

of the mail denies me time. Ere this reaches America, full obituaries will have been given to the public; and I must wait another day to drop my humble tribute on the grave of one of my heart's truest brothers.

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#### The Church in Rio de Janeiro.

THE Rev. A. G. Simonton writes as follows under date at Rio of October 7th. What he says of the church spiritual will be read with thanksgiving; and of a church building, with sympathy:

Yesterday, Bro. Blackford and my sister, sailed for Santos, *en route* for their new station. They had made many warm friends here among all classes, and their departure is much regretted. We, who are left, most of all, shall miss them. I hope our separation may prove to be wisely ordered, and that now our work may enlarge in its scope and results. Sabbath, the 4th, was the day of "Communion," and again we were gladdened by the sight of gathered fruit. Four persons were received on profession of their faith. One of these was the aged mother of the young man of whom brother B. already has written, being a man of education and talents. The second is the eldest son of the same family, now happily one in the faith of Jesus. An account of this family and the means by which they have been brought to know, or receive the truth, would be most instructive and interesting. The third is a young man, born in one of the Azores, designed by his parents for a priest, and who emigrated to Brazil at an early age. He has a moderate education, and has a very fair share of intelligence. The fourth is a young woman, the slave of a member of our church. She is simple and clear in the expression of her faith. Her freedom will be given her by her master.

We do not press our hearers to the step of professing their faith, in our anxiety to see the roll of church members lengthened. We are careful to advise deliberation and self-examination, and our examinations of candidates are full. At the same time we feel bound to receive those who are anxious to enjoy the

privileges of church membership, and who make a clear and full profession of repentance unto life and faith in the Lord Jesus. Several more have in view the taking of this step when the next occasion offers. Our Sunday-school promises to be a permanent and useful institution among us, though the attendance is as yet small.

When I sat down to write this letter, the burden on my heart, and which, in part, I intended to transfer to this sheet, was the necessity we are under of having a more suitable and spacious place in which to hold our services. Our present quarters are too strait for us, and the importance of having a chapel or church is a profound conviction with every member of the mission. We have talked this matter over repeatedly, and so clear and pressing seem to us to be the calls of Providence that we feel impelled to urge it upon your attention. 1st. This is a necessity to accommodate the growing audiences that now come to hear us preach. Already we have made one move, and another is urgent. Repeatedly there has been difficulty in seating all the persons who come to the service in Portuguese. It is not easy to find a much larger room than the one we now have, except by renting a whole story, or throwing two or three rooms into one. To do this, will require a considerable outlay. 2d. I feel quite sure that if we had a church or chapel the attendance would be very much increased. So long as our meetings are held up on a third story of a private house, it will not be understood that the public are admitted, nor will our pretensions to constitute a church be regarded. These people are timid and distrustful. Many foolish stories, yet hurtful in their influence, are afloat in the community. Private meetings are said to be held to observe all sorts of horrid rites, and with the great majority, fear and timidity is stronger than curiosity. Most of our hearers are quite regular in their attendance, and in nearly every case those who come in to hear us for the first time, go away very much softened and changed. A chapel or church, a building appropriated to the worship of God, with its doors open, would vastly hasten our work. It would take off the bushel that now hides our light, and set us up so that we could

give light to the whole community. At present we are acting only upon individuals, and these are few in number. A church building would give us publicity, and thus immensely extend our influence.

Surely the time has come for such publicity. We have got on the harness—we have friends and supporters—the government and public are favourably disposed, and the opposition of the clergy could not harm us if we act wisely and prudently. We are urged, and should not refuse, to stand out before the whole community and nation as a witness for the truth as it is in Christ.

It will be an expensive undertaking. I cannot give reliable data or estimates, as much will depend upon the cost of the site. My impression is, that it would be best to have much of the work, particularly the fitting up, done in the United States, the walls being built here. If intended to seat 800 to 1,000 persons, the cost could not be under \$50,000. If we are compelled to get a larger room, as is to be expected, by pursuing our present plan, you may expect to pay a yearly rent of \$500 to \$800, so that you lose nothing by paying \$10,000, or more, for a church. The amount that could be raised here would not go far. Perhaps \$5,000 to \$10,000 could be secured in Brazil. The bulk of the money must evidently come from the United States or England.

Is the church in the United States ready to listen to this call? Speaking with all sobriety, it may truly be said to be a loud one. The constitution of Brazil formally and explicitly guarantees freedom of worship. It is the boast of government and people that they are as liberal and tolerant as any nation of the earth. They have, by their acts, wonderfully sustained that boast in this city and in Bahia. The priesthood have lost their control of the people, and as long as there is no revival of Romanism in the hearts of the masses, the storming of priests and monks is not to be feared. The Gospel has been preached stammeringly and in a corner for two years, and yet not a single communion season has passed without the reception of hopeful converts from popery. Our regular audience increases in a most encouraging way, notwithstanding publicity is denied

us by our want of a suitable house of worship. Licence to build (a form necessary for every building) could not be withheld from us. We are already registered by government as pastors of the Evangelical Presbyterian Church of Rio de Janeiro. Is not this warrant enough for importunity in this matter? This is the seat of government and of influence of the Brazilian empire, covering as many square miles of territory as are included in the United States with their territories.

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#### Belgian Evangelical Society.

WE have received a copy of the last Annual Report of this Society, the Twenty-fifth, which embraces the year ending July 1st, 1863. It is a document of encouraging interest. Its first pages contain a brief account of the religious character of the country twenty-five years ago, and of Protestantism in Belgium at the same period. Both were in a depressed condition. Little spiritual life was visible. There were seven churches, all supported by the state; of nine Protestant pastors, all were foreigners, French, Germans, or Hollanders, and only four of them were men of piety. Besides the seven churches, there was in Brussels a small church not connected with the state, its members being foreigners and a few Belgians who had left the Roman church. This church was divided into two little flocks, each having its pastor. The good work of the British and Foreign Bible Society was commenced in Belgium a short time before this period, and a missionary committee was formed, comparatively of strangers, that is, persons not natives of the country. The Report then gives accounts of the work which has since been accomplished. The following extracts, translated for *The Foreign Missionary*, will show what good progress has been made.

#### *Churches and Stations.*

As we had said before, there was at