to discharge her cargo. He has sent an interesting communication to the Missionary Rooms on the religious condition of Rio Janeiro, which we present to our readers as follows.—*Bap. Mis. Mag. Sept.* 1863.

Rio de Janeiro, Feb. 6, 1863.—I wrote briefly, some five weeks ago, of our long but pleasant voyage and arrival here. Our ship is now just ready for sea again and I will take a little time to relate, before we sail, some facts which we have learned concerning the religious condition of this large city, the capital of Brazil.

That Rio Janeiro was a proper field for missionary effort, we were prepared to expect,—but we did not know positively, until our arrival, that it was occupied. Friday, P. M., Jan. 2, we anchored, according to the port regulations, under the guns of Fort Villegagnon. Soon after, the health and harbor officers paid us a visit. The next day we moved up to the discharging ground. We had hardly dropped anchor, before a boat came along side, and in it Rev. Mr. Blackford, who has been in Rio for two or three years as a missionary of the American Presbyterian Board. He had heard that there were missionaries in the "Colby," and took this earliest opportunity to greet us. His cordiality and heartiness made us feel at once that we had found a brother; and the Christian sympathy and hospitality that we have since received in his family, have strengthened and cheered us, and made our visit in Rio one that we shall not soon forget. By his invitation I preached the next day to a small English and American congregation.

His proper work is among the Portuguese and Brazilians; but for some

months he has taken upon himself the additional labor of preaching once each Sabbath in English. He is laboring with much courage and hope, and has won the esteem and respect of all who know him. His colleague, Mr. Simonton, is now in the United States. The church which they have formed, now numbers ten members. Most of these are poor people, who have encountered not only the opposition of friends, but the more serious loss of the means of support. The laboring class here are generally allowed no Sabbath; and if one becomes a Christian and refuses to work on that day, he either loses his place, or, if in business for himself, his custom. But these trials only tend to the purification and ultimate establishment of the church.

Dr. Kalley, who is known to the religious world from his connection with the Protestant Christians of Madeira, has also laboured here for some time. Though a Presbyterian, he has no connection with the brethren whose names I have mentioned, nor with any Missionary Society. He is in England at present on account of ill health. His church, which numbers upwards of fifty members, is cared for during his absence by its elders. A little more than a year ago, one of their meetings was broken up by a mob, but that is the only recent instance of violence done to Protestant Christians in this city.

There is an English chapel here, as in all places where the English government is represented by a minister. The clergyman is now at home, and his place is supplied by a chaplain from one of the English men-of-war in the harbor. The Lutherans also have a chapel in Rio, but the young pastor Bilrod is too evangelical for them, and they give him much trouble in small ways. I met him one evening at Mr. B's, and found him a very interesting man, of an excellent spirit. I think there is but one other evangelical place of worship here.

Two young men, one of them a Baptist in sentiment, brought up in one of the Baptist congregations of Philadelphia, the other, Mr. C., a teacher of an English school, maintain a Sabbath-school for the children of English and American parents employed in the machine shops of the Sande district. After the school is over, the friends of the

children assemble, and Mr. C. conducts a religious service. I had the privilege of preaching to them twice, besides four times to Mr. B.'s congregation.

Our Southern Baptist brethren attempted to establish a mission here about three years ago. Mr. Bowen, who was for some years their missionary in Africa, came here with his family and hired a house; but was obliged to return home in a short time on account of severe sickness and prostration. While here, he became an object of suspicion to the authorities in a curious manner. In passing his goods through the Custom House, he gave a direction to the stout negro porters, in their native Minas language. At once they crowded about him, kissed his hands, and called him their "dear heavenly father." After that until he, through prudence, refused to say anything to them, they would run to him when they saw him, and seek to enter into conversation with him.

A great many of the negroes here were brought directly from Africa, and are said to have their secret societies, as well as meetings for the celebration of their mongrel heathen and Mohammedan rites. The Brazilians live in constant fear of an outbreak among the negroes, and hence they looked upon the man who seemed to have such an influence over them, as a suspicious, if not a dangerous character.

Considerable has been done for Brazil in the way of Bible distribution and colporteur labor. Several good men are now engaged in this work in different parts of the empire; but the seed has yet to spring up. Ever since this country was discovered, it has been in the hands of Roman Catholics. Catholicism has set its seal everywhere, crowning the hills with convents and churches, and filling the whole land literally, with names of blasphemy. The adoration of saints and image-worship in its grossest forms prevails; and yet it is evident to the most careless observer, that this religion has no hold on the hearts of the people. They hardly pay a decent outward respect to its forms. Houses originally dedicated to religious uses, all over the empire, are being converted to secular purposes. Jesuitical colleges, monasteries, convents and churches are either deserted, or so little frequented,

many of them, that they might as well be closed.

But this is the result, apparently, not so much of doubts or disbelief of Romanism, as of indifference to all religion. The people are lovers of pleasure more than lovers of God, or even "God's mother," and they follow hard after their hypocritical priests in scandalous living.

We leave Rio with a gloomy picture of its social and religious condition impressed upon our minds. But the darkness of slavery, corruption almost universal, immorality, idolatry, and stolid indifference to the truth, is relieved by the thought that with the lapse of time the promised day of glory is approaching, and that even now the Gospel leaven is working.

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#### The Monthly Concert.

[WE often select articles for our columns with reference to what we suppose to be their adaptation to particular classes of readers, without apprising them however of our design; but we may mention that the following paper, taken from the Baptist Missionary *Macedonian* will be found worthy of consideration by our clerical readers and others who are called upon to conduct monthly concert meetings of prayer for missions. ED. F. M.]

The question as to the best means of making the monthly concert of prayer for missions effective, has been much discussed, of late years, both in our periodicals and in public meetings. Some have regarded a change in the matter and arrangement of our missionary periodicals as desirable. Unquestionably, there is often a dearth of stirring missionary incidents in our missionary papers. And if such incidents constituted the only material appropriate to the occasions of the missionary concert, the season would undoubtedly be often leanly provided for. We are by no means disposed to deny that the missionary concert should be the vehicle of missionary information. The question is, whether, in the absence of encouraging details in the printed journals of our missionaries, we have anything

church at Ningpo on the 14th of June by baptism—two of whom were scholars in the girls' boarding-school, and one in the boys'. "Many others," Mr. Green writes, "are inquiring, some of whom it is hoped will soon be received into the church." Dr. Kerr sends an account of an interesting visit at Shiklung, fifty miles from Canton—where his medical character procured a very favorable reception for the message of the missionary. The Dr.'s letter came to hand too late for either of the periodicals of this month, but it will be printed in one of them next month. It shows that the field of the Canton Mission is both wide and white unto the harvest. Mr. Folsom and his wife arrived at Canton, after a safe and good voyage, on the 2d of June.

SIAM.—A letter from Mr. McGilvary, at Petchaburi, May 20th, gives interesting particulars of the church organized at that station, of which a report was given last month. Mr. McGilvary's letter appears in the *Record* of this month.

INDIA.—Our latest letters are dated at Jalandar, June 16th; Lodiana, June 29th; Saharunpur, July 15th; Landour, July 14th; Dehra, June 16th; Futtehgurh, July 14th. Several of these letters are printed in the former part of this issue, including two from our respected native brethren. The Rev. J. L. Scott, we learn with regret, was compelled to go up to the Hills for his health. His letter from Landour speaks of his having already gained some benefit from the change. The need of more men in the lower mission is strongly urged in Mr. Brodhead's letter—see page 180, *supra*.

AFRICA.—Letters have come to hand from Liberia, July 9th, and Corisco, July 2d. A fine site has been obtained for the Alexander High School building, near Harrisburg. Considerable progress has been made in preparing materials for it—bricks and carpenter work, under the charge of Mr. James R. Amos, who hoped to build the house as soon as the rainy season ends. Mr. Mackey refers to the rumours of Spanish interference with our mission in Corisco, and to the evil influence of trade on the members of the church. See his letter on a preceding page.

SOUTH AMERICA.—Letters have reached us from Rio de Janeiro, dated to August 7th, and from Fusugasuga, near Bogota, to July 11th. Mr. Simonton and his wife arrived at Rio de Janeiro on the 17th of July, after a short and pleasant voyage. Four persons had been received by the session on examination, and two or three others would be received by letters of dismissal, for the next communion service, soon to be held. In New Granada, the government is firmly carrying into effect the measures relating to the church. The priests are required to take the oath, and on refusing, are banished from the country. Some of them propose to resign the priesthood. Considering the immense injury inflicted on the country by the Romanist ecclesiastics, the overthrow of their political power is a reason of thanksgiving. Let us hope that it will be soon followed by the overthrow of their spiritual power.

DEPARTURE OF MISSIONARIES.—The Rev. John H. Morrison, and the Rev. Alexander Henry and his wife, embarked for India on the 28th of August, *via* England. Mr. Morrison is returning to his field of labour, with health much improved. Mr. Henry is a member of the Presbytery of West Lexington. We ask for these missionary friends a remembrance in the prayers of our readers.

#### The Annual Collections.

A PARTICULAR day has been appointed by the General Assembly for making the annual collection in aid of foreign missions, in such churches as have not already a regular time of taking this collection. That day is the first Sabbath in January. It is well to have such a time designated for this purpose in churches that have neglected this duty, and in such as have no regular plan of proceeding in such matters. But very many of our churches have already a settled order of taking this collection, and some of them have followed it for years. It was not the intention of the General Assembly to interfere with this, as the terms of the minute on the sub-