

Extract from a letter from Rev. M. H. Houston.

HANCHOU, CHINA, Sept. 9, 1871.

We are much disappointed to learn that no lady has been found in our Church who can come out to take charge of our female school here (or rather, I should say we are grieved that any who might have come should have been dissuaded by the injudicious advice of officers in the Church). As far as I can see, there is no reason why a lady fitted for this work should not be sent out at once. I do not mean by this that there is no hardship or danger to be met here. But if we wait till mission work can be performed without danger, we will wait till the day when the people no longer need an evangelist. It is especially true, I suppose, on mission ground the devil goes about seeking whom he may devour; and here in China scarcely a year has passed since the mission work begun that his growls have not been heard more or less loud along the whole coast. If any one is waiting for him to get quiet, it is likely that their face will never be seen in China. As far as I know, no mission body here allows any fears of future disturbance to affect their ordinary course of operation. A lady of the Methodist Church was telling me here yesterday that she had just opened a boarding-school for girls under promising circumstances, and the English Church mission in Hangchow is preparing to enlarge its operations there. While no one can tell what the morrow may bring forth, yet it would seem, I think, to most missionaries here a very timid policy that would hold back a lady who desires to teach Christ in Hangchow. There are already in that city six American and English ladies, with a number of little children, and I am sure that our Southern ladies are not surpassed by any others on the earth for true bravery.

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Brazil Mission.

Extract from a letter from Rev. G. Nash Morton.

CAMPINAS, Sept. 18, 1871.

I had hoped to send you a letter for the

Missionary, but my duties have kept me so occupied that I have really had neither the time nor the heart to enter on a long letter.

I am now preaching three sermons a week in Portuguese—one on Wednesday night and two on the Sabbath. Every night except Saturday and Sunday, I am occupied nearly two hours at a college recently established here. I am teaching the Professors Greek. I now have them reading in the Greek Testament. I have entered on this work with two objects in view—the first is to get Greek introduced into the schools here as a study, and then to bring in the Greek Testament as a text-book. The second is to improve my Portuguese. The Principal is one of the best educated men in the province; and as he does not speak English well, I am forced to do all my teaching and hear all the recitations in Portuguese. I am animated, too, in my work by the hope that God will convert this man and make him a preacher of the gospel. He is yet young, has fine talents, and is a hard student. He often says to me, "Who knows but that I shall one day be a Protestant preacher?" He has mass in his school every Saturday; but when the priest comes to the lesson in the Gospels, instead of letting the priest mumble it in Latin, he gets up with a Portuguese Bible in his hand, asks for the place, and reads and explains the passage in the vernacular. The last time I was with him he said that he was afraid that he would utter some foolishness in these off-hand explanations. I offered him a commentary (he reads English well), which he accepted very readily. He has put me under a promise to give him lessons in Hebrew just as soon as I may find time to do so.

The rest of my time is taken up with three scholars, two of whom live in my house. If you will add to these regular occupations the interruptions of visiting and receiving visits, you will see that I have little time for writing.

The two boys who board with me are Americans, and pay me board, which is a

help to me. The other boy pays nothing—is a sprightly German creole, whom I am educating in faith. God has not left me without the fruit of my labors in this little school. The eldest boy, about sixteen years of age, a child of the covenant and a Presbyterian, has since his stay in my house been brought under a deep conviction of sin, and been led, as I hope, by the Spirit of all grace to put his trust in Jesus. Last night, after the sermon, he sat with me in my room for more than an hour, talking to me of his sins, of his hope, and of his readiness, by God's help, to bear the cross. He told me of his own accord, "I have always thought of being a

doctor [of medicine]; but now, since my heart has been changed, my thoughts have been turned toward being a preacher. I am not worthy; but if God will let me, I wish to preach."

He speaks and writes Portuguese well; commenced the study of Latin and Greek under me, and is making good progress. He is a faithful and diligent student—upright and conscientious in his conduct. I think, therefore, that he is well fitted for the ministry; and I hope that you will join me in prayer to the Lord that he will "count" him "worthy, putting" him "into" it.

## MISSIONS OF OTHER CHURCHES.

### The Circular of the Chinese Government.

The following communication from the Rev. George Smith, says the *London Weekly Review*, Missionary of the English Presbyterian Church in China, on the subject of the famous Chinese Circular, will be read with deep interest. Mr. Smith, in common with all his brethren of the mission, is very desirous that friends at home should rightly estimate the importance of this document, and the danger to the missionary cause which is to be apprehended if the subtle nature of Chinese policy should fail to be rightly apprehended by the Treaty Powers to whom the Circular was addressed:

It seems to me that the battle of religious liberty in China, whether as regards native converts or foreign missionaries, has very much to be fought out in connection with this Circular. If the Chinese succeed in carrying their proposals with France, I fear that the interests of Christianity will be greatly compromised, and that any attempt to regain lost ground will at a future stage be made under much more disadvantageous circumstances and with but far less hope of success. Hence, then, the sentiments contained in this document, and the issues at stake demand the earnest attention of all Christian men. The Circular in question furnishes us with a good specimen of Chinese statecraft, and has been prepared with great astuteness. The Chinese Government thoroughly understands the maxim, "Divide et impera," and applies it in the present instance. The case is so put as to lull the suspicions and disarm the opposition of the other Powers, and of the Protestant public in general, by seeking to isolate France and Roman Catholics from their syn-

pathy and support, and then calling upon the French Government to renounce its apparently singular and peculiar claims on behalf of Catholic missions. Certainly the Chinese are entitled to credit for their skill and adroitness in selecting the time and point of attack, and in pressing to an immediate issue a question which must now, if ever, perhaps, be settled according to their wish. The other foreign representatives are expected to act as neutrals, if not as well-wishers and supporters of Chinese demands. "Trade," it is said, "has in no degree occasioned differences between China and the Powers. The same cannot be said of the missions, which engender ever increasing abuses." When it is remembered that all the Chinese wars, defeats, concessions, and treaties, have occurred immediately in connexion with trade, and when we take into account the strong, unconcealed aversion to all extension of foreign trade in general, and the avowed antipathy to the opium traffic in particular, such a declaration in regard to trade as contrasted with missions seems quite surprising. The most natural, though certainly by no means charitable, explanation of it seems to be, that it is but a sop for Cerberus—a mere diplomatic expedient to serve an important temporary end. The Chinese, in seeking to recede from Treaty stipulations with France, are careful to allay the jealousy of other nations, and especially of Britain, in regard to material interests which they have been taught to believe are regarded by the latter as of paramount and transcendent importance. They know that if the Powers take alarm that Treaty rights are being invaded, China will not only fail in her attempts against Romish missions, but will also be thwarted in her ulterior designs against Protest-