

surgents seven or eight years ago. They spared a building in which are five hundred figures of famous scholars; as they considered them as national and not connected with the reigning dynasty. They destroyed temples and idols wherever they found them. These figures of scholars are life-size, represented in various positions. They are made of wood, covered with plaster and painted.

Returning, we took boat for a little island, which was almost a pond of water. A stone walk or bridge led across it and five or six little "Resting houses" painted in a fancy manner were placed along the road. Here a shower came and we had to rush for our boat. We were more fortunate than some whom we saw in open boats on the lake, their thin white gowns rapidly losing their stiffening and beauty. Our boatman seemed right glad when he was told to row for the city gate. The boys also were willing to turn their faces towards home. They prepared for a walk along the wet streets by pulling off their shoes and socks and rolling up their pants. Their shoes being made of cloth are soon spoiled by getting wet, and they had just been supplied with new ones which they wished to keep nice. Chinese boys are rather more particular with their clothing than some little boys who give them money to buy them, are.

After paying the boatman, a walk of a mile through the city brought us home. We had spent a day in visiting places of interest, but only saw a few of the many which are worthy of attention. Among these rugged mountains we might spend days in visiting temples and towers, groves and caves, walks and streams and resting-places, each one having its own features of attraction; its own history and legends. But we are always oppressed with the thought that every beautiful and pleasant place is defaced by the symbols of idolatry. Oh for the time when He shall reign whose right it is!

Brazil Mission.

Letter from Rev. G. Nash Morton.

Mr. Morton refers in the following remarks to an edict recently passed by the Government of Brazil requiring every county to have a place provided for the burial of strangers and non-Catholics:

BURIAL OF NON-CATHOLICS IN BRAZIL.

The following document will be read with interest by our people. It shows us something of official etiquette among Brazilians—their style of writing and the workings of their government. The careful reader cannot fail to notice the disclosure made in the paper of the civil and religious status of Brazil. The Catholic Church is as bigoted, as tenacious of power, and as absurd in its pretended charities, as ever and every where. But it is a clog to the progress and development of the Empire, and the Empire seems determined to remove the obstruction. One after another of its proscriptions and its exclusive customs are swept away as it crosses the path of national advancement. The Church and the State are launched into inevitable conflict. The great desire of enlightened Brazilians is to bring up their country abreast with the foremost nations of the age. The Church must fight against improvement as for her existence. She has no life upon which to base a reform, and her abuses have reached to such a degree that they cannot coexist with the enlightenment and progress of the people.

But this law itself is of the greatest importance to Protestant interest. The absolute control of the cemeteries has been a great power in the hands of the Church. She threatens every one who leaves, or who refuses to join, her communion with a profane burial in the woods or in the fields. Nor does she allow her threat to go unexecuted. One of the most distinguished men of Brazil—General Abreu e Lima—was refused burial among his own countrymen, because he wrote against the abuses of the Roman Church and favored the introduction of the Bible among the people, and was laid to rest

among foreigners and among Protestants, even though he had never renounced his connexion with the Church which he endeavored to reform. Not long ago, a man died in one of the interior villages. It was taken for granted that he was a Catholic, (for no one knew him,) and he was buried in the consecrated cemetery. Some days afterward, it was whispered that he was a Protestant, and his body was exhumed and cast out into the adjacent field. Americans who call themselves Protestant have in the last moments of their dying infants called in a priest to administer baptism, in order that the little ones might have a decent resting place after death.

While we bless God that one more temptation of the evil ones is taken away, we stand amazed at that wonderful Providence which has brought about such a result by the death of a *suicide*.

Colombia Mission.

Letter from Rev. H. B. Pratt.

BARRANQUILLA, August 25, 1870.

Since I wrote you last we have sustained a heavy loss in the death of one of the two native converts of whom I have spoken in many of my past letters. As she has gone from us, I may speak of her now with less reserve.

Mrs. V. was a native of Costa Rica, who established herself some time ago in Aspinwall, where she was doing well for herself in a worldly point of view, till she was robbed of all her gains, which was followed by a violent disorder which brought her to the verge of the grave. Recovering partially, she came to Barranquilla about eleven months ago, in hope of bettering her condition. I was first led to visit her about two months thereafter, by hearing that she was a Jamaica lady, speaking both Spanish and English, who expressed a wish to attend church and assist in the Sunday-school. I went to see her at once and found that she was from Costa Rica, and understanding little English; that she had never attended Protestant worship: but hav-

ing heard a young man, who happened to stand a while at our window, speak favorably of our worship, (though he has never cared to hear any more of it,) she said she intended to go. So the Lord at times makes even stupid worldlings the ministers of his good will to others; for, except for him, she should probably never have seen her.

The next day being Sunday, she was to have been at the chapel; but instead of this she took to her bed, where she remained for something like two months. I visited her frequently, and never saw one who received the word with such readiness of mind. The Lord had evidently opened her heart like Lydia's, to attend to the things spoken and read from his word. Being naturally earnest and devout, (having been trained by her parents to religion as they believed it,) she accepted the glad tidings as fast as she understood it. There was no apparent "law work," as the old fathers called it, in her case; but she put faith in Christ, and received his word as one takes wholesome food; and as the truth came into her soul, so one after another Romanish errors and superstitions went out. Again she went down to the verge of the grave, and there seemed no possible hope of recovery, when, contrary to all human expectation she rallied and in ten days was apparently well. But I never saw any one more calm, or with a better grounded hope in the immediate presence of death.

I have seldom known any one, both naturally and spiritually, better qualified to be a "helper" in the gospel than she: so earnest and energetic, so sincere and tender-hearted, so eager for instruction and so grateful for instruction received. Often has she thanked God in my presence for the kind providence that brought me to her house, and so opportunely to show her the way of life. But while, in our present pressing need of helpers, and native helpers especially, we were expecting to have great comfort and assistance in her regular attendance on public worship, and her influence among her friends, the Lord took her to himself.