

the church, with reference to the evangelization of our earth, there is much to encourage us abroad, and above all there is everything in God's word to enliven faith, strengthen zeal, and prompt to prayer and effort. I.

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### Another Light in Brazil.

SAO PAULO, BRAZIL, Nov. 28, 1865.

NEAR the close of last year the Rev. A. L. Blackford, and Señor Conceicao, a converted Roman Catholic priest, and now an ordained Evangelist of our Church, made a visit to Brotas, where Sr. C. had formerly lived and ministered. The results of that visit are detailed in the following paper recently received from Mr. B. :

Our destination was our backwoods parish at Brotas; our route lay through Rio Claro and some intermediate towns. In ——— we had a conversation of two or three hours with a young lawyer, who manifested much interest on the subject of religion. He declared openly his thorough rejection of Popery, and seemed sincerely desirous of knowing the truth, for which he is willing to search, and is searching in the right place—the Bible. Like all young men here, he had imbibed a good many of the loose, rationalistic views of the current philosophy so called. We left him with strong hopes that he will yet walk in the light of life. There are a good many German Protestants in this place, but their influence is little if anything favorable to the truth.

In Rio Claro, both in going and returning we spent several days pleasantly with Bro. Schneider and his family. Bro. S. still preaches diligently amidst many discouragements, but I think much more hopefully than formerly.

We found Brotas in a state of moral and religious ferment. The Romish party is divided against itself. One part is in open quarrel with the actual vicar. This may to some extent divert, though it hardly lessens the hatred of the vicar's party toward the gospel and those who incline to follow it.

Many of Sr. Conceicao's friends welcomed him most heartily, others for various reasons were afraid to manifest their

regards for him. Others still openly manifested their hostility and contempt, and did all they knew how or thought safe for themselves in order to prevent the rest from visiting or hearing their former vicar friend and protector, preach. It is noteworthy that these men were formerly loudest in their protestations of friendship for Sr. C., and the most ready to improve and abuse his unbounded generosity.

We remained twenty days in Brotas, and were occupied almost constantly in preaching and teaching the Word of God. On three successive Sabbaths, we held three services each, and at night, when we were in the village, a number of persons generally came in for worship, when we had either a sermon, or exposition of some passage of Scripture.

During the week we visited the families in the country which are inclined to the gospel, and held in different places, distant from the village four to twelve miles, some eight or nine services for preaching. The preaching was plain dealing with plain people on the plain terms of the gospel, and the results already manifest are most encouraging and gratifying.

Sr. C. gave most pleasing evidence of progress in the knowledge of the truth, and of tact and power in presenting it. Few men exceed him in oratorical qualities; and his style is simple, direct, pointed and earnest.

At the earnest request of those who entered into it, a church was organized. Eleven persons were examined, all of whom I was satisfied to admit to the Lord's table. One was a little girl of only eleven years of age, yet her knowledge of the truth and acceptance of it, were as thorough as any of the others. Two others were desirous of professing their faith, but their lack of instruction, made it necessary to postpone this step. All belong to the families of three brothers, who live in the country comparatively near to each other. At the house of one of these—the ranch or open house I once described—we met together on the 13th of November, and after the public profession and baptism of the eleven persons referred to, we celebrated the dying love of our Lord. None present but our two selves had ever participated in, or witnessed, this solemn ordinance before.

It was a time of gladness of heart to

us and of deep impressions to some who beheld, wondering. Sr. C. led the closing prayer. I never heard such an out gushing of thanksgiving. He spoke like one whose soul was filled with a torrent of joy; and his praises and supplications were intermingled with the most earnest and pathetic exhortations to those present, to accept of salvation and prove the love of Christ.

The children of these three professing families were baptized, sixteen in number, making in all twenty-seven persons, who received the ordinance of baptism. Some of those who witnessed the simple rites of our Church in these sacraments, and others who were not there, will await with interest another occasion when they too may take part and witness for Christ. The gospel is making most decided progress in that community. What God hath wrought and is doing puts to shame our feeble efforts and puny faith, but is crowning with glory the power of his own holy name. There is much and bitter opposition, and some who seemed to start fair, have halted or gone back or turned aside. But naught can stay the Lord's hand, his word shall not return unto him void.

The attendance at our services ranged from ten or twelve to over thirty, and I am convinced that if we could have remained longer it would have continued to increase. The fear which kept back many was passing away, the force and shame of ridicule was turning upon those who had so vauntingly used it, and the power of the truth and the Spirit were plainly at work with some.

It will be noted that none of those who united with the church, live in the village. Some of the most decided cases of recent interest are in the village. I desire to mention the case of one man in proof of the truth that *bread* cast upon the waters shall be found again, even though after many days. The man is a carpenter, and several years ago had worked with a German Protestant who is remarkable to all who know him for his constant reading of the Bible, and frank and intelligent defence of the truth, and from him he had learned his first lessons in the gospel. He sought us soon after our arrival, asking for instruction, declaring his utter rejection of Popery, and desire as soon as possible to make part of the Evangelical church.

He quietly faced all opposition, nay bore it joyfully for the purpose of gaining in knowledge of the truth.

I left Brotas regretting that we could not remain longer, and deeply impressed with the necessity of making more ample provisions for those poor people.

In my last letter I laid definitely before you the plan which seems to me to offer the best present means of supplying in a measure this want, and meeting to some extent the other demands of the work in this province; viz., that another man should also be here. I gave you at some length my reasons. These multiply apace and grow stronger. Santos, our seaport, will in a few days be within two hours' ride of Sao Paulo. One of our countrymen there, who is married into a large and influential Brazilian family, offered me some time since his house for holding service whenever I wish. In other places similar offers are made. The experience here during my late absence has shown most clearly that it is not desirable to leave here without some one to fill my place. The case is one of urgency. I trust the appointment I asked for will be made at once. You have long since the necessary data as to the person. The doors here are many, and open wide. It is the Lord's work. He has led the way. His providence marks all its steps.

Here in the city (Sao Paulo) there are encouraging signs of progress. The day before we left, a young law student called to see us, who has been reading the Bible for some time, and accepts it heartily and seriously. He is from the neighboring province of Minas Geraes, and now absent, as it is vacation.

During my absence another student called to buy an English and a German Bible, for what motive I don't know, not however from any interest in their contents. Mrs. Blackford gave him some tracts, which he accepted through courtesy and read through curiosity. His interest was awakened and he sought more; then came to church. Last Sabbath he was present at all our services, and deeply interested, combatting step by step all that differs from his former belief, yet willing to yield to the decisions of the Bible. I trust God's time has come for working wonders of salvation among this people. I know the time has come when the church should

arise in the might of her Redeemer to fulfill her mission here. Do not delay to give us the needed aid.

A. L. BLACKFORD.

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Geography of Corisco Mission Stations.

AJE OUT-STATION.

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WE turn now to the part of the mainland that has yielded most of fruit for labour, where we already have several out-stations, and where we look expectingly for new stations for white missionaries: it is the land north of Cape St. John. Leave Corisco Bay, sail around Cape St. John passing a few Benga towns and we meet again with Balargis. A little farther on and we come to a portion of the Bapuku tribe. Among them a small river Ajê empties into the sea thirty-two miles from Corisco. At its mouth are a number of villages, and the people seemingly desirous of the gospel, two of our young men were sent there, and a bamboo house was built as an out-station. Ilanga and Etiyani are there now; the latter is married to a former pupil of our girls' school. The stream is not wide, but it is very attractive, winding from a long distance inland, with swift current flowing beneath the vine-covered branches of trees leaning toward each other from either side.

Ajê is a pleasant place to visit. When the Mission first made journeys there, there were no white men or factories near; we were the only white friends the people claimed. Whenever the boat visited the two Scripture-readers located there, long before it reached the beach the shore would be lined with people shouting welcomes, and there was a large company to attend prayers in the mission house.

Doubtless part of this show of interest was in hope of obtaining earthly gain. But some of it was surely sincere, for, several young men became inquirers—the children attended school—a wife of the principal man professed conversion and publicly united with the church on Corisco, and even he himself threw away fetishes he had trusted in. But he is not a Christian; the love of strong

drink has enslaved him, and while he is so influenced he says and does things that trouble the native Christians.

The people in that region are not as well acquainted with missionaries as are the inhabitants of Corisco, and make strange mistakes as to our motives and objects. They are acquainted with white men, many of them violent sailors, but they do not understand our pacific character. A few months ago, as I was sailing rapidly under a strong wind past that part of the coast, a few miles south of Ajê, a canoe ran out from shore, as canoes often do, to ask the news and perhaps sell a few fish. The two men in the canoe, unskillfully stood straight across our path instead of coming alongside. I was lying down sick in the boat, and before the man at the helm could alter his course, we had struck the canoe and knocked a hole in its side. We helped the men as well as we could, and having no time to stop passed on to our northward journey; nor had I any time when we came back to see the people ashore and explain matters. Some weeks afterwards word came to me at Corisco that the Bapuku people at the town where lived the owner of the canoe were very angry—that they believed that I and my men had purposely run down the canoe out of hatred to them and their tribe—and that they intended to attack the boat on its next journey and demand a fine. Such outrages and revenges are common among these tribes, but I was exceedingly grieved they should think a missionary capable of them. At my next journey that I recently made, I stopped on my way particularly to see those people. After the usual religious services the man was sent for, and when he had finished his angry statement of grievance I explained the facts of the accident, and told a missionary's character and object. He was satisfied, and said nothing about assault and fine. When I was at Ajê last, a house had been built on the beach by the villagers for trade, and much liquor is sold there. Surely Satan is afraid his kingdom will be overcome. That rum factory is a great stumbling-block to the people—many are falling into the pit of drunkenness.

R. H. NASSAU.

CORISCO, Aug. 21st, 1865.

English rule, effected chiefly by the suppression of crime and introduction of canals, good roads and railways, is gradually removing the antipathy which all people feel to foreign rulers and all connected with them. To this may be added the influence of the kindly intercourse between the rulers and the people."

We are happy to announce the safe arrival at Calcutta, of Rev. Messrs. Morrison and Bergen and Miss Morrison. Whilst this company were on shore at Madras the vessel was driven out to sea and encountered a severe gale. Messrs. Morrison and Bergen were to be stationed at Lahore, Mr. Alexander at Allahabad. We are sorry to learn that the health of Dr. John Newton, Jr., was giving way—his transfer to Sabathu, a hill station, may arrest his disease and restore him to his former vigor.

SIAM.—Mr. Matoon had reached Singapore, Dec. 12, on his way to Canton, where he expected to take a ship direct to this country.

CHINA.—Mr. Mateer speaks cheerily of his school at Tungchow. The health of Mrs. Happer was still feeble. Two candidates for baptism are reported at Hangchow.

JAPAN.—Mrs. Hepburn reports the baptism of the first Japanese convert, under peculiar circumstances. This took place at the house of the convert and was performed by Rev. Mr. Ballagh, of P. R. Dutch Church of this country.

SOUTH AMERICA.—Mr. Blackford writes from Sao Paulo, under date of Dec. 29. "On the 16th inst., we organized ourselves into a Presbytery called the Presbytery of Rio de Janeiro to be connected with the Synod of Baltimore, and on the 17th, we ordained to the full work of the gospel, Brother Sr. Conceicao.

SAN FRANCISCO.—Mr. Loomis, after speaking of recent accessions to the church, says: "At our last communion ten professing Christians (Chinese) were present. These men all seem desirous of knowledge—they exhibit interest in the services, and are constant attendants on the ordinances. We hope each of these may be a light to others."

INDIAN TRIBES.—Mr. Robertson, writing from the Indian Orphan Institute, Kansas, says: "We are enjoying a most precious revival here, the whole community seems under the influence of the Spirit. Old and young, rich and poor, white, Indian and colored are inquiring the way of life, or rejoicing in the riches of Christ. Our older children seem much interested. We had a very interesting meeting last evening in the chapel, many tears were shed. I trust God is about to grant us great and abundant blessings."

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Sailed.

THE Rev. Jonathan Wilson and wife, and the Rev. Henry V. Noyes and wife, left this port Feb. 3, in the ship *Benefactor*, for Hong Kong, China.

Mr. Wilson returns to his former field in Siam, in improved health. Mr. Noyes, a recent graduate of the Theological Seminary, at Alleghany City, and a member of the Western Reserve Presbytery, will reinforce the Mission at Canton.

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Donations

TO THE

BOARD OF FOREIGN MISSIONS,

IN JANUARY, 1866.

SYNOD OF ALBANY.—*Pby of Londonderry*. 1st ch Boston 84.44; Londonderry ch 101.21. *Pby of Troy*. Malta ch 22; Sab sch 25, to educate boy at Shanghai; 1st ch Lansingburg a New Year gift H. W. K. B. 10; Park ch Troy 68.28. *Pby of Albany*. 1st ch Albany 783.20; Amsterdam ch 19.06; Tribes Hill ch 6.80; Mariaville ch 12; Sab sch 7; Mayfield Central ch 10; Amsterdam Village ch mo con 77.18. *Pby of Mohawk*. Park Central ch Syracuse 50; Oneida Valley ch 1231.19 10.

SYNOD OF BUFFALO.—*Pby of Ogdensburg*. Hammond ch bal to con Miss Isabel Miller, L. M. 20. Rossie ch 8.60. *Pby of Genesee River*. Groveland ch 8.50; Central ch Genesee 40.53; Warsaw ch 78. *Pby of Buffalo City*. Calvary ch Buffalo 88.45; East Aurora ch 10. 249.08

SYNOD OF NEW YORK.—*Pby of Hudson*. Goshen ch 174.70; Hempstead ch for Corisco 17; Washingtonville ch 28.88. *Pby of North River*. Rondout ch 253; Sab sch 47; Hughsonville ch 8. *Pby of Connecticut*. White Plains Sab sch 14; Rye ch mo con 16.25; North Salem Sab sch 6.10. *Pby of Long Island*. Huntington South ch