

worker can reside amongst these foreign residents, and not do something for their spiritual needs. The English service in this city is better attended than is many a little home missionary church on the frontier; and while it is sad to see so many who care nothing for such Sunday privileges, it is yet a joy, as well as a duty, to offer to our countrymen in a foreign city the opportunity for worshipping God in their own tongue, and a place in which to train their children in a Christian way, as they themselves were taught.—*Missionary Herald*.

Work in Brazil.

In considering any feature of Protestant missionary work in Brazil, the question naturally arises: Why send missionaries to a Roman Catholic country? Why try to Christianize nations that are already Christian? Why not concentrate our energy and zeal on pagan lands?

My answer is that this hostile position to missions in Papal lands comes from contemplating Romanism as it is found in a Protestant country, and where it has a Protestant example to emulate and compete with. Roman Catholics, as we know them in America or England, are a pretty good sort of people. The priests are generally moral and restrain immorality in their flocks. They enter into temperance and other important reform movements. But one has only to visit a country where Romanism has full sway to be convinced that the case is very different there. In all South American countries, at least, Catholicism is entirely different from that in the United States. In Brazil the priests are notoriously immoral in their lives. They naturally exercise no restraint on the morals of the people, who, in turn, are not closely drawn to the Church. Some of the more superstitious are held by fear of the Church's penalties, and others are attracted by her shows and ceremonials. Nearly all the educated and thinking class have logically concluded that if Romanism means Christianity they want nothing to do with it, and have gone into infidelity and materialism. The last Roman Catholic professor in the law school in San Paulo has had to resign, all his colleagues being Positivists.

If you could see the processions bearing images, which the lower class people are taught to bow down to in adoration (which they certainly do not distinguish from real worship). I do not think you would question the propriety of missionary work in Brazil. In fact, I believe that if a really good American Catholic knew the state of affairs there he would feel like starting a mission to Brazil himself.

It is, then, to such a work that the American missionary in Brazil addresses himself. He generally meets with very little opposition. Some injudicious men have been attacked, and there have been one or two cases of imprisonment, but they are generally looked upon as self-courted. But as long as a missionary minds his business and does not resort to too sensational methods, he can preach the Gospel probably easier than in any country of Asia.

The successful method has not generally been by controversy or by attacks on the theories or history of the papacy. It has been by presentation of the life of Jesus and his teachings and his atoning work on the cross, so that converts have been almost unconsciously attracted to the Gospel. They find in the Gospel thus simply presented a jewel of great price, which