

by so doing the professed believers among us would become more united and more separated from worldliness. This hope has been realised to a very partial extent. Perhaps we ought not to have deferred so long; and they, in that case, would have held to our assemblies, who, for lack of a recognition of their obligations, still stand very loosely toward us religiously. But waiting has been of much service to G—, and his individual efforts in Piñon have given him greater boldness in the faith than he would have gained in the same time here. As soon as he can arrange his matters, he proposes to bring his family back, chiefly, he says, to be near me, and gain the instruction he needs. . . .

I will write to the Bible and Tract Societies in New York and London, and hope to make arrangements by which he may make a support for his family in this work. G— is the only man I have ever seen in the country, here or elsewhere, who was at all qualified for this work of colportage; and the lack of such a man to do it, is doubtless the real reason why Bibles and books have never been sold to any extent—a man of the people, in humble life, yet warm-hearted, zealous, gentle, irreproachable, intelligent, and winning in all his ways. I think he will make the best colporteur I ever saw. But to his letter:

“You ask me,” he writes, “what kind of meetings I am holding here. The meetings I hold are only for the study of the New Testament and the Bible; which, although many efforts have been made to prevent their being read by the people up here, there are many who are now persuaded that they are the only way that leads to salvation. It is true that I give this instruction only on Sunday when the men are at home; but every night I visit some families, when I treat of nothing but the way of acquaintance with our Lord Jesus Christ. The number of those who are persuaded of this continually increases, etc.; and I am only sorry that I was not able to instruct myself sufficiently before, in order to instruct all who wish to learn.

“The study of the New Testament is with

me a daily thing; and I pray God to enlighten me and guide me in all things. . . . I wish to return to Barranquilla only to be near you and receive instruction. Let me know when the Lord's Supper is to be celebrated, that I may in any case be there and profess openly, for it is God to whom I have regard, and not men.” I hope some day to go with him to Piñon (a small town or village on the river) and follow up his labors there; but, at present, I could not leave my family alone.

Brazil Mission.

Letters from Rev. E. Lane.

CAMPINAS, June 18, 1870.

I wrote to you *via* England about the 6th of the present month. I never feel very confident that letters sent by way of Europe will reach their destination, and I may, therefore, repeat here some of the items I mentioned in the other. We employed a few days ago, a Portuguese, who I believe is a Christian. We design to make use of his services in various ways: such as assisting us in the language, colportage, laboring to bring the people to hear the gospel, and teaching what children may be induced to attend the Sabbath-school. If his heart is sanctified from on high, he may become a very important help to us. I may add in addition, that he is a man of considerable talent, and if the Lord should fit him to preach I would rejoice, as I am deeply impressed with the great need, and the great importance, of raising up native laborers. But this is a matter, as you well know, requiring great caution, and the most careful training of the candidates.

Brother Morton and I will go to Santa Barbara the last of this week to attend a meeting. The German minister from Limeira, and some of the ministers from Sao Paulo, will be there. I will send you the particulars in my next.

We had a teacher for ourselves only about two months, when he left us; we did not employ another, and will now endeavor to acquire the language without one. Not that we do not need assistance, but that we are

unable to find a suitable person in Campinas. We both write our sermons, and preach with the manuscript. To conduct missionary operations in a country like this, the preacher of the gospel will often have to cast himself on the promise: "All power is given unto me in heaven and in earth;" for this alone will sustain his faith in the face of difficulties, arising from the ignorance, prejudice, bigotry, and indifference of the people. I have been much impressed during the past week by the remarkable providence of God in preparing the way for his truth to find access to the minds of this people. One of the potent means employed by the priests to keep the masses from embracing the truth, is, that if they become Protestants they will not be allowed burial in consecrated ground: in other words, their bodies will be buried like that of a dog. A few months ago an American named Samson, who was employed on one of the railroads, committed suicide. The superintendent applied to the nearest priest, or vicario, for permission to inter the body in the cemetery, and was denied permission because the man was a suicide and a Protestant. The superintendent appealed to the Government, and the result has been, that a law has been passed requiring that all cemeteries shall have in them a place for the interment of non-Catholics. This is a heavy blow at the union of Church and State, as well as far-reaching in its consequences in other respects.

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CAMPINAS, Aug. 16, 1870.

One year ago to-day our ship arrived in the harbor of Rio de Janeiro. It seems an appropriate occasion to give a brief account of what has been done during that period. We reached Campinas about the first of September, and, as soon as a teacher could be obtained, the study of the language was commenced. After some months spent in this employment, it was deemed the better course to begin to read and expound the Scriptures, relying on Him who is able to make the stammering tongue efficient as his instrument for convey-

ing the knowledge of salvation to perishing men. The number attending worship has generally not been large, but the tendency is towards improvement in this particular. It is also a cause for thankfulness to God, that while no doubt some have come through curiosity, they and many others have heard the gospel, and it remains with the Lord "who giveth the increase" what the result shall be. Two persons have made a public profession of their faith and were baptized; and it is expected that, at our next communion, one or two others will do likewise. There are besides these a few believers living in the neighborhood of Campinas, who had embraced the truth through the labors of other missionaries, and who continue to be regular attendants on the means of grace.

A Sabbath-school has recently been organized, which, it is hoped, will prove a great blessing to the children, and to their parents. It is also in contemplation to establish a night school, with the view of reaching a large and important part of the population, who are for the most part destitute of instruction, and of the opportunity to acquire it. A room suitable for preaching and conducting our school operations is greatly needed; but houses are scarce, and rents are high, so that it is no easy matter to procure just such an apartment as we desire. Another branch of our work has been to preach as much as possible among our own people, who are settled at points varying from 20 to 35 miles from Campinas. The number of Presbyterians is small, but of that number, as you are already aware, are two ministers of our Church, who maintain divine service in their neighborhoods. During the meeting held in June, near Santa Barbara, the settlers decided to build a church for the use of all evangelical denominations. The amount needed has nearly all been subscribed, and it is hoped that the work will soon be commenced. The publications of the Committee at Richmond have been circulated among the English speaking population; also some copies of the Portuguese Scriptures; together with

tracts and books among the natives. I sent you a copy of the resolutions adopted at the June meeting; two of which have been put into execution. The depository of the distributors of the Scriptures and tracts for this part of the province is at Campinas. At the beginning of each month there is sent to each distributor 300 pages of tracts, or of the Scriptures in tract form, which he or she is pledged to put into circulation during the month. On the first of the present month a colporteur was employed, who is to devote his whole time to the American and German communities, going from house to house, reading the Scriptures and distributing tracts and books. The man is a German, and speaks, in addition to his mother tongue, the English and Portuguese sufficiently well to render important service. While we hope that, after a while, the people themselves will sustain wholly, or in part, this branch of the work, for the present we must look to the Christians at home for the means to sustain him.

In closing this report, we desire to unite with you in thanksgiving to the great Head of the Church, who has filled up all the hours of the year with tokens of his love and favor. To Him be glory both now and forever!

Cherokee Mission.

Letter from Rev. Stephen Foreman.

PARK HILL, CHEROKEE NATION,
September 1, 1870.

I am thankful to be able to say that I have preached as usual at my several preaching places since I last wrote you to full and attentive congregations, especially at Tahlequah and on Cany. Recently, the White Oak Spring neighborhood has been so broken up by removals to other settlements that I shall stop preaching there for the present, but shall preach in a different neighborhood sixteen miles from Park Hill, where one of the members of this church resides. I preached there Sabbath before last, and I design to preach the third Sabbath in each month at the same place until I make different arrange-

ments. The people turned out well and gave good attention to the preached word; they have long wished to have me make that a preaching place, and so far I think the indications are favorable, and that I shall have good and attentive congregations every Sabbath. My White Oak Spring people, though very much broken up at present, do not wish to be forgotten. A leading man in that neighborhood, since I left off preaching there, said to me, "We are building a new school-house, and we shall build it large enough for a meeting-house, and when it is finished, we shall expect you to preach for us again." This was said by a man of the world, but one who reads and thinks a good deal, and who was one of my constant and most attentive hearers at the White Oak Spring. The new school-house spoken of is to be built five miles from the old school-house, in a more populous settlement, and about twelve miles from Park Hill. Other places might be mentioned where the people are waiting, as it were, for the gospel. At Webber's Falls, thirty miles south of this place, there is a call for preaching. It is true other denominations occasionally preach there, yet the people say, *Come, we will be glad to hear you preach.* At Fort Gibson, eighteen miles from Park Hill, a similar call is made; though the Methodists have a resident preacher there, some of the people urge me to come, saying, *we will make room for you.* At our communion meeting, the last Sabbath in July, two ladies were present from the Virdegrise settlement, about seventy miles west of Park Hill. They were here on business, but providentially arrived in time to attend our meeting. One of them united with the Park Hill church while a student in the female seminary near here some years ago. The other lady, her sister, was received into the church at Pine Ridge, Choctaw Nation, by the late Dr. Kingsbury. Both said they were endeavoring to serve God, and had not forgotten their covenant obligation. They united with us in commemorating the dying love of Jesus. They live in a destitute portion of the Nation