

THE MISSIONARY.

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RECENT INTELLIGENCE.

MISSION ROOMS, COLUMBIA, S. C., December 28, 1869.

Our latest dates are from Rev. Mr. Pratt, of the Mission to the United States of Colombia, of the 30th October; from Rev. Mr. Lane, of the Brazil Mission, of October 18th; from Rev. Allen Wright, of the Choctaw Mission, of November 22d; from Rev. Mr. Balentine, of the Cherokee Mission, of the 18th November.

Mr. Wright's letter, published in our present issue, gives a fuller account of the life, labors, and death of Mr. Copeland than any that we have previously had, and will be read with painful interest. Mr. Copeland had labored among the Choctaws for twenty-eight years, and no doubt his days were shortened by excessive work, especially during the last two years of his life. He had great command of the Choctaw language, and was greatly burdened with labor on this very account. He has left an afflicted widow and a large family of children, in whose behalf we would earnestly solicit the prayers and sympathies of all who love the cause of Missions.

The brief letter from Dr. Kingsbury, also published in the present issue, is written after partial recovery from a severe attack of typhoid fever in the month of October. His improvement in health, as well as the kind care that was bestowed upon him during his sickness, furnish occasion for sincere gratitude to Almighty God.

From Mr. Balentine's letter it will be perceived that he was about to leave Tahlequah, the capital of the Cherokee Nation, to occupy a frontier post, where there was great destitution of gospel privileges.

The letters from Brazil and the United States of Colombia represent our missionary brethren as in the enjoyment of good general health, and in the quiet prosecution of their missionary work. No intelligence has been received either from Italy or China since our last report. A letter from Mr. Converse, from San Francisco, published below, gives some interesting facts in relation to the progress of the Gospel in that great city. Indirect intelligence has since been received of the safe arrival of his party at Japan, and it is hoped we shall soon have tidings of his safe arrival at Hanchou.

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LETTERS FROM MISSIONARIES.

Brazil Mission.

Letter from Rev. E. Lane.

CAMPINAS, October 18th, 1869.

We received your brief but welcome letter by the last steamer. It was the first news we had from you, and we were glad to learn that you were well and hard at work as usual. We have now been in Campinas some two or three weeks, but have not been able, until within a few days past, to procure a teacher to teach us the pronunciation and give us a start in the language. We have to pay him forty mil reis (\$20) per month for his services. We hope we will be able to dispense with him in a month or two. As you are aware, it is no easy matter to converse readily in a new language, even after you are able to read and write it with ease and correctness.

This is an expensive country to live in, and it ought to be one of the cheapest, as the earth brings forth the year round; but the people are of a slow and indolent disposition, and part of the expense you are subjected to is owing to the laziness of those about you. We are boarding with an intelligent and pious American family, who keep a boarding house. We are anxious to get a house of our own, but have not been able to do so as yet. And I have no doubt if suitable premises can be had, the expense of living can be greatly reduced.

I preached at one of the American settlements the Sunday before last, at the house of the Rev. Mr. Emerson. His residence is situated about thirty miles from here; and Mr. Baird, also a minister of our Church, preaches near him. They are both engaged in preaching, and one of them, I believe, preaches every Sabbath. There were about forty persons in attendance the day I was there. Most of the settlers are from Texas, Alabama, and Georgia, and represent almost all the religious opinions to be found in those States. Brother Emerson told me that there

there were some fifteen or twenty Presbyterians in his neighborhood, but the Americans who have immigrated here have scattered so much that it is a difficult matter to obtain an accurate estimate of their number. From all I have been able to gather, I suppose the number to be between five and six hundred. In a country like this, it costs something to be a Christian; and there is danger that many will manifest either a latitudinarian spirit or a cold indifference respecting the religion of the native population. But I hope for better things; and I cannot but feel that God has some wise end in view in sending so many of our own people to this land. And if properly looked after by the Church, is there not ground for hoping that they may be made powerfully instrumental in spreading the knowledge of the gospel throughout the whole of Southern Brazil? I feel that our great business is with the natives; and that which claims our undivided attention now, is to master the language so that we can preach. I am glad, however, that there is plenty of missionary work for us to do, even now while pursuing our studies.

I have never been able to divest myself of the desire that our Church may yet be able to plant a mission in one of the large seaboard cities of Northern Brazil, which are now wholly without a preacher; and when the Lord opens the way, I will be rejoiced to see some of our brethren who are preparing for the work turn their eyes in that direction.

Colombia Mission.

Letter from Rev. H. B. Pratt.

BARRANQUILLA, October 28th, 1869.

The rainy season for the last month has been quite heavy. For the last three days we have had no rain, and the season, I suppose, is very nearly ended. We shall have no further scarcity of food, such as there was some months ago. There is and has been,

zealously commenced eleven years ago. Successfully established, notwithstanding many disasters, it has continued to hold its ground. When their revision commenced, the Directors proposed at once to strengthen this important mission. Several new stations have been named by the missionaries which the Directors hope in due time to occupy. During the last two years three new missionaries have been added to the former staff of labourers, and two others will join the next summer. The missionaries north of the Orange River will then be thirteen in number, of whom nine will be engaged in direct missionary work. This increase, required by our duty to the tribes waiting on our instructions, is entirely dependent upon the Society's general funds.

Many years ago the Mongolian Mission, which had been carried on by our honored brethren, Messrs. Swan and Stallybrass, near the Siberian edge of the Tatar deserts and among the Buriat Mongols, was broken up by the Russian Government, and our brethren were withdrawn. The Directors have not forgotten that Mission, nor lost their interest in the Mongol tribes. Recent enquiries have shown that the effort may be renewed with excellent prospects, on the China side of Mongolia, and that the city of Peking will form a suitable base of operations. Among their present missionary students the Directors believe that they have found a suitable man; and he will proceed in the spring to Peking to take up his new position. The funds necessary at the outset have already been provided in the generous gift of the late Rev. W. Swan.

Generally in India and China the Directors have been enlarging their operations by the completion and filling in of existing agencies. New chapels at Tientsin; a chapel and dwelling house in Wuchang; two houses in Canton; a school and dwelling in Almorah; a house at the newly founded station of the Rhancee Khet; a new High School in Benares; a medical missionary in Singrowli; an additional house in Calcutta; additional missionaries in South India and Travancore; all have been asked for; and the greatness of the requirements bears testimony to the importance of the sphere and of the opportunities which are open to the Society in these Eastern Empires. Several of the buildings have already been provided or sanctioned: others are under consideration. But any solid extension of these two great missions must for the present be deferred.

The needs of Madagascar cannot be overlooked. The call of God's providence is so clear that the Directors have not hesitated to arrange for a decided increase of the English staff. Five ordained missionaries will proceed to the Islands early in the coming summer; with one, if not two, medical missionaries. The Betsileo province has long waited for help, and it is proposed to place, if possible, four ordained missionaries and one medical man amongst its important and populous towns. The mere sending of

these brethren will cost a sum of £1,500; their maintenance will require £2,000 a year. The Directors however cannot hesitate to offer this aid to the churches and people among whom the Spirit of God is so powerfully at work: and they do it in the faith that the Lord, to whose call they listen will prompt his people to provide the means by which the brethren shall be sustained. They have had great difficulty in finding suitable medical missionaries: and they ask their friends to make it a matter of earnest prayer that the Spirit of God will touch the hearts of the right men to offer their service to His cause.

The Directors adopt these moderate measures for the extension of the Society's usefulness in hope. From every quarter they continue to receive gratifying proofs of the increased interest taken in their work. The attendance at the autumn gatherings of country auxiliaries has been large, and the spirit that has been displayed was generous and earnest. At Birmingham and Bristol; at Hastings and Halifax; at York and Leeds this spirit was specially manifest; the Bristol meetings, always warm and earnest, were this year enthusiastic. And everywhere the missionary brethren testify to the kindly manner in which they are received and heard.

God is giving us the means of usefulness. He is also bringing a steady supply of useful men. But the fields are "white unto the harvest:" and we must pray the Lord of the harvest to send more labourers to reap in his name. To extend our work larger means are required; and the friends of the Society will see that all additions to the present income will be available for the extension so desirable. Never were the exhortation or prediction more applicable. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Rio de Janeiro.

LETTER OF REV. A. L. BLACKFORD, SEP. 22.

Mr. Blackford mentions in this letter the organisation of a sixth church in Brazil. This is a cause for gratitude and an additional incentive to occupy that land. It is important that our Church should occupy other points in that country, and that are prepared for the laborer.

MISSION WORK IN BRAZIL.

The meeting of the Presbytery of Rio de Janeiro at Sao Paulo in August called me back to that scene of my former labors, and circumstances permitted me to remain for a little and spend a few days in the itinerant work, which has given such happy results in that province these last few years. I accompanied the brethren who live in the interior, on their return, as far as Jundiaby, a small town at the terminus of the railroad. Two families of our former parishioners

ers now live there. In the humble dwelling of one of them, with the earth for a floor and the rough-tiled roof for a ceiling, we met at night for Christian worship. About a dozen persons were assembled in that lowly room, to whom Bro. Conceicao preached one of the best gospel sermons I have ever heard. Rich in precious truth, simple, clear, forcible, beautiful in style and expression, it was delivered with a grace of oratory seldom surpassed in the best served pulpits of any land. Some days afterward the brother in whose house the meeting was held, wrote me an urgent letter to return and preach to them again, as others were very anxious to hear the gospel.

On my return, when nearly back to Sao Paulo, a young man in the same car with me addressed me as *Senhor Padre*, saying he had formerly heard me in Sao Paulo. An old man sitting directly in front of me asked: "Are you a Protestant padre?" "Yes," I replied. "Well, I want some explanations on that subject; and if you had not been reading that newspaper, we might have been talking about it the whole way down." The few remaining minutes before we parted were chiefly spent in hearing his statement of the points he wished explained. I learned that he lived in a town some forty miles north of Sao Paulo, through which Bro. C. had passed lately in one of his preaching tours. He had not heard him, but had heard of him and his work; and his spirit had been awakened to an evident desire to seek after the truth.

SOROCABA.—After two or three days' delay to get our travelling apparatus together and in order, I set out accompanied by our faithful colporteur, Mr. Botelho, for the town of Sorocaba, something more than sixty miles to the south-west of the capital.

As this place lies off the line of railroad travel, we have to fall back on the more primitive mode of transportation on mule-back. We must have one each for my companion and myself, and a third with a pack-saddle, to carry our supply of books, clothes, etc. To buy, shoe, saddle, load and mount such a train is a much more tedious process than, valise in hand, to walk to the depot and step into the comfortable car; so it is late in the afternoon ere we get started. Our long-eared baggage-master doesn't seem to relish much his office, and manifests his feelings in sundry antics, which occupy no little time. We have made four miles when night overtakes us, and we have still two more to ride ere we can find a house. So we dine about 8 P. M., and find our beds composed of a coarse mat, spread on a wide bench. In general a straw mattress is added, and the bed is even then hard enough for sore muscles and aching bones. We must be up by break of day to bring in and feed our animals for an early start. Riding eight miles we stop for breakfast, and must wait till it is present, including the killing of the fowl. It is then ready in about two hours. Hunger is a good thing, and wonderfully helps one to ignore cer-

tain circumstances, which at home would spoil a meal entirely. We are mounted again before midday, and, after riding twenty miles under a hot sun, and over hilly, and, in some places, mountainous roads, stop again for the night, in doubt as to whether our mules or ourselves have suffered most from the day's work. We are shown to a room in a house across the way from the dwelling and venda, and first think ourselves the only occupants. But ere long the fleas begin remorselessly avenging our invasion of their pre-emption rights. We dine perhaps an hour earlier than the day before, and seek our couches, which to-night have the additional mattress. But as it is quite cool, and bed covers are scarce, we have to sleep under our rain-coats and saddle-blankets. Even thus, however, tired nature's sweet restorer comes to our aid, just as if all were in proper order.

A ride of six miles the following morning brings us to Sao Roque, a town of perhaps one thousand inhabitants. Here we spend the day, and remain to preach at night. Mr. Botelho visited a number of persons during the day and sold some books, but reported that a good many of the persons most interested in the gospel were absent from town.

At night we held service in a room of an inn, where I preached to about thirty persons, who were at least attentive hearers for the time being.

The only interruption was by the delegado, who appeared outside soon after the service began, and ordered the doors and windows to be closed. The order was illegal, but as the owner of the house was frightened, I allowed it to be done. The municipal judge, who was one of the most attentive auditors, said, after the meeting was over, that the delegado's order was without any authority in the law. These delegados are oftentimes, as in this case, ignorant and arbitrary men—mere tools of the politicians of the district, and sometimes of the priest. These acts of petty tyranny do not, however, in general, hinder our work, but, on the contrary, often excite even more the spirit of inquiry.

This is the town in which Mr. Pires preached to such large congregations during Holy Week, in 1867. It will hereafter form one of the interesting outposts of Sao Paulo and Sorocaba. The next day—August 27—we reached Sorocaba in the evening, after a ride of twenty-five miles. Mr. Pires had left only the day before, after a month's sojourn in the place, during which time he had preached almost daily. We lodged with a family deeply interested in the truth, and in the dining-room of the house held service every night for six successive days. The attendance would average about fifty persons, some of whom came a distance of three or four miles in the interior of the country.

Bro. Conceicao had been partly brought up in this place, and soon after entering the priesthood had served as curate to his uncle who was then vicar of the parish. During his itinerant jour-

ney in 1866, he preached here. It was my privilege to visit and preach in the place twice during the same year.

ORGANISATION OF A SIXTH CHURCH.—Several of the other brethren have been there at different times since. A good many Bibles and evangelical books have been put in circulation in the interval. A deep and lasting impression has been made in the community. The change since I was last there—three years ago—is very manifest. The gospel and Protestantism are the general subjects of conversation in the town. The parish priest seems to make but little formal opposition, and even this has not much influence with the larger parts of the community. What hinders most of all, here or elsewhere, is the terrible dead indifference—the legitimate fruit of the Romish system and teachings. On the night of the 1st of September we organised a church, receiving five persons on profession of their faith, and celebrated the Lord's Supper. It was the first time this solemn rite had ever been witnessed by any but ourselves, and one other member of our church in Sao Paulo, who was present. Those who were mere spectators gave the most interested attention, and a deep impression seemed to be made. Besides the five admitted to the church, two others, young women, wished to make a profession of their faith, but as they live four miles in the country, and their mother is bitterly opposed, they could not. One of them succeeded in attending the meeting at which the church was organised and the Lord's Supper celebrated.

The history of her conversion is interesting and encouraging, and I hope, in a future letter, to give some account of it. There are still others desirous of uniting with the church when occasion shall offer.

Sorocaba is a point of great importance as a missionary station, and should be occupied permanently without delay by suitable men. A fair is annually held there at which many thousands of horses and mules, brought up from the southern provinces, are sold to go to the north. Numbers of men are thus brought together at that point from all parts of the empire. And there is a wide awake tone society not found in many parts of the interior. It is also the centre of one of the most flourishing cotton-growing regions of the country. Many other towns and villages are accessible from this as a central point. The city contains, I judge, a population of six to eight thousand. The church of Sorocaba makes the sixth in connection with our mission and Presbytery.

It is only six years since our mission began in the province of Sao Paulo, and we have, by the blessing of God, already four churches in that province, with an aggregate membership of 137, besides one other in the neighboring province of Minas Geraes, with a membership of fourteen.

Three of these churches are without a stated pastor. Who will come to these fields white to the harvest?—*Foreign Missionary.*

Missions in the South Seas.

The Rev. S. Macfarlane is the representative of the London Missionary Society of Lifu, one of the islands of the Loyalty group, in Western Polynesia. He has been most successful in his own field (notwithstanding more than ordinary hindrances through the French occupation), and he is well acquainted with the work going on in his neighborhood on the New Hebrides Islands. He is able thus to give a comprehensive view of the results and of the methods of labor by which these have, with the divine blessing, been obtained.

The London Missionary Society has expended nearly £370,000 upon the South Sea Islands, and the result of that outlay has been a marvellous transformation in the moral, social, and intellectual condition of tens of thousands of their debased inhabitants. "Islands once rank and poisonous with the worst deeds of heathenism, now exhale the fragrance of every Christian grace." Upon the New Hebrides group the London Missionary Society has spent (since 1838, when the mission was commenced) the sum of £8,000, and the lives of thirty of its evangelists have been lost on the field. Its agents succeeded, however, in forming stations upon six of those islands—viz: Aneityum, Tanna, Erromanga, Fate, Aniwa, and Futuna—all of which have been willingly ceded to the Presbyterians at their request, and on each of those islands missionaries of your denomination are now located. Perhaps there is not a more difficult mission field in the world than the New Hebrides group. The difficulties arise from various causes—from the savage character of the natives, and their determined opposition to the gospel; from the unhealthiness of the climate; from the multiplicity of the languages, or rather dialects; from the absence of great and influential chiefs, and from the baneful example and influence on abandoned sailors. Still these are difficulties which will vanish before the simple, earnest, faithful, and persevering declaration of the truth as it is in Jesus. We must not be discouraged by difficulties, but rest assured in the verity of the well-known proverb, "*Magna est veritas et prevalebit.*" "The more difficult the field, the greater the glory." This is the seed time for that group; the harvest has yet to come. Aneityum, however, is a distinguished exception; the entire population of that island is nominally Christian and the natives are making very encouraging progress in civilisation.

The natives of this group (*i.e.* the Loyalty) have more readily embraced the gospel, and a much larger amount of visible success has attended Christian effort. Teachers were located on this island in 1841, and continued their labors amidst many discouragements and dangers till 1848, when they were obliged to leave the island in order to save their lives. They returned, however, the following year, and prosecuted their work with vigor, and by the blessing of God upon their labors, the majority of thousands of

parish