

they do not find in Romanism, so they naturally have adopted the purer faith, and they form an adverse opinion of Romanism far clearer than if it were suggested to them by arguments against transubstantiation, etc. Converts have thus been *drawn*, not *driven*, to accept Protestantism.

This work has been done by evangelists who travel on mule-back from place to place, preaching wherever they can gather a little group of hearers. They have been most successful in the country districts among the lower and middle classes. Lately preaching halls have been opened in the large cities, after the plan of the McAll Mission, with good success. You can fill rightly as big a hall as you can afford to pay for. My own evangelistic work was of this character.

Education has been the constant hand-maid of the evangelistic work. The evangelist has often had a parochial school in connection with his preaching hall, with the effect of saving the children for the Church. This work in San Paulo, begun in this way, has assumed extraordinary proportions. Here we have a large day school with an annual attendance of over five hundred pupils, ranging from kindergarten to normal classes—a boys' school, a girls' school, and as a result of these a Protestant college has been started which now occupies a fine building, constructed especially for the purpose, the gift of the late Mr. Mackenzie of New York.

It has been found that educational institutions give a certain permanence to the results of evangelistic work. The Presbyterian Church in the south of Brazil, where we have our educational plant, is vastly stronger than that in the north, where evangelistic work has been done for years without the aid of schools. Our missionaries in the north have recently come to this conclusion and two good schools have been started in Bahia and Sergipe.

The above description of methods applies to those used by both northern and southern Presbyterians in Brazil. The Methodists have used very much the same methods, while the Baptists have, I believe, confined themselves mostly to evangelistic work. American Episcopalians have established mission work in Rio Grande do Sul.

Statistics will not represent what has been done and is to be done for Brazil. Many more people than the actual converts have been affected. Since the commencement of our mission, about thirty-five years ago, there has been a growing tendency to humane thinking, shown by the emancipation of the slaves and in greater benevolence to the poor and kinder treatment of dumb animals; also a growing liberty of thought as shown in the proclamation of the Republic. Just how much effect Protestantism has had on these tendencies is a question, but it certainly has added its influence.

But there is much to be said about more definite results. The growth of the Native Church has been phenomenal. There is preaching in fifty of about one hundred and fifty townships which are included in the State of San Paulo. Perhaps more wonderful than this is the movement in the line of self-support. Nearly all the organized Presbyterian churches in Brazil now support their own pastors. In addition to this they support a theological school and a weekly religious newspaper.

We ask your prayers that the Christians of Brazil may be guided in maintaining the old work, and that the Americans may be blessed in preaching the Word to "regions beyond."—*F. J. Perkins, in Woman's Work for Woman.*