

gal as a free and independent state in 1825. It is the only monarchy in South America. Dom Pedro, who has reigned since 1841, is a progressive sovereign. In 1866 he emancipated his own slaves, in 1871 passed a law providing for gradual abolition of all slavery in the country, and in our Centennial year visited the great Exposition in Philadelphia; made our schools, manufactories, political and educational systems a study, and then visited Europe; returning to his own people to make his throne the center of all humanizing and civilizing influences. During his absence, the *Rouish* party used the opportunity to hinder Protestant missions; but on his return a cabinet was formed in sympathy with the advanced and liberal policy of the Emperor, and the growing popular sentiment and the mission work received a new impulse and impetus. The Papal power is broken, freedom of worship established, missionaries are protected, and another door, great and effectual, is opened by God to Christian evangelism.

Though a monarchy, Brazil has a General Assembly with Senate and Chamber of Deputies, similar to the English Parliament or the American Congress.

The Huguenots were the pioneers in the effort to evangelize Brazil; Admiral Coligny, the heroic martyr of St. Bartholomew, as early as 1555 planned to colonize the Brazilian coast as a refuge for Huguenot exiles, and they settled on this island, at Villegagnon, but this colony was short-lived. The Methodist Episcopal Church, which has the honor of leading the American churches in mission work in South America, from 1836 to 1842 maintained a station at Rio de Janeiro. The Presbyterian Church has now vigorous missions in the United States of Colombia, Chili, and Brazil, with over 80 missionaries, male and female, now at work. But what are these among so many?

Would that they could be multiplied as the loaves and fishes were! We have but one Protestant missionary to 600,000 souls in South America. God is greatly blessing the itinerating tours, which, after the example of Paul, distribute the labors of these few men over a wide field, preaching the Word over extended districts, and preparing the way for the local preacher and pastor.

Now is the golden opportunity for evangelizing South America. All times of transition are crises. The *old* is broken up, but what the *new* shall be is ours under God to determine. God has given us convincing proofs that Protestantism is the lever to uplift these people to a higher plane. *Prompt* and vigorous occupation of the ground, earnest, consecrated evangelism, what might they not do for South America! With Protestant schools, colleges and seminaries, with an evangelical press to scatter the leaves of the Tree of Life; with churches gathering converts and organizing them into evangelists; with earnest Christian men to become lawyers, doctors, statesmen, judges, educators, we might see a religious revolution from the Isthmus of Panama to the Antarctic Circle.

NOTES ON ROMANISM.

THE Council of Trent decreed that reading of Scriptures in native or vulgar tongue rather a damage than a benefit. Hence laity forbidden, and even priest, without consent of bishop in writing. (See Latin and Portuguese editions of decrees.)

GOD has a people in the Roman Catholic Church, and he addresses them: "Come out of her, *my people*, that ye be not partakers of her plagues."

"CROWN Him, Lord of all."

Who is it that Romanism crowns? The bishops of Brazil went to the Vatican Council. The bishop of Rio Janiero on his return said the church was to be congratulated on the pa-