

A. D. S.

Historical Sketch of the Missions in South America

Fifth Edition
(REVISED)

UNDER THE CARE
OF THE

**Board of
Foreign Missions
of the
Presbyterian
Church**

Woman's Foreign Mis-
sionary Society of the
Presbyterian Church,
Witherspoon Building,
Philadelphia : : 1903

Price, 10 cents

“TEXAS

Thy name writ large is
Opportunity”



No man acquainted with the facts of the present and with the trend of events for the future, will question this for a moment. One of the supreme chances of the Presbyterian Church is in Texas right now.



Central Presbyterian Church.

This is the leading one of five Presbyterian churches in the City of Dallas. Formerly the First Cumberland Presbyterian.

Rev. J. Frank Smith, D. D., Pastor.

I. THINK, FIRST, OF HER M



TEXAS has an area of 265 Vermont, New Hampshire, New York, Pennsylvania, Delaware, and all of them would still be uncovered the size of Massachusetts to its northernmost limit is 825 miles. It is farther Texas than it is from New

Texarkana to Cincinnati, across all the state as large as the entire British Isles. You can cover the whole of England and Wales and still have the whole of France, or of Germany, or of five persons to each family, the whole population settled in Texas, each family having a half unoccupied ground enough to make a state. No wonder Daniel Webster said, in not fly over it in a week."

The Presbyterian Church now has an empire in extent. The Presbytery of America is 42,003 square miles, larger than the state of Texas square miles.

The Presbytery of San Antonio covers 10,000 square miles, larger than all of New York, all of these states combined have an area of only 100,000 square miles. Houston, Abilene, and other presbyteries elsewhere. Of course, these vast areas are not settled but they are open to settlement and improvement will all be settled and improved.

II. THINK AGAIN, OF HER

TEXAS has all kinds of soil and surface of the land is not quite so fertile and is suited to something.

other timber; it has broad prairies, level, rolling and hilly country, but no high

of cotton. One-third of the cotton raised in the world, comes from Texas.

wheat, oats, and other grains. According to official figures we have, Texas produced more than any other state in the United States; and in this connection the resources of her land are not as yet in cultivation,

horses, mules, hogs and sheep are raised

more oil coming from her wells in one week than all other states produce in a week.

other two states put together, and all seasons once in a while.

anywhere, and large profits are often made by a man who shipped a car load of chickens to another state the way to pay the freight.

resources are very great, but is as yet undeveloped except in a few places intensively mined.

the greatest possibilities within the United States, and the material awaiting development, there must be many great enterprises and the certain growth of

THE GREAT OPPORTUNITY OFFERED FOR THE CONQUEST OF CHRIST'S KINGDOM.

The population of Texas is 3,048,710, but it is at least 5,000,000 within a very few years.

The resources of the population are bright, not only because of the resources of other states and countries, but because it is the only state where coffins shipped to Texas there are two

advantages and drawbacks, and its proportion of the population of Texas to be mainly centi-

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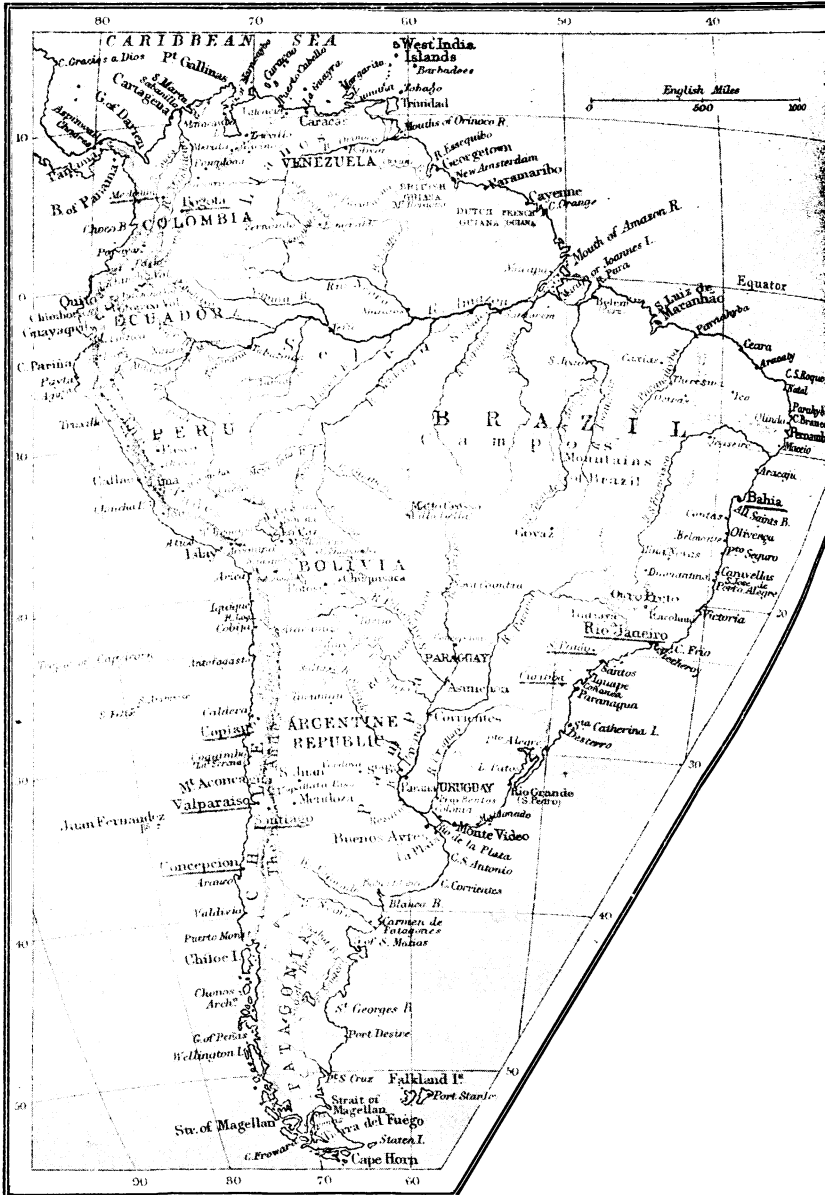
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SOUTH AMERICA



SOUTH AMERICA.

South America, a triangular peninsula 4,700 miles long and over 3,000 miles wide, stretches from the Isthmus of Panama 12° north latitude, to Cape Horn 56° south latitude. It is nearly twice the size of Europe, including in its area about 7,000,000 square miles, one-eighth the land surface of the globe, with a coast line of 19,000 miles. It is divided into fourteen countries, the smallest of which—Uruguay—is twice the size of Ireland. The population of about 38,000,000 is composed of a mixed people of Spanish, Portuguese, Indian and negro blood.

It is remarkable for its lofty mountains and noble rivers. The Orinoco is greater than the Ganges, the Rio de la Plata is 2,200 miles long, and the Amazon, with its 25,000 miles of navigable course from the Atlantic Ocean to the foot of the Andes, affords with its tributaries a matchless network of water-way. The Andes extend 4,500 miles along the entire western coast with peaks of extraordinary height.

Within this extended territory we find every variety of climate, varied and luxuriant vegetation, rich stores of mineral wealth—a land on which Nature has lavished her best gifts.

Discovered by Columbus on his third voyage to the New World in 1498, South America was claimed as a Spanish possession, and in consequence occupied by the Roman Catholic Church. Although her monarchies are now transformed into Republics, the blighting effects of nearly 400 years of undisputed Papal sway are everywhere evident in the retarded development of the country, and the apathy, superstition, and almost pagan ignorance in spiritual things.

In this vast field the Presbyterian Board has missions in only four of the fourteen countries—Brazil, Chili, Colombia and Venezuela.* “There remaineth yet very much land to be possessed.”

*The first mission work of our Church in South America was undertaken in Buenos Ayres, about 1827, but was soon abandoned. Another attempt was made there by Rev. Thomas L. Hombrail in 1853-59, without permanent results. In 1884 the English-speaking residents of Callao, Peru, asked that a missionary be sent there, promising liberal subscriptions for his support. Rev. J. M. Thompson, formerly of Pittsburg, was sent, but after two years the supporters failed to carry on the work and the field was abandoned. It has since been entered by the Methodist Episcopal Church.

Brazil.

Brazil, the only monarchy in America for many years, became a Republic in 1889. It occupies nearly one-half of South America, and contains more than one-half of its arable land. Lying between 4° north and 33° south latitude, nearly the whole territory is within the Torrid Zone. It is over 2,600 miles long and 2,500 broad, and has a coast line of 4,000 miles. The area is 3,220,000 square miles; it is a little larger than the United States without Alaska.

Brazil is naturally divided into three distinct regions: the lowlands along the coast, where are grand harbors and large cities; the middle section, which has magnificent and fertile plateaus formed by abrupt mountain ranges on the eastern side, watered by the tributaries of the Amazon and those of the River la Plata; and the vast and unexplored forest region of the west. The climate is varied. Within the tropics, the tendency is to extreme heat accompanied in some parts by great humidity; but on the table-land the heat is modified by pure and refreshing breezes, and back on the mountain slopes one may dwell in perpetual spring. The table-lands and hill-sides, with unrivalled navigable streams for internal communication and commerce, naturally fit it for agricultural purposes. There are no active volcanoes, and earthquakes are very rare.

Brazil is probably not surpassed in fertility, in climate, and in variety of useful natural products — coffee, sugar, cotton, India-rubber, cocoa, rice, maize, manioc, bananas, beans, yams, ginger, lemons, oranges, figs, cocoanuts, etc. There are herds of wild cattle on the plains, game in the woods, and fish in the waters, vast forests of rare growth and variety, wood of great excellence and beauty for all kinds of cabinet work, timber and lumber for all building purposes. Gold, silver, iron, lead and precious stones are abundant; indeed, the field for diamonds is one of the richest in the world. But the vast wealth of the State is found not in her rich stores of precious minerals and metals, but in her fruitful soil and exports of tropical productions. Her traffic in sugar and coffee, under almost ruinous export duties, amounts to more in a single year than all the diamonds gathered within this century.

The population is estimated at 18,000,000, including 2,300,000 full-blood negroes and about 800,000 Indians. There are nearly 3,000,000 whites of more or less pure Portuguese blood, and about as many white immigrants, mostly from Southern Europe, who have settled in the southern extra-tropical States. The negroes are mostly found in the N. E. Atlantic States, the Indians in the unsettled interior; while the mass of the population everywhere consists of a mixture of these three elements in every imaginable proportion.

The Portuguese language closely resembles the Spanish. Mr. Blackford, of the Brazil mission, says: "It is a beautiful language, and has been appropriately styled the eldest daughter of the Latin. It is compact, expressive, flexible and well adapted for oratory and literature."

During the monarchy education in Brazil was very deficient; notwithstanding the Emperor's enlightened views and policy, in 1874, only 25 *per cent.* of the children were being educated. Since the establishment of the Republic there has been marked progress in educational reform and the people are eager to accept every advantage for the education of their children.

Brazil was accidentally discovered by Vincente Yanes Pinçon, a companion of Columbus, May 3, 1500, and was first colonized by the Portuguese in 1531.

From 1531 to 1822, Brazil was a province of Portugal, and was governed by a ruler from the mother country. "When Portugal was invaded by the French in 1807, the sovereign of that kingdom, John VI., sailed for Brazil, accompanied by his family and court. Soon after his arrival he placed the administration on a better footing, threw open the ports to all nations, and improved the condition of the country generally. On the fall of Bonaparte, the King raised Brazil to the rank of a kingdom, and assumed the title of King of Portugal, Algarve and Brazil. A revolution in 1820 led the King to return to Portugal, and he left Pedro, his eldest son, as regent. In 1822 Dom Pedro, forced by a desire on the part of the Brazilians for complete independence, and not wishing the control of Brazil to go outside of his family, declared Brazil a free and independent State, assumed the title of Emperor, and was recognized by the King of Portugal in 1825. A series of disturbances and general dissatisfaction throughout the empire ended in the abdication of Dom Pedro I., who left Brazil April 7, 1831, leaving a son who was under age as his successor. The

rights of the latter were recognized and protected and a regency of three persons was appointed by the chamber of deputies to conduct the government during his minority. In 1840 the young Emperor was declared of age, being then in his fifteenth year, and was crowned July 18, 1841," as Dom Pedro II. In 1866 Dom Pedro emancipated the slaves of the government, and in 1871 the Legislature authorized a bill, the effect of which would be gradual emancipation throughout the empire. Freedom was proclaimed to all in 1888.

In 1876 the Emperor visited the United States of America and attended the great Exposition in Philadelphia, saw our schools and our manufactories, studied our institutions and civilization generally, and returned to apply his acquirements for the nation's good. The whole country made a decided advance during his reign.

In 1860 the population of Brazil was 9,000,000, including more than 1,000,000 negro slaves, but excluding Indians; religious tolerance existed only in name; the Roman Church was a department of State and Jesuits controlled education, hospitals and public charities; communication with the interior was by mule-back; there were only sixty miles of railroad; two monthly steamers and a few sailing vessels afforded the only communication with Europe; the postage of a letter to the United States was 45 cents and the time 45 days. Now the population has doubled; there are 10,000 miles of railway, 12,000 miles of telegraph, two trans-Atlantic cables and twelve lines of trans-Atlantic steamers.

On November 15th, 1889, occurred one of the most remarkable revolutions known in history; the monarchy was overturned with little opposition and no blood shed, the Emperor and imperial family were exiled, Brazil was proclaimed a republic, and the people quietly accepted the decrees of the Provisional Government.

One year later the Brazilian Constitution, modelled upon that of the United States of America, was adopted, a new President and Cabinet elected and the government of the United States of Brazil established on a sure basis. The new constitution authorizes "separation of Church and State; secularity of public cemeteries; the rite of civil marriage, and religious liberty." All religious denominations have equally the right to liberty of worship.

In 1893-6 an attempt to overthrow the Republic was made by monarchical sympathizers backed by the priests. It was frustrated by the energy of the government leaders

after a severe struggle, but the resulting political and financial unrest has been long continued.

The most important fact in the current history of Brazil is the extraordinary influx of immigrants. Germans, Italians, Portuguese, Syrians, Spaniards from Spain and the Philippines are pouring in so that the population is becoming almost as heterogeneous as that of the United States. New activity is manifest on the part of the Roman priesthood, reinforced by many members of the religious orders driven from France and the Philippines. Nevertheless the opening of the doors is wider than ever before and the pure gospel may be preached and taught with absolute freedom.

PROTESTANT MISSIONS IN BRAZIL.

The first effort to evangelize Brazil was made by a colony of the persecuted Huguenots of France, under the protection of Admiral Coligny. They sailed from Havre de Grace in 1555, to what is now the harbor of Rio de Janeiro, and settled on the island of Villegagnon. Calvin and his friends at Geneva sent them religious teachers; but the colony was short-lived. Persecution did its work, and some returned, some were put to death and others fled to the Indians.

“Amongst the latter was one named Jean de Boileau, who is noted, even in the annals of the Jesuits, as a man of considerable learning, being well versed in both Greek and Hebrew. Escaping from Villegagnon, Jean de Boileau went to St. Vincente, near the present site of Santos, the chief seaport of the province of Sao Paulo, the earliest Portuguese settlement in that part of the country, and where the Jesuits had a colony of Indians catechised according to their mode. According to the Jesuit chroniclers themselves, the Huguenot minister preached with such boldness, eloquence, erudition, that he was likely to pervert, as they term it, great numbers of their adepts. Unable to withstand him by arguments, they resorted to Rome’s ever-favorite reasoning, and caused him to be arrested with several of his companions. Jean de Boileau was taken to Bahia, about a thousand miles distant, where he lay in prison eight years. When, in 1567, the Portuguese finally succeeded in expelling the French from that part of their dominions, the governor, Mem de Sá, sent for the Huguenot prisoner, and had him put to death on the present site of the city of Rio de Janeiro, in order, it was said, to terrify his countrymen if any of them should be lurking in those parts. The Jesuits boast that Anchieta, their great apostle in Brazil, succeeded in winning the heretic to the papal faith on the eve of his execution, and then helped the hangman dispatch him as quickly as possible, so as to hurry him off to glory before he could have time to recant.”—*Sketch of Brazil Mission*, by Rev. A. L. Blackford.

From 1624 to 1654, the Dutch settled along the northern coast and did some mission work among the Indians, but the work ceased with the expulsion of the Dutch.

In 1836 the Methodist Episcopal Church of the United States sent the Rev. Mr. Spaulding to Rio de Janeiro. The Rev. D. P. Kidder was associated with him in 1838-1840. In 1842 the mission was given up.

About 1851 Rev. J. C. Fletcher was sent to Rio by the American and Foreign Christian Union, and the Seamen's Friend Society, but he remained only a short time.

Dr. Kalley, a pious Scotch physician, went to Rio de Janeiro in 1855 and began an independent work of circulating the Bible and preaching. The result has been two independent Protestant churches, one in Rio and the other in Pernambuco.*

The Protestant Episcopal Church of the United States maintained a missionary in Brazil from 1860 to 1864. In 1889 they renewed the mission, and occupied Porto Alegre, the capital of Rio Grande do Sul.

The first missionaries of the Southern Presbyterians (U.S.) came to Brazil in 1869, and began their work at Campinas.

The Methodist Church (South) began work in 1876, and were followed by the Southern Baptists in 1881.

A representative of Bishop Taylor's Mission (Methodist) has labored for some years at Para.

Among the most efficient pioneers in the missionary work in Brazil, as well as all over South America, have been the Bible Societies, British and American. Their agents travel throughout the continent from Cape Horn to Darien, undeterred by persecution, imprisonment or even death, circulating the word of God. Since the establishment of their work, at least 800,000 copies of the Bible, in whole or in part, have been distributed in Brazil alone. Evangelists have repeatedly found in remote places groups of Bible Christians, eager to welcome the preacher of the truth which they have learned by reading.

Rev. Hubert Brown says :

"Most of the colporteurs are natives ; many are simple-hearted men of little education. . . . With little machinery and small outlay this magnificent business enterprise is carried on, and as fast

*A society in Scotland "Help for Brazil," was formed to assist Dr. Kalley's work, and supports several missionaries in Rio and Pernambuco. Several other societies have from time to time sent workers to Brazil. See "*Protestant Missions in South America.*"

as one laborer drops from the ranks another takes his place. On a trip through the mountain or river valleys, along the tropical sea-coast, or over the high, bleak tablelands, we missionaries meet these men with their packs, on horseback or afoot, always cheerful, taking what is offered in bed or board, with Bibles or portions adapted to any purse, and in type for eyes yet keen or eyes that are failing. Thus they sow the seed, trusting God to give the increase.”*

PRESBYTERIAN MISSIONS.

The history of Presbyterian work in Brazil falls naturally into two parts. Begun just before the outbreak of our own Civil War, it was carried on during the early years with small means and an insufficient force. Yet the blessing of God followed earnest effort, and in spite of all obstacles a real and constant growth was manifest.

After twenty-eight years of work on the foundations, a new period began for the Brazilian Church. In 1888 the missions of the Northern and Southern Presbyterian Churches of the United States were united to form the Synod of Brazil. Thirty-four churches were connected with our Mission, and eighteen with that of the Southern Church, making in all fifty-two churches, which were divided into four Presbyteries. This Synod meets every three years, and is entirely independent, having no relation to General Assemblies in the United States. It will be recognized that such an arrangement called for great wisdom and forbearance on all sides. Time has been needed to adjust the many perplexing questions that have inevitably arisen, but on the whole there has been a remarkable spirit of unity and progress.

The Synod has a vigorous Home Mission Society, and supports a Theological Seminary at Sao Paulo. At its triennial meeting in 1900, a membership of 7,000 communicants was reported—a gain of ten per cent. since 1897. The most important work of the American missionaries now consists in evangelizing the more distant regions, where Protestant preaching is rare. The general policy of the Mission is indicated as follows:

In accordance with the expressed wish of the Board, we are members of Brazilian Presbyteries, but we act simply as pioneers. As soon as a church can be placed on a self-supporting basis, we turn it over, if possible, to the care of a native pastor, responsible to the Presbytery. Our relations with our Presbyteries are most harmonious and we trust by the grace of God to continue to work shoulder to shoulder with our Brazilian brethren in the evangelization of this land.

*Latin America, Hubert W. Brown, p. 199.

Rio de Janeiro, the metropolis of Brazil, with a population of nearly half a million, now the capital of the Republic and seat of the National Parliament, was wisely chosen as the centre of the missionary operations inaugurated by our Board in 1860.

The first missionary was the Rev. Ashbel Green Simonton, a man peculiarly qualified for the pioneer missionary work, from his scholarly attainments, gentle manners, sturdy and sterling Christian character. He was always deservedly popular with Brazilians, and to his wisdom and faithful foundation work the success of the Brazil Mission is largely due.

In the following year Mr. Simonton was joined by his brother-in-law, the Rev. A. L. Blackford, who afterward took up the work in Sao Paulo, whence he returned to Rio upon Mr. Simonton's death in 1867.

From the beginning, the two principal lines of missionary activity in the city of Rio have been the pulpit and the press. As soon as he was able to speak Portuguese with some facility, Mr. Simonton began preaching in a small third-story room in the centre of the city; his first audience consisting of two men, who had been his pupils in English. From that small beginning the work has increased, until now it is self-sustaining, and large audiences gather every Sabbath in the beautiful stone church, capable of accommodating some 700 people, in the very centre of the city. There are always a number of strangers present at the services, and in many cases those from far-distant provinces, having come to Rio upon business or in attendance upon the Parliament, have thus heard the truth and carried the news of the gospel to their far-away homes.

At the very outset of his work, as a means of reaching the public, Mr. Simonton commenced the publication of a weekly religious journal, called the *Imprensa Evangelica*, or "Evangelic Press," which became a powerful instrument for good. Frequent instances are recorded of individual conversions and even of churches established through its instrumentality. The *Imprensa* continued to be published in Rio, under the care of the missionary staff, until 1881, when it was transferred to Sao Paulo where it was issued for many years. Two papers, *O Puritano* and *O Presbyteriano*, have succeeded it at Rio, and reach many places where the preacher cannot go. Most of the evangelical literature in circulation was also published here, and sent from the Mission book-store to all parts of the country. The work of

distribution is now done by the agent of the British and Foreign Bible Society, who keeps in stock a full line of Presbyterian publications, and receives a commission on sales.

Among those afterward stationed at Rio were the Rev. Messrs. Schneider, Vanorden, Hazlett, Houston, Kyle and Rodgers. Four young Brazilians, trained by Mr. Simonton and his associates, were ordained to the ministry and did good service to the infant church. At different times three converted priests have been connected with the church in Rio and have taken more or less prominent part in the religious work. One of these, the Rev. Mr. Lino, was ordained by the Presbytery and served as pastor of the principal church for some years, succeeding the Rev. A. B. Trojano, who for fifteen years held that position.

The conditions have not seemed favorable to any great development of the educational work in Rio. Small parochial schools have been carried on, with at the most some fifty pupils.

There are numerous gatherings of believers in the suburbs where weekly services are conducted. The most important are at Nichteroy and Riachuelo, where there are organized churches. Other out-stations supervised from the capital are Petropolis, Ubatuba, Rezende, Lorena, etc.

The Rev. J. M. Kyle, who for some years was **Novo Friburgo** pastor of a church in Rio de Janeiro, removed in 1891 to Novo Friburgo, a health resort in the mountains about 40 miles east of Rio. From this point as a centre, availing himself of the facilities afforded by the Leopoldina R. R., which extends 1,200 miles into the interior, Mr. Kyle has done itinerant work in the neighboring portions of the States of Rio de Janeiro and Minas, having also under his charge the church of Campos. During the two years when the Synodical Seminary was located tentatively at Novo Friburgo, Mr. Kyle, associated with the Rev. J. R. Smith, D. D., taught the half-dozen Brazilian youth who came there for instruction. In addition to his other work, Mr. Kyle has made important additions to the Protestant theological literature of Brazil. Barrow's "Biblical Interpretation," Hodge's "Outlines of Theology," and other minor works have been translated by him or under his direction, and published by funds secured through his efforts. In 1898 a series of evangelistic meetings, held by Rev. Alvaro Reis, of Rio, resulted in a spiritual awakening by which the whole city was stirred. A church of 36 mem-

bers was organized, which has steadily increased in numbers and power.

Sao Paulo The city of Sao Paulo is the capital of the State of Sao Paulo. It was first occupied by Rev. A. L. Blackford in 1863. At that time it was a city of from 15,000 to 20,000 inhabitants, without railways, gas or any of the appointments of modern civilized communities. To-day it has 200,000 inhabitants and is a great railway centre. It has daily railway service to Rio, 300 miles distant, and several trains a day to Santos, the sea-port, 45 miles away, and is supplied with gas, electric lights, water, street cars and other appointments of a modern city. In place of the old-time schools, held in private houses, and teaching only the catechism and primary studies, we now find large and handsome public school buildings and a system of instruction modeled upon that of the United States, as well as high, model, and normal schools which compare favorably as to buildings, equipment and teaching with those of some of our large American cities.

The State of Sao Paulo, with a population of 1,570,000, 770,000 of whom are foreigners, is the great coffee-producing State of the Republic, having large tracts of the inexhaustible red lands on which the coffee plant thrives. In extent it is nearly equal to the combined areas of the States of New York and Pennsylvania. The prosperity of the State has attracted the best elements from the other States, and it is one of the strongholds of the Republic.

The city, situated on the hills that rise from the banks of the Tiete, was founded by the Jesuits in 1554. It is 2,700 feet above sea level, and is exceptionally healthy. The Presbytery of Rio de Janeiro was organized here in 1865, consisting of Revs. A. G. Simonton, A. L. Blackford, F. J. C. Schneider and Senhor Conceição, a converted Roman priest, just then ordained. When Mr. Blackford left, Rev. G. W. Chamberlain remained in charge of the work at this point and ministered to the church through nearly the whole of its history until it became self-supporting and called a native pastor. Rev. J. B. Howell was his co-laborer in this work during ten years from 1874-84. Being the seat of a large law school, attended by some 600 students from all parts of the country, and for other reasons, Sao Paulo was early chosen as the educational centre of the mission work in Brazil. The beginning in this line was made by Mrs. G. W. Chamberlain, who gathered a dozen or more of the

children of church people in one of the rooms of her house. Native ladies were afterward employed as teachers, and the attendance increased. Suitable buildings were erected in 1875 from funds collected in the United States by Mr. Chamberlain. During the succeeding ten years, under the joint superintendence of the Rev. Messrs. G. W. Chamberlain and J. B. Howell, a primary, intermediate and high school course was organized, and the attendance increased to over 150.

The Girls' Boarding-school was opened in their own home by the Rev. J. B. Howell and wife, assisted by Miss E. Kuhl in 1878, and continued under their care for three years. It was then transferred to the mission building and put under the care of Misses Kuhl and Dascomb, under whose efficient management it continued until they removed to Curitiba in 1891 to inaugurate the educational work for girls in the State of Parana. It still continues in the same group of buildings as the day-school, and has been since that time successively under the management of Misses E. R. Williamson and M. K. Scott, the latter of whom has also charge of the normal department of the day-school.

In 1877 Miss P. R. Thomas, a self-supporting missionary under the auspices of the Woman's Society of Philadelphia, established a kindergarten in Sao Paulo, which was the first school of the kind in Brazil. The school under Miss Thomas's direction was very successful in reaching many of the best families in the city, and sowing seeds of gospel truth in places which had otherwise been inaccessible.

The Boys' Boarding Department is located about a mile from the central school buildings, on property given to the mission by Dr. and Mrs. Chamberlain.

In 1886 Horace M. Lane, M. D., was sent out by special appointment to superintend all the educational work in Sao Paulo. Under his wise and efficient direction the *Eschola Americana* has become a factor of permanent value in the intellectual life of Brazil. The system of graded schools is crowned by Mackenzie College, designed to give to Brazilian youth such advantages as American colleges offer. Mr. J. T. Mackenzie, of New York, was so much impressed by the need in Brazil of a college founded on Bible principles that he offered the funds needed for the buildings, and the college perpetuates his name. In 1896 the buildings were completed and the first classes opened. The college, though in closest harmony with the mission, is not controlled by it. Two of the directors, all of whom reside in the United States,

are members of the Board of Foreign Missions, which contributes a certain sum annually toward the professors' salaries. The lower schools are self-supporting, and embrace primary, intermediate, secondary and high-school courses, closely graded, with manual training shops and athletics, all on the American plan. The present enrolment in all grades is nearly 600, with a teaching force of 45 persons. The Bible is faithfully taught in all departments.

Dr. Lane says :

"That the blessing of God is upon our work may be seen in the fact that we cannot keep pace with its growth. Last year, through the generosity of friends at home, we completed a fine new dormitory for our college students ; it is already too small for our needs. We also enlarged the boys' boarding department, providing, as we thought, room enough for years to come ; this year a further addition is necessary. The day-school is crowded, and we refuse pupils almost daily."

From the beginning of the work in Sao Paulo the missionaries at this point had students for the ministry under their care. The Synod of Brazil at its first meeting in 1888, recognizing the great need of systematic theological instruction, ordered the establishment of a Synodical Theological Seminary, appointed directors and elected professors. After many years of discussion, and abortive attempts to locate in other places, this Seminary, with a preparatory department connected with it, is now established in Sao Paulo, occupying a building provided by funds raised in the Brazilian church, and supported by contributions from the same source, except that one of the professors is paid by the Southern Presbyterian Board of Missions.

The *Estandarte*, the successor of the *Imprensa Evangelica*, the Protestant religious weekly, is also now located at Sao Paulo. The Rev. Eduardo Pereira, pastor of the Sao Paulo Church, and also one of the theological professors, is the editor, and all the funds necessary for its support are provided by the Brazilian church.

The Brazilian Presbyterian Church in Sao Paulo has a large membership and is entirely self supporting. It owns a handsome church and parsonage and contributes a large amount annually to the general work in Brazil.

The Second Presbyterian Church, organized by the missionaries after the First Church called a native pastor, reaches a rather different constituency. It has now a Brazilian pastor, the Rev. M. P. B. de Carvalhosa, supported by the Board.

Sao Paulo has always been the centre of colporteur and itinerant work for the whole State. In addition to those already mentioned the following missionaries have, at different times, been connected with the work there : Revs. E. M. Pires, H. W. McKee, R. Lenington, D. E. McLaren, T. J. Porter, F. J. Perkins.

Rio Claro In 1863 a mission was established at Rio Claro, a city 400 miles west from Rio de Janeiro, at that time the centre of a large German population. The Rev. F. J. C. Schneider was stationed among them ; but as "he would not administer the sacrament without regard to the moral condition and fitness of the applicants, he had to encounter opposition." Discouraged, he returned to Rio de Janeiro, and the station for a time remained vacant.

The Rev. J. F. Dagama moved to this place from Brotas in 1873. Miss Dascomb and Miss Kuhl carried on a successful day-school from 1873 to 1876. In that year Mr. Dagama, aided by his daughters, opened a boarding-school, designed for the education of needy orphan children. The school was conducted upon the most economical basis, the greater part of the necessary work being done by the pupils themselves. During the ten years' existence of this school, with an average attendance of about 30, it educated many who afterwards became useful teachers and preachers.

From Rio Claro as a centre Mr. Dagama not only cared for the Brotas district, but by almost continuous itinerating opened up a large section in what may be called the Pirrasanunga district, in which there are now several important churches. With Mr. Dagama's withdrawal from the mission in 1891, Rio Claro ceased to be a mission station, the churches included in it being left to the care of the Presbytery.

Brotas Brotas, an unimportant inland town, 170 miles northwest from Sao Paulo, was occupied by the Rev. Robert Lenington as a mission station in 1865. The seed of evangelical truth had been sown in this town and vicinity by J. M. da Conceição, the former Roman Catholic vicar of this parish, who for some years before his severance from the Roman Church had accepted and taught from his pulpit fundamental evangelical truth.

His evangelical proclivities having become known to the missionaries in Sao Paulo about the year 1862, books and tracts, including some Bibles, were sent him, and by him distributed among his people. In response to repeated and urgent calls this field was visited in 1865 by the Revs. Black-

ford, Chamberlain and Schneider. In November of the same year a church was organized consisting of eleven converts from Rome. Sr. Conceição after his excommunication from the Roman Church was ordained as a Presbyterian minister and labored in that capacity till his death some years later.

From this centre the work has spread in every direction through all that section of country until we are now able to count nine neighboring churches lineal descendents of the old Brotas church. All of these are now self-supporting and some of them have fine edifices built at their own expense. Among their members are some of the largest contributors toward the general evangelistic work.

The Rev. Messrs. G. W. Chamberlain and J. B. Howell supervised the work in the Brotas district, preaching in the towns as their engagements in Sao Paulo would permit. In 1884 Mr. Howell was assigned to this field, and the development of the work having left Brotas at the extreme southern edge, he chose Jahú as a place of residence. Here, while making monthly tours of the thirteen preaching places under his care, he maintained for three years, at his own expense, a farm school in which nineteen young men were taught the higher branches while contributing toward their own support by their labors in the fields.

By the time of Mr. Howell's withdrawal from the mission in 1890, two theological students who had been under his instruction being prepared for ordination, and the native churches having been worked up to the point of self-support, the mission help was withdrawn and the field was left in charge of the two native ministers supported by the people under their care.

Botucatu Botucatu is a country town, the centre of a fertile and prosperous agricultural section, about 180 miles northwest of Sao Paulo. A church was organized there, principally through the labors of the Rev. G. W. Chamberlain. One of the early converts, the Sr. Domingos Soares de Barros, built at his own expense a commodious chapel, with a small residence adjoining, the free use of which he offered to the mission. He also put at the disposal of the mission a large residence to be used for a school. Rev. G. A. Landes and wife resided at Botucatu from 1881 to 1886, when they removed to Curytiba. Sr. Domingos at his death bequeathed additional property and left a considerable amount of money as an endowment for the school. The educational work was organized by Miss Dascomb, assisted by Miss Nannie Henderson ; Miss Hough

also was connected with the school, and by her was started the first Christian Endeavor Society in connection with the Presbyterian work.

The whole work was subsequently transferred to the native church, which supports its own Brazilian pastor, the Rev. J. C. R. Braga. The title to the property is also vested in the church. Mrs. Braga, a graduate of the Sao Paulo school, superintends the large and flourishing boarding-school, with other Sao Paulo graduates as teachers. The school and church are now entirely independent of mission aid.

Minas Geraes Although our Board has never had a mission station in the State of Minas Geraes which lies adjacent to Sao Paulo on the north and west, a number of churches have been organized there by our missionaries and supplied by native ministers supported by the Board.

Many of those who embraced the gospel around Brotas had removed thither from the State of Minas, and through them the truth was carried to their friends and families who remained behind. Several nuclei of believers were formed in this way and churches organized from them; and the knowledge of the gospel spreading from these centres, other churches were organized further on. Still other churches were the result of evangelistic trips by missionaries and native ministers. These churches, since the organization of the Synod in 1888, have all been supported by funds contributed by the native church and at present have no connection with the Board.

State of Parana Curityba, about 300 miles southwest of Sao Paulo, is the capital of the State of Parana.

During two successive years, Rev. Robert Lenington made various tours through this State with such encouraging results, that the capital was occupied in 1885 by Rev. G. A. Landes and wife. They were reinforced by Rev. T. J. Porter and wife in 1888. The church is now strong and thriving, with a fine building and an excellent Brazilian pastor.

A small school, begun by Mr. Landes, has developed under the care of Misses Kuhl and Dascomb since 1892, until it stands next in importance to the school at Sao Paulo. There is a large girls' boarding-school, and a day-school with nearly 200 pupils. The girls are carefully trained in the Scriptures and the whole atmosphere of the school is that of a Christian home.

Castro, 120 miles from Curitiba, was occupied by Rev. P. L. Bickerstaph in 1895. He has gathered a promising congregation and a day-school, and supervises the out-stations of Sao Pedro, Itaquí, etc.

Guarapuava, opened in 1896, is the headquarters of Rev. G. A. Landes, who is virtually a bishop for a large part of Parana. His field has a radius of 100 miles, and he spends much time visiting the scattered groups of believers. The Guarapuava congregation, numbering 250 members, is building a church and hopes to support its own pastor.

Florianopolis (Desterro) The first station in the State of Santa Catharina, lying south of Parana, with 250,000 people, was opened at the capital by Rev. J. B. Rodgers in 1898. When Mr. Rodgers was transferred to Manila in 1899, to open the new mission there, his place at Florianopolis was taken by Rev. R. F. Lenington and Rev. J. T. Houston (1900). From the beginning the field has shown unusual promise. A church of fourteen members was organized in 1900 at Sao Francisco, one of the ports, and a second one at Florianopolis of thirty-five members, to which nearly as many more were added during 1902. The members show great activity in evangelistic work. Great interest is awakened by the eloquent preaching of Rev. Lino da Costa, who has travelled widely through the State.

Central Mission The field of the Central Mission includes the States of Bahia, Sergipe, and parts of four other States, with two and one-half millions of people, scattered over 400,000 square miles. It is a region of scanty and uncertain rainfall, and the frequent droughts often result in distressing famines.

Bahia, situated 750 miles northeast of Rio de Janeiro, is the oldest city in Brazil, having been founded in 1549, and was originally the capital. It is the capital of the State bearing the same name, and ranks next in size to Rio de Janeiro, having a population of nearly 250,000. The harbor is one of the best in South America, admitting ships of the largest size. The State of Bahia produces and exports cotton, coffee, sugar, manioc, tobacco, rum, dye-stuffs, fancy woods, horns and hides. It also contains valuable mines of gold, silver, copper, lead and iron, with deposits of potash, alum, manganese, etc. The commerce, however, is small compared with its possibilities, on account of the want of enterprise of the inhabitants. They are ignorant, dissolute,

idle, and of course poor. Consequently the fertile soil is uncultivated, the rich mines are undeveloped, and the vast forests unhewn. Schools of every grade are needed, and especially the purifying, elevating, energizing power of the gospel.

The work at this point has always presented unusual difficulties ; and has yielded less fruit than any other of the mission fields in Brazil. This is owing partly to the character of the population, which is principally made up of blacks and their descendants, this port having been formerly the headquarters of the African slave trade, and partly to the predominance of the ecclesiastical element, owing to the fact that this city is the seat of the Archbishopric of Brazil. Priests in their official robes are much more frequently met with on the streets than in any other part of Brazil, and their hold upon the people is much greater.

The pioneer missionary in this field was the Rev. F. J. C. Schneider, who was transferred to this station in 1871 and continued to labor there till his withdrawal from the mission in 1877. Other laborers were : Rev. R. Lenington, Rev. A. L. Blackford (till his death), Rev. W. G. Finley, Rev. J. B. Cameron, Rev. E. M. Pinkerton, Rev. G. W. Chamberlain, Rev. J. B. Kolb and Rev. W. A. Waddell.

Mrs. Kolb, and afterward Miss Hough and Mrs. Waddell have done much good by visiting and holding meetings and classes for the women in different parts of the city. The church has increased notably under Mr. Waddell's care and now numbers over one hundred members who are earnest and active in winning those outside. They are building a new church at their own expense.

A day-school of high grade was opened in 1894 by Miss Laura Chamberlain (Mrs. Waddell). After much opposition and various changes it is now well established under the care of Miss McPherson and Miss Justice. A prominent manufacturer was so pleased with the Protestant methods that he opened a school at his own expense for the children of those connected with his factory and placed it under Dr. Chamberlain's control.

Feira de Santa Anna, an important market town, was first occupied by Dr. Chamberlain in 1896. The position is central and affords large opportunities. A school was opened in 1898, but was soon closed by an outbreak of yellow fever which proved fatal to Miss Christine Chamberlain and her Brazilian assistant. It has since been reopened under Miss Helen Justice.

At Cachoeira, Sao Felix and other out stations there are growing churches. The Girls' School at Sao Felix, under Miss Axtell's care, is prosperous and useful.

Rev. Pierce Chamberlain has undertaken the general evangelistic work in northern and western Bahia, along the Sao Francisco River, holding services in nine widely scattered stations. He will probably settle in Bom-Fim, which is centrally located on the railroad.

Sergipe,

**Laranjeiras and
Aracaju**

The State of Sergipe is one of the smallest in the Republic and also one of the poorest, owing to the lack of rain. The principal industry is cattle raising. Work in this State was opened at Laranjeiras, where a church was organized in 1884. There was much fanatical opposition at first; Bibles were burned and ministers were mobbed, but the truth has quietly won its way. There is now a good congregation, which has built a church for itself. Rev. J. B. Kolb, Rev. W. E. Finley and afterward Rev. C. E. Bixler have been stationed here. The town is no longer an important one, and the resident missionaries will probably remove to Estancia, where the prospects of growth are more promising.

An excellent school under the care of Miss Hough and Mrs. Finley was maintained at Laranjeiras for several years. In 1899 Mr. Finley was transferred to Aracaju, the capital of the State, 15 miles distant, and it was thought best to remove the school to that point. There is a boarding department for boys under the care of Miss E. R. Williamson, while Mrs. Finley has charge of the girls. Fifty-one pupils are reported.

The Central Mission and the whole church in Brazil were sorely bereaved in September, 1902, by the death of the veteran leader, Rev. George W. Chamberlain, D.D. Unexpectedly called by Providence to fill the place of the devoted Simonton, his biography for nearly forty years is the history of our Brazilian Missions. In every phase of the work, in every part of the country, his burning zeal and heroic courage were felt. Scorning threats and persecution, he traveled everywhere preaching the Word. He built churches and founded schools, giving lavishly of his own means and inspiring others to give. His life was devoted to Brazil, and when he knew that death was near he asked to be carried back to Bahia that he might die there among the people whom he loved.

The great interior provinces of Amazonas, **The Aborigines** Matto Grosso and Goyaz, comprising about one-half of the country, are inhabited exclusively by Indians. Their numbers are variously estimated but there are probably about 800,000, though so little is known of them that all estimates must be largely based on conjecture. About half of them are *Indios bravos*, that is, wild or independent tribes roaming through the forests of the Amazon basin. The remainder, known as *Indios mansos* (tame), are settled or semi-civilized tribes and live by agriculture or grazing on the open uplands. The *mansos* mostly speak the *lingoa geral* (general language), a dialect of the Tupi-Guarani stock, made current throughout the interior of the continent by the Jesuit missions of the 17th century. Little is done for their improvement or welfare by church or government, and they are rapidly melting away through disease and intemperance.

The wild tribes vary greatly in intellect and development. Some are cruel and degraded cannibals, while the Guajas of Matto Grosso are skilful boat-builders and raise sugar-cane and cotton, from which they weave cloth. No Protestant mission work has yet been established among these Indians. Some years ago, one of their chiefs traveled to Sao Paulo, 1000 miles away, to beg that a teacher might be sent to his people. In 1899 funds were pledged through our own Board to support the enterprise of Mr. George Witte, a man of great faith and devotion, who had long desired to carry the gospel to these neglected people. His plan was to open an industrial reservation at Coano-Coano, on a branch of the Rio Bronco, where Indian children might be gathered and taught. At the outset of the undertaking, Mr. Witte and his associate, Mr. Noumen, of Sweden, were both smitten by fever. Mr. Noumen and an assistant died, and Mr. Witte's condition was so precarious that he was forced to abandon the undertaking for the present.

STATISTICS, 1902.*

Missionaries.....	30
Native workers.....	33
Churches.....	32
Communicants.....	3,664
Pupils in schools.....	951
Pupils in Sunday-schools.....	325

*These statistics include only the work under the direct charge of the Mission.

STATIONS, 1902.

SOUTHERN BRAZIL MISSION.

RIO DE JANEIRO: (1860.) Capital of the republic; population, 500,000; Missionaries—*Rev. M. A. Menezes, Rev. Franklin de Nascimento, Sr. Jose A. Granja.*

EAST RIO STATION, NOVO FRIBURGO: (1891.) 60 miles east of Rio; Missionaries—*Rev. J. M. Kyle, D.D. and Mrs. Kyle.*

CASTRO: (1895.) Missionaries—*Rev. G. L. Bickerstaph and Mrs. Bickerstaph.*

SÃO PAULO: (1863.) 300 miles west-southwest of Rio; capital of the State of the same name; population, 125,000. Missionaries—*H. M. Lane, M.D., Rev. J. B. Kolb and Mrs. Kolb, Miss M. K. Scott, Rev. M. P. B. Carvalhosa.*

CURITIBA: (1885.) About 300 miles southwest of São Paulo, the capital of the State of Paraná. Missionaries—*Rev. G. A. Landes and Mrs. Landes, Miss Ella Kuhl, Miss Mary P. Dascomb.*

FLORIANAPOLIS: (1898.) Missionaries—*Rev. T. F. Lenington and Mrs. Lenington, Rev. Jas. T. Houston and Mrs. Houston.*

CENTRAL BRAZIL MISSION.

BAHIA: (1871.) 735 miles northeast of Rio de Janeiro. Missionaries—*Rev. W. A. Waddell and Mrs. Waddell, Rev. Pierce A. Chamberlain and Mrs. Chamberlain, Miss Clara E. Hough, Miss Anna B. McPherson, and Sr. Cyrillo.*

LARANJEIRAS: (1884.) North of Bahia, in the State of Sergipe. Missionaries—*Rev. Woodward E. Finley and Mrs. Finley, Rev. C. E. Bixler and Mrs. Bixler, and Miss E. R. Williamson.*

FEIRA SA. ANNA: (1896.) Missionaries—*Mrs. G. W. Chamberlain and Miss Maggie B. Axtell.*

Chili.

Chili, one of the most enterprising and prosperous Republics of South America, is situated on the western slope of the Andes. It extends from 19° to 55° south latitude, or from the Bay of Arica to Cape Horn, and from 65° to 75° west longitude. It has a coast line of over 2800 miles, with an average width of 120 miles. The area is estimated at 293,000 square miles. Shut in between the mountains and the Pacific Ocean, it is isolated from the main thoroughfares of commerce.

In a country extending from the tropics nearly to the Antarctic Circle, and varying in altitude from the sea level to 14000 feet above it, there is naturally room for every extreme of heat or cold, moisture or aridity. The northern part is a hot, parched desert, where rain scarcely ever falls; the south is cold and foggy, with abundant rains, and covered with forests of gigantic trees. Between the two is a fine agricultural region, abounding in all the products of temperate and sub-tropical countries. The climate is in general healthful, and the heat on the seacoast never extreme, being tempered by the cool Antarctic current which bathes the shores.

About 18 per cent. of the surface is arable land, the rest being desert, mountain, pasture, or forest. Wheat is the most important product. Barley, maize, potatoes, beans, hemp and forage plants are also largely raised. Fruit of all sorts is abundant and excellent.

There are numerous lakes, though none are very large. The rivers are generally mountain torrents, most valuable for irrigation. The Biobio, 220 miles in length, and a few others are navigable for a short distance.

There are rich mines of copper, silver and coal, and valuable deposits of nitrates, which form the riches of the northern deserts.

The population, mostly of Spanish descent, though largely mingled with Indian blood, was estimated in 1900 at somewhat less than 3,000,000. About 100,000 of these are foreigners. There are still some independent Araucanian Indians, numbering perhaps 24,000, and about 20,000 savage Patagonians, but most of the native stock has been absorbed into the general population.

The Roman Catholic religion is established by law, but there is greater liberty than in almost any other Republic of

South America. The Press is free and a recognized power, and the importance of advancement in education is understood by both government and people.

The agricultural classes live in a very simple and primitive manner ; in the towns and among the upper classes, social life and habits are much the same as in European countries.

The northern part of the region now known as Chili was conquered by the Incas of Peru about 1433, and remained subject to them until the Spanish Conquest. The first Spanish expedition, under Almagro, was driven back by the valor of the Araucanians. Angered at this repulse, Pizarro despatched Don Pedro de Valdivia with a large force, and was preparing to follow in person when he was assassinated in 1541. Valdivia founded Santiago and the city which bears his name, and was finally killed in battle. The Araucanians, driven to the south, kept up a brave resistance until 1722, when they consented to a treaty fixing the River Biobio as a boundary between them and the Spaniards.

The exactions of the Spanish officials, who regarded their offices only as means of personal aggrandizement, so exasperated the Chilians that they determined to throw off the hated yoke. When Spain was helpless in the grasp of Napoleon, they seized the opportunity to depose the Spanish Governor, and declared their independence September 18, 1810. After eight years of war, and many reverses, they finally defeated the Spanish forces, and established a Republican Government in 1818. The first Constitution was adopted in 1828, and the present one in 1833.

MISSION WORK.

The first Protestant Mission in Chili was established by the "American and Foreign Christian Union," and was transferred to the Presbyterian Board of Foreign Missions July 14, 1873. It operates from five centres, viz., Valparaiso, Santiago, Concepción, Copiapo, and Chillán.

Valparaiso Valparaiso is the principal seaport, being situated on a large bay with a back-ground of high hills. The city has had a rapid growth. In 1854, it contained only 52,000 inhabitants ; there are now 130,000. It is the principal outlet for a vast territory of rich and productive land. Gold, copper, lead, hides, nitrates and flour, are its exports, and it has direct communication with Europe and the United States by German and English

steamers, and with the South American Republics on the west coast by the steamers of Chilian and English lines. Foreigners form an influential section of the population, and the English language is largely used.

In 1850 the city was occupied by Rev. D. Trumbull, D. D., sent thither by the Seamen's Friend Society and the American and Foreign Christian Union. Dr. Trumbull labored mostly for the English-speaking people of the city, but did much for the Chilians through the Press, and also in connection with our mission, with which he co-operated actively and efficiently until his death in 1889. In 1866 Rev. A. M. Merwin was sent to take charge of the Spanish work in the city. He began to preach in 1868, and a church was organized in 1869.

The Rev. W. E. Dodge was sent out by the Board in 1882. He was soon called to be associate pastor of the Union Church of English-speaking residents, but like Dr. Trumbull, was from the first identified with our mission. During 1883, a flourishing Y. M. C. A. was established.

The Chilian Church, with about a hundred members, has its own pastor, and is partly self-supporting. It has a large Sunday-school, and an active Christian Endeavor Society.

The Valparaiso Bible Society has been wonderfully successful, and is one of the most efficient agencies in helping forward the work in this field.

In 1884 Mr. Curtiss came from Concepcion to Valparaiso to conduct the work of the Press and edit the religious paper, *El Heraldó Evangelico*, published by the mission. When Messrs. Merwin and Curtiss retired from the field in 1886, Mr. Garvin was removed to this station, and Mr. Christen of Santiago became editor of the paper. It is now under the charge of Rev. W. H. Lester, and is widely circulated throughout Chili and in the adjoining Republics.

The *Escuela Popular*, a day-school for boys and girls, is partly self-supporting. There are over 200 scholars, many from Roman Catholic families, and all receive faithful religious teaching. The school is supervised by Miss Fulton. Many of the children attend the Chilian Sunday-school.

The "Sheltering Home" for orphan children, was established by Dr. Trumbull and Mr. Merwin. It has about 30 inmates from different parts of the country. A commodious building was erected in 1893. The property belongs to an incorporated society, two of whose directors are chosen by the Presbyterian Mission in Chili. Rev. J. F. Garvin and Mrs. Garvin at present hold these positions.

Santiago Santiago, the capital of Chili, is situated on a plain 1,830 feet above the sea. It is a fine city, most beautifully situated, and is connected with Valparaiso by a railroad one hundred and twenty miles long. It was first occupied in 1861 by Rev. N. P. Gilbert, who, in the midst of many discouragements from foreigners and natives, persevered until he was able to organize a church and erect a building in a central position. When Mr. Gilbert retired from the field in 1871, he was succeeded by Rev. J. M. Ibanez-Guzman, a native of the country, whose promising ministry was soon cut short by death. He was followed by Rev. S. J. Christen, who in turn was relieved of this charge by Rev. W. H. Lester about 1884 in order to give up the greater part of his time to educational work. In 1889, during Mr. Lester's ministry, the church was burned down. It was occupied by the English and German congregations as well as by the Chilian church. Within a year a new and better building was erected, partly through the generosity of friends in Santiago. The same year Rev. Francisco Diez of Spain was brought to Chili and placed in charge of the church and in 1897 he was installed as pastor. Over seventy members are reported; the Sunday-school numbers nearly 200. A Christian Endeavor Society, Temperance Society, and city mission work are supported in part by members of this church.

The Union Church consists of English-speaking foreigners, and is an independent organization. The Board has for some years assisted in supporting the pastor, who has usually been one of our missionaries. Under the charge of Rev. J. C. Wilson progress was made toward complete self-support. An active Christian Endeavor Society is connected with this church and a bright monthly religious paper, called *Our Young People*, is published.

Rev. Edson A. Lowe, during his life in Santiago, began a systematic work of city evangelization by means of chapel services in different quarters, conducted by a band of lay evangelists, whom he trained with great care. Since his lamented death the meetings have been continued under the direction of Mr. Lester with gratifying results.

The *Instituto Internacional*, a boarding and day-school for boys, was begun in 1876 by Rev. S. J. Christen. It soon outgrew its quarters, and in 1894 a commodious building was erected through the efforts of Dr. Allis. After many years of earnest service Mr. Christen returned to Germany, and the school was re-organized and re-opened March, 1898,

under the charge of Rev. W. E. Browning. The name was changed to *Instituto Ingles*. It has now a faculty of twenty professors, a complete college curriculum, and more than two hundred students, of whom about half are boarders. A large wing was added in 1901 which was expected to provide abundant room, but within a week of its opening every room was filled. The system of study is conformed to that adopted by the Government, and it is admitted by all to be the best private school in Chili. The students come from the most influential families of the nation and receive thorough moral and religious instruction.

A Theological Class was begun in 1884 through the kindness of Alex. Balfour, Esq., of Liverpool. It was long in charge of Rev. J. M. Allis, D.D., assisted by Mr. Christen, Mr. Boomer and Mr. Lowe. Many of its students are now in the active ministry in Chili or in other countries.

Dr. Allis died in 1899, after fifteen years of earnest and devoted labor in every department of the Mission's work.

Constitucion Constitucion, a seaport of about 7000 inhabitants at the mouth of the Maule River and about 150 miles south of Valparaiso, was the scene of a work that promised well in 1885. The postmaster of the place, A. J. Vidaurre, professed conversion and entered the ministry. His efforts produced quite a stir in the community, and a considerable number of persons were organized into a church. The outward prosperity was short-lived, and it is to be feared that not many were genuinely converted to Christ. Rev. Moses Bercovitz followed Mr. Vidaurre, and carried on a successful evangelical school. On his retiring from the country, Mr. Robert Elphick, assisted by two lady teachers, sustained the services and school, but since the removal of two of these workers, the mission has not been able to send other laborers there.

Concepcion The central zone of Chili, comprising the provinces of Carico, Talca, Linares, Nuble, Concepción and Malleco, with a total population of about 500,000, is the richest agricultural region of the country. Its chief city is Concepción, on the Biobio River, about ten miles from Talca-huano Bay, the best harbor on the coast. On account of the rich coal fields near by, Concepción has become the chief manufacturing centre of the Republic.

The church was founded in 1880, by two brothers, Revs. Robert and Eneas McLean. After a few years of labor, in which they had succeeded in gathering an English and

Spanish congregation, and in founding a paper, *El Republicano*, they returned to the United States, leaving the entire care of the work to the Rev. S. W. Curtiss and Mrs. Curtiss.

The year following (1884) Rev. J. F. Garvin and wife arrived and Mr. and Mrs. Curtiss removed to Valparaiso. The paper, *El Republicano*, was united with *La Alianza*, published in Valparaiso, and the name changed to *El Herald*.

Changes in the mission force soon called Mr. and Mrs. Garvin to Valparaiso, and the church was cared for by a native licentiate, Mr. Francisco Jorquera, who was afterward installed as its first pastor. In 1889 Rev. W. B. Boomer and Mrs. Boomer were appointed to this field and work was opened in some of the neighboring towns.

The political disturbances of 1891 interfered with the work in Concepción, and in 1892 Mr. and Mrs. Broomer were sent to Chillán to open a new station. Before the removal of Mr. Jorquera to Taltal, in 1895, a desirable lot was purchased and a small chapel erected. Rev. Tulio Morán has charge of the work in Concepción and neighborhood. His zeal in holding open-air meetings in the city brought down upon him the anger of the clergy and the clerical press. The meetings were stopped, but the affair attracted much attention to the evangelical teachings. One gentleman showed his disapproval of the Government's action by giving a lot for a new and larger chapel, which was built and dedicated in 1901. In the meantime a new chief magistrate of liberal views has been elected, who not only permits the open-air meetings, but sends the police to preserve order. Many are reached in this way who would not venture inside of a Protestant church.

Chillán is a city of 29,000 inhabitants, about 240 miles by rail south of Santiago. It is situated in the midst of a wide plain, fertile and well cultivated, and is famous for its weekly fair, or market day. This cattle market is the largest in the country and attracts people even from the Argentine Republic. At the foot of the nearest volcano, bearing the same name, are the well-known Chillán baths frequented by patients from Europe as well as from Chili.

In 1892 work was begun here by Rev. W. B. Boomer and Mrs. Boomer, accompanied by a native helper and a teacher. A small church was organized in 1894. It now numbers about 70, and is partially self-supporting. The day-school for girls and little boys has fifty pupils. The out-stations are San Carlos, Old Chillán, Penes, Los Sauces

and Traiguén, where several promising young men have been received as students for the ministry.

Talca Talca, a city of about 35,000 inhabitants, was occupied many years ago by Rev. S. Sayre and later by Rev. S. W. Curtiss. These missionaries were called to other points and the field was long unoccupied. In 1896 Rev. F. Jorquera worked there for a year, succeeded by a native helper. Rev. C. M. Spining and Mrs. Spining were transferred to Talca in 1898, after two years of work in Chillán. Four years of faithful labor has resulted in a church of 38 members, a large Sunday-school, a good day-school, and a comfortable little chapel, with a house adjoining for the resident missionary. The out-stations are Linares, Carrico, Parral, where there is a church, and Membrillo.

Copiapo The northern provinces of Atacama and Antofagasta lie in the rainless district and depend for their wealth on the mines and nitrate works. The field of our mission covers about 21,000 square miles, with 79,000 people. The distance between the extreme points reached is about 300 miles. Copiapó, the largest town, 400 miles north of Valparaiso, has no communication with the outside world but by sea and through mountain passes. It is a beautiful city in an almost rainless valley; its port of entry is Caldera. Work was started here many years ago by Rev. S. J. Christen, and was followed up for a time by Rev. S. Sayre. Afterwards the Methodists entered and then gave up the field, and the Presbyterians upon invitation of the group of Christians there re-entered.

Mr. Scott Williams, now in Mexico, had charge of the work during 1888. Rev. W. H. Robinson remained from 1889 to 1896, when Rev. E. A. Lowe took charge. They were succeeded by Rev. W. L. Schmalhorst and Mrs. Schmalhorst with two Chilean evangelists. Dr. Allis spent much time in itinerating through this region, where he is held in loving remembrance. There are now two churches with separate chapels, one for English services and one for Spanish, and both are well attended. There is also a small day-school. Regular tours are made among the mining towns of the interior, which open large opportunities.

Tocopilla, an out-station of Copiapó, is one of the chief ports for the nitrate trade. Mr. Henry Fraser, an English business man, held services for some years for the English residents, with excellent results. In 1895 the Rev. Dr. Allis and Mr. Emilio Olssen, a colporteur of the Valparaiso Bible Society, visited the region. They preached in Toco-

pillal, and visited the nitrate works inland, of which there are five, each employing many hundred men. They were received most cordially, held many services, and sold a large number of Bibles and Testaments. The next year Mr. Roberto Elplick, a Chilian licentiate, was sent to Tocopilla, and has had good success among these isolated workmen. A church of 50 members was organized in 1900.

Taltal, another out-station, is also a port in the nitrate region. Largely through the efforts of a Chilian working-man who was converted by the reading of the Scriptures, a group of Christians was formed here. The work was strengthened and encouraged by itinerating missionaries until more frequent preaching was carried on by Rev. F. Jorquera in 1895. Within the two years following, a small chapel was erected and a church organized. Other centres of work are Vallenar, Chanaral and Corrizal.

Most of the mining officials are glad to give every facility for the work among the men. Mr. Schmalhorst says :

In many *oficinos* rooms are fitted up and furnished for the meetings at the Company's expense. Entertainment is given at the house of the Administrator, and a free pass over the railroad. They tell me: "Your converts are our most reliable workmen; they give least trouble in any way." If you could see these poor fellows crowded in their comfortless little shelters, with the thermometer often below freezing point, surrounded only by the squalid iniquity of a mining camp, you would think no trouble too great to carry them the blessed news of a heavenly Father's love.

Organization In 1883 the Presbytery of Chili was erected by the General Assembly, consisting of six ministers and three churches. Six churches have since been organized.

There are at present connected with the Presbytery fourteen ministers and nine churches. The Presbytery directs the work of publishing tracts and the weekly religious paper, *El Heraldó Evangelico*. Five congregations meet in chapels or churches owned or held in trust by the mission.

A valuable lot and substantial buildings for the *Instituto Ingles* are also held by the mission in Santiago.

In 1888 the government granted the mission a charter, whereby "those who profess the Reformed Church religion according to the doctrines of Holy Scripture, may promote primary and superior instruction, according to modern methods and practice, and propagate the worship of their belief obedient to the laws of the land;" and "this corporation may acquire lands and buildings necessary for the

expressed object, and retain the same by act of the Legislature." This special charter was one of several important steps taken by the government in the direction of religious liberty, and renders the tenure of property more secure than formerly.

STATISTICS, 1902.

Stations.....	6
Out-stations.....	37
Missionaries.....	12
Native workers.....	40
Churches.....	9
Communicants.....	426
Pupils in schools.....	500
Pupils in Sunday-schools.....	708

STATIONS, 1902.

VALPARAISO: The chief seaport of Chili; population, 120,000. Missionaries—Rev. James F. Garvin and Mrs. Garvin, Miss Martha V. Fulton, teacher in Escuela Popular, *Rev. Alberto Moran*.

SANTIAGO: The capital of Chili, 120 miles southeast of Valparaiso, with which it has railroad connection; population, 256,500. Missionaries—Rev. W. H. Lester, Rev. W. E. Browning, Ph. D., and Mrs. Browning, Mr. Palmer, Mr. Haeberle, Mr. Hastings, Mr. McBride, and Mr. Lindsay, teachers in the Instituto Ingles, *Rev. Francisco Diez*.

COPIAPO: About 400 miles north of Valparaiso; population, 15,000. Missionaries—Rev. W. L. Schmalhorst and Mrs. Schmalhorst, *Roberto Elphick*.

CHILLAN. Missionaries—Rev. W. B. Boomer and Mrs. Boomer.

TALCA: Rev. C. M. Spining and Mrs. Spining, Miss Alexia Duncan, teacher.

CONCEPCION: Near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 45,000; *Rev. Tulio Moran*.

Colombia.

After the wars which freed South America from Spanish domination in 1819, the northern section was constituted a Republic, embracing the present States of Ecuador, Venezuela and Colombia. The natural diversity of the population soon caused a division into the three Republics which now exist.

The Republic of Colombia, first known as New Granada, and later as the United States of Colombia, has an area of 505,000 square miles, nearly four times that of California. It occupies the northwestern corner of the continent, including the Isthmus of Panama, and controls the important transit trade from Aspinwall to Panama. The chief rivers of Columbia flow into the Caribbean Sea; the Pacific Coast is mountainous and destitute of good harbors.

The climate is hot along the coast: most of the country consists of an elevated plateau of the Andes, where the heat is modified by the altitude. Volcanic eruptions and earthquakes are of frequent occurrence. The soil is fertile, and all tropical products can be produced in great abundance, but the means of communication and transport are so limited that there is no inducement to develop the unbounded agricultural resources. Valuable minerals and the precious metals are found in great abundance. The population was estimated in 1896 at 4,000,000. Of these the great majority are of more or less mixed Spanish descent, with a small proportion of negroes and Indians. The language is Spanish, and the Roman Catholic religion is established by law, though other religions are permitted so long as their exercise "is not contrary to Christian morals or the law."

The only Protestant mission work in Colombia is that of the Presbyterian Church (North) of the United States. The American Bible Society does much good through its agents in the coast towns.*

Bogota Rev. Horace B. Pratt, the first missionary sent to Colombia, reached Bogota June 20, 1856.

At that time the government interposed no hindrances; but the swarming priests were prodigal of impediments, and the ignorance of the masses greatly retarded the circulation of the truth through the Press. "He found among the youth and the men no love for the

*The towns on the Pacific coast have been repeatedly visited by colporteurs from the mission of the Methodist Episcopal Church (North) in Lima, Peru

Church, but a widespread deism ; he found a low standard of morality everywhere prevalent, the utter absence of spiritual life, and a resting only in outward ceremonials for an inward preparation for the life to come."

In 1858 this mission was reinforced by Rev. Samuel M. Sharpe and his wife, who reached Bogota July 20. Soon after their arrival, services in Spanish were begun. This called out bitter papal opposition, which was quelled by the authorities, and for the time the rights of toleration were vindicated. But the priests threatened all Catholics who should attend any Protestant services with excommunication and all its terrible consequences. About this time a night-school, a Sunday-school and a Bible-class were opened.

In 1860 Mr. Pratt returned to the United States to superintend the printing of a book he had translated into Spanish—"Seymour's Evenings with the Romanists"—and also to aid in the revision of the New Testament in Spanish.

During his absence the Rev. W. E. McLaren and his wife joined the mission, and had scarcely reached Bogota before Mr. Sharpe was taken ill, and soon after called to his rest. A civil war was raging, which greatly hindered all work. For a time the Romish party held the capital ; then it was taken by the Liberal party, the Jesuits were banished, monastic orders restricted, and other means taken to reduce the political power of the papal party.

The first church was organized in 1861, with six members. The next year the Rev. T. F. Wallace and Mrs. Wallace arrived, and on Mr. McLaren's departure they were left the only guardians of the little flock.

In 1866 the Rev. P. H. Pitkin joined the mission ; after six years he was transferred to Mexico, and Mr. and Mrs. Wallace were again alone. A girls' school was opened in 1869, under the care of Miss Kate McFarren.

In 1874 the Rev. Willis Weaver and wife arrived at Bogota. Mr. T. F. Wallace continued to labor in this mission until the failure of Mrs. Wallace's health in 1875, when they returned to America, and afterward joined the mission in Mexico. The next year the chapel was repaired, and occupied instead of a private room. During this year also, a young native of marked talent and enthusiasm, began regular study in preparation for missionary work.

Early in 1880 Mr. and Mrs. Weaver returned home, and Miss McFarren remained alone in charge of the mission. The Rev. M. E. Caldwell and wife and Miss Margaret Ramsey (Mrs. T. H. Candor), having been appointed to this

field in the spring, arrived at the mission in the autumn of 1880. After Mr. Caldwell's arrival the interest in all branches of mission work steadily increased. Thirteen adults were added to the church during the first year. One of the converts, a man in high position in the government, became a most efficient worker, having a Bible-class averaging from twenty-five to thirty men.

In the face of many discouragements, the church and school made slow and painful progress. The bitter opposition of the priests was less harmful than the apathy and irreligion of the people. The intelligent classes are largely indifferent or skeptical; the poorer people appallingly ignorant. It is not unusual for men to come asking the missionary to buy their souls for money, which the priests tell them he is commissioned by the devil to do.

In 1886, after the arrival of Mr. and Mrs. Touzeau, Mr. Caldwell was able to make his first evangelistic tour, reaching over fifty cities and towns. These trips are made whenever possible, and thousands are reached in this way who would never enter a place of worship.

Mr. and Mrs. Caldwell returned from America in 1889, bringing with them two new missionaries, Miss Addie C. Ramsey, sister of Mrs. Candor, and Prof. W. Findley. On the way they were exposed to the contagion of yellow fever, and both died within a few days after landing.

After Mr. Caldwell left in 1894, Rev. T. H. Candor was recalled from Barranquilla to take charge of the church, which has gradually grown to more than one hundred members. All the country work was cut short in October, 1899, when the chronic political unrest culminated in a civil war, which devastated the country for three years. Bogota remained in the hands of the government forces, so that no personal danger was feared by the missionaries, although their houses were searched for arms and the station mule confiscated; but the popular excitement and the augmented distrust of foreigners and especially of Protestants required the utmost caution in working. Communication with the coast was almost cut off. The currency became incredibly depreciated, and the consequent high prices and scarcity of food reduced the poor to literal starvation. Through these years of distress little could be done but to keep up the regular services and help and comfort the poor people as much as possible. It is hoped that with the return of peace a new era is about to dawn for this unfortunate country.

In all Roman Catholic countries, the school work is the real secret of success. The girls' school, begun in 1869, was successively under the charge of Miss McFarren, Mrs. Caldwell and Miss Franks (Mrs. Ladd). After the marriage of the latter, the boarding department was closed for a time. The day-school was most efficiently carried on by Miss Pradilla, one of the graduates. The boarding-school was reopened in 1893 under Miss Hunter, who was succeeded by Miss Nevegold (Mrs. M. W. Graham), Miss Riley and Miss Scott. It has been faithfully maintained since, and was fairly prosperous until interrupted by the war.

A school for poor children, under the care of Miss Scott, has opened the way for a quiet work of evangelization among the women.

A school for boys was opened in 1890 by Mr. Caldwell and Mr. Miles. This was the signal for furious opposition from the priests, who know well that the future belongs to those who gain the boys. But their efforts have not prevented the success of the school. It has a large and comfortable building, with a fine playground. The Rev. M. W. Graham is now the principal, assisted by Mrs. Graham.

A boarding department, maintained for some years, was discontinued in 1896. The day-school now numbers about two hundred boys, and has steadily increased even during the recent troublous times. Some attempts were made to hamper it by unjust restrictions, but by the friendly action of the United States minister these were removed. More than half the expenses are paid by the fees received.

Barranquilla Barranquilla is the chief commercial centre of Colombia, lying at the mouth of the Magdalena River, which is to Colombia what the Nile is to Egypt. It has 40,000 inhabitants, and is growing vigorously. There is a line of steamers direct to New York. The large foreign population creates a freer atmosphere than in the inland towns, but there is more than the usual license and immorality of a seaport. The climate is extremely hot and unwholesome.

Work was begun here in 1888, by Rev. T. S. Candor and Mrs. Candor, who brought to their new station the experience of six years of efficient labor in Bogota. They were assisted by the kindness of Mr. A. H. Erwin, whose school for boys was for more than twenty years a centre of Christian influence in Barranquilla. A church was organized and a Sunday-school established.

In 1891, Rev. T. S. Pond, formerly of Syria, arrived in Barranquilla. Mrs. Pond joined him after a year, but was unable to endure the climate, and returned to the United States in 1894.

The next year the station was reinforced by the arrival of Rev. D. C. Montgomery and Mrs. Montgomery and Miss F. E. Smith. After seeing these new recruits well initiated in the work, Mr. Pond was obliged by illness to return home. In the weakened state of the missionary force, faithful service was rendered by two of the native brethren, who gave great assistance in the preaching services.

The climate of Barranquilla is exceptionally trying to foreigners. Of nine new missionaries sent out between 1895 and 1899, only Rev. W. S. Lee and Mrs. Lee and Miss Buxton have been able to remain. The effects of the civil war were less disastrous here than in Bogota, but the general disturbance prevented any aggressive work. In spite of all these disadvantages regular services have been kept up, and the church and Sunday-school have increased in numbers. A Mothers' Meeting is held weekly at the Mission House and cottage meetings for women in different sections of the city, as the way is opened.

A day school for girls was opened by Mrs. Candor in 1888. After two years a boarding-school was called for, and Mrs. Ladd (Miss Franks) came from Bogota to take charge of it. Under her faithful care, with the assistance of Misses Hunter, Smith and Buxton, it has developed into a flourishing school of high character which has maintained itself even during the disturbed years of the war, and is greatly esteemed in the community.

After the boarding-school was started Mrs. Candor opened a day-school for poor children, with which an orphanage was for a time connected. This school has been continued ever since with some interruptions, and is now in charge of a native teacher.

Mr. Pond taught for a time a small school for boys in connection with the mission. After his departure and Mr. Erwin's death there were many requests from parents for a boys' boarding-school. It was opened in February, 1899, under the supervision of Mr. Story and Miss Hunter, with a registration of 101 boys. During the disturbances of 1900 no suitable building could be obtained except at an exorbitant rent, and it became necessary to close the school. In the spring of 1901 it was re-opened with 104 boys, under the

care of Mr. and Mrs. Lee, in the only building available. This was on low ground, and two extraordinary floods during the rainy season made it almost uninhabitable. The need for suitable buildings became so pressing that Mr. Lee made a vigorous effort and secured more than \$800 from residents of the city. Considering the extreme depression of business affairs this is a most encouraging success, and it is hoped that the Board will be able at once to supplement these gifts with the sum needful to provide this promising school with a suitable and healthful home.

Medellin Medellin is an important city, the second in size and wealth in Colombia, and the centre of the gold mining region. The work here was begun by Rev. J. G. Touzeau and Mrs. Touzeau in 1889. From the first, the sale of Bibles and books has been carried on with notable success, considering the bigoted hierarchy and people of the whole region. A little paper, "El Evangelista," devoted wholly to spiritual purposes, has been issued for several years, although there is no freedom of the Press. This has been largely due, under the blessing of God, to the friendly feeling existing between Mr. Touzeau and the authorities. The little sheet circulates in all parts of the country and reaches thousands who would otherwise never hear the gospel. Mrs. Touzeau has conducted a day-school with marked success, from the beginning of her work in this city. In this she has had the aid of competent native teachers. The school averages over one hundred pupils and has been kept up almost without interruption through the recent disturbances.

There is a small church, meeting for worship in one of the school-rooms, and a class of inquirers under systematic instruction.

In 1899 Miss C. J. Riley was transferred from Bogota to assist Mrs. Touzeau in the school and evangelistic work. They visit regularly in the homes and hold Bible-classes and meetings for the women. The latest report says :

During the war itinerating work has been almost impossible. But we are allowed to distribute tracts freely in the city, not only to the residents, but to the recruits and soldiers who pass through the place. Times are very hard, and the people are suffering sorely for food and clothing. While outside work is more or less suspended, the missionaries have given some time to teaching English. This brings in a small income to the Mission, and as the Bible can be used as a text-book, is helpful to the pupils. The women's society of the church has met to make clothing for those members who needed it. The church services have been held all the year without interruption.

General Views The marriage laws, and the state of morals induced by the nearly universal disregard of the same, are the greatest hindrance to the evangelization of the people of Colombia. There can be no really binding marriage covenant save as celebrated by a priest of Rome, who usually demands a fee beyond the power of the masses to pay. Even civil contracts of marriage are made null on certain easy conditions. As a consequence, polygamy without the sanction of even Moslem law is more common than in Moslem lands.

The poverty of many who would from conviction leave the Roman Church, and of some who have left it, has been made use of by the priests who at once proffer aid or money to the needy, and thus draw the wanderers back to the fold of Rome. The foreign missionary has no funds to aid all the Protestant poor, nor would it always be wise to do so had he the money. These conditions complicate still more the very difficult problems which confront the mission.

The fewness of the laborers, and the trying climate seriously affecting the health of foreign residents, make the steady, systematic operations needed most difficult of accomplishment. More workers—many more—are needed, to reach effectively any considerable number of the 4,000,000 people of this much neglected portion of the "Neglected Continent."

Venezuela.

Venezuela, although nearly equal in area to Germany, France and Spain combined, consists largely of unexplored plains and uplands, inhabited only by nomad tribes. The population, mostly concentrated in the highlands near the Caribbean coast, is estimated at nearly 2,500,000, including 326,000 pure Indians. Endowed with a delightful climate and unbounded natural resources, this republic needs more than words can express, a new principle of life, which can come only through the knowledge of the truth that gives real freedom. Our own church, with two missionaries, is the only organized representative there of evangelical Christianity.*

*The Christian and Missionary Alliance (U. S.), the Christian Missions Society (Plymouth Brethren), and the South American Evangelical Mission (Canada), have opened stations in several places within a few years, and are doing evangelistic work.

Early in 1897 Rev. J. S. Pond and Mrs. Pond were transferred from Barranquilla to open a tentative work in Caracas, a city of 72,000 people. The field was unoccupied by any regular Mission, though evangelical services were more or less regularly held by the agent of the American Bible Society, while for two months Sr. Ferrando, formerly a Capuchin monk, had held Bible classes in his own house. The scattered members of a disbanded church organization, once under the care of the Methodist Board (South) warmly welcomed the new missionaries.

Caracas is a beautiful city, situated in the mountains 2,900 feet above the sea, with a remarkably pleasant and healthful climate. It is two miles in a straight line from La Guayra, the seaport, and is reached by a circuitous railroad twenty-three miles in length. There are the usual difficulties incident to ungodliness and Romanism; yet the moral atmosphere is no worse than that of most South American cities, while constant communication with North America and Europe has brought some degree of enlightenment and liberality. The rights of free speech, free assembly and free press make the work of preaching and publishing more encouraging than in Colombia, Ecuador, Peru and Bolivia. Moreover, the Protestant labors under no civil disability, as in those States. The great obstacle of ecclesiastical marriage is wholly absent, civil marriage being recognized by the law. There is no separate or consecrated cemetery, all having the rights of burial in the same plot. Hence the native Christian is not hindered at every step, as in Colombia.

Opportunity for evangelistic work is so abundant as to overtax the strength of the workers. Public services are held at least three evenings in the week, to which the reading of the Bible attracts many who have never heard it before. The singing is popular and the addresses conversational. Many who fear to enter the hall crowd the doors and windows. Much assistance has been given by a young French priest, a man of cultivation and spiritual earnestness, who was emboldened by the example of Mr. Ferrando to follow the dictates of his conscience and avow himself a Protestant. House to house visitation, private meetings and the distribution of tracts follow up the impressions made.

A church of seventeen members was organized in 1900. The Sunday-school is well attended, and a Society of Christian Endeavor shows great zeal in Bible study.

A day-school, taught by two young Protestant women, is pronounced by the government inspectors the best of its class in the city. This school is a Sunday-school all the week round, where much of the Bible is memorized and understood.

Among the resident Syrian population Mr. Pond has found some of his former pupils in Mt. Lebanon, and has gathered them into the congregation.

Obstacles and difficulties have not been wanting to this promising beginning. Through the secret influence of the priests it has become increasingly difficult to rent a suitable place for the meetings. A destructive earthquake, in October, 1900, drove the missionaries from their home. Worst of all, a year of revolution and civil war—the eighth outbreak within a few years—with the resulting disputes with foreign powers, has so disturbed and impoverished the city that all advance is temporarily checked. The duty of the moment is to provide for the suffering poor, who are literally dying of hunger and disease, and to wait in faith and patience for better days.

STATISTICS 1902.

Churches.....	4
Communicants.....	169
Missionaries.....	19
Native teachers and helpers.....	6
Pupils in schools.....	266
Pupils in Sunday-schools.....	190

STATIONS, 1902.

BOGOTA: (1856.) The capital of the country; situated on an elevated plain; 4 degrees north latitude; climate temperate; population, 120,000; elevation nearly 9,000 feet. Missionaries—Rev. T. H. Candor and Mrs. Candor, Rev. A. R. Miles and Mrs. Miles, Rev. M. W. Graham and Mrs. Graham, Miss Jessie Scott.

BARRANQUILLA (Bar-ran-keel-ya): (1888.) Near the northern seacoast, at the mouth of the Magdalena River; 12 degrees north; population 40,000. Missionaries—Rev. W. S. Lee and Mrs. Lee, Rev. Alexander Sharp and Mrs. Sharp, Mrs. E. H. Ladd, Miss Martha B. Hunter, and Miss Esther W. Buxton.

MEDELLIN: (1889.) Population 50,000; situated on tableland at an elevation of 5,000 feet, between the two great rivers, Magdalena and Cauca, ten days north of Bogota. Missionaries—Rev. J. G. Touzeau and Mrs. Touzeau, Miss Celia J. Riley.

CARACAS, VENEZUELA: (1897.) population 72,000. Missionaries—Rev. T. S. Pond and Mrs. Pond.

Missionaries in Brazil, 1853—1903.

*Died. Figures, Term of Service in the Field.

Astell, Miss M. B.,	1899	Kyle, Rev. J. M.,	1882
Bickerstaph, Rev. G. L.,	1894	Kyle, Mrs.,	1882
Bickerstaph, Mrs.,	1894	Landes, Rev. G. A.,	1880
Bixler, Rev. C. E.,	1896	Landes, Mrs.,	1880
Bixler, Mrs.,	1899	Lane, H. M., M. D.,	1885
*Blackford, Rev. A. L.,		Lenington, Rev. R.,	1868-1886
1860-1876; 1880	1890	Lenington, Mrs.,	1868-1886
*Blackford, Mrs.,	1860	Lenington, Rev. R. F.,	1896
1876		Lenington, Mrs.,	1896
Blackford, Mrs.,	1881-1891	McKee, Rev. H. W.,	1867-1870
Cameron, Rev. J. B.,	1881	McKee, Mrs.,	1867-1870
1883		McLaren, Rev. D.	1885-1889
Cameron, Mrs.,	1881	McPherson, Miss Anna	
1883		B.,	1901
Carrington, Rev. W. A.,	1890	Mitchell, Miss E. J.,	1902
1892		*Pinkerton, Rev. E. N.,	1891-1892
*Carrington, Mrs.,	1890	Pinkerton, Mrs.,	1891-1892
1891		*Perkins, Rev. F. J.,	1891-1895
*Chamberlain, Rev. G.		Perkins, Mrs.,	1892-1895
W.,	1866	Pires, Rev. E. N.,	1866-1869
1902		Porter, Rev. T. J.,	1889-1896
Chamberlain, Mrs.,	1868	Porter, Mrs.,	1889-1896
Chamberlain, Miss M.,	1876	Rodgers, Rev. J. B.,	1889-1899
1879		Rodgers, Mrs.,	1889-1899
Chamberlain, Rev. P.		Schneider, Rev. F. J.,	
A.,	1899	1861-1877, 1886-1890	
Chamberlain, Mrs.,	1901	Schneider, Mrs.,	1861-1877
Da Gama, Rev. J. F.,	1870	Scott, Miss M. K.,	1891
1891		*Simonton, Rev. A. G.,	1859-1867
Da Gama, Mrs.,	1870-1891	*Simonton, Mrs. Helen,	1863-1864
Da Gama, Miss Eva,	1876	*Thomas, Miss P. R.,	1877-1890
1895		Van Orden, Rev. E.,	1872-1876
Dascomb, Miss M. P.,		Van Orden, Mrs.,	1872-1876
1869-1876, 1880		Waddell, Rev. W. A.,	1890
Finley, Rev. W. E.,	1889	*Waddell, Mrs. (Miss M.	
Finley, Mrs.,	1892	Lenington),	1891-1893
Hazlett, Rev. D. M.,	1875-1880	Waddell, Mrs. (Miss L.	
Hazlett, Mrs.,	1875-1880	Chamberlain, 1893),	1897
Hough, Miss Clara E.,	1890-1902	Williamson, Miss E. R.,	1890
Houston, Rev. J. T.,		Witte, George R.,	1899
1875-1885, 1900			
*Houston, Mrs.,	1875-1881		
Houston, Mrs. (Miss S.			
A. Dale, 1881),	1883-1891		
Howell, Rev. J. B.,	1873-1890		
Howell, Mrs.,	1877-1890		
Kolb, Rev. J. B.,	1884		
Kolb, Mrs. (Miss Gas-			
ton, 1883),	1884		
Kuhl, Miss Ella,	1874		

Missionaries in Chili, 1859—1903.

*Died. Figures, Term of Service in the Field.

*Allis, Rev. J. M., D.D.,	1884-1899	*Lowe, Rev. E. A.,	1892-1900
Allis, Mrs.,	1884-1899	Lowe, Mrs.,	1895-1900
Boomer, Rev. Wm. B.,	1887	McLean, Rev. Eneas,	1878-1883
Boomer, Mrs.,	1887	McLean, Mrs.,	1878-1883
Browning, Rev. W. E.,		McLean, Rev. Robert,	1877-1883
Ph. D.	1896	McLean, Mrs.,	1877-1883
Browning, Mrs.	1896	Merwin, Rev. A. M.,	1866-1886
Cameron, Rev. D.,	1884-1886	Merwin, Mrs.,	1866-1886
Christen, Rev. S. J.,	1873-1897	Robinson, Rev. W. H.,	1887-1895
Christen, Mrs.,	1871-1897	Robinson, Mrs.,	1887-1895
Curtiss, Rev. S. W.,	1875-1886	Sayre, Rev. S.,	1866-1877
Curtiss, Mrs.,	1875-1886	*Sayre, Mrs.,	
Dodge, Rev. W. E.,	1883-1893	Schmalhorst, Rev. W.	
Dodge, Mrs.,	1885-1893	L.,	1896
Garvin, Rev. J. F.,	1884	Schmalhorst, Mrs.,	1898
Garvin, Mrs.,	1884	Spining, Rev. C. M.,	1895
*Gilbert, Rev. N. P.,	1861-1871	Spining, Mrs.,	1895
*Ibanez-Guzman, Rev.		Strout, Miss Myra H.,	1874-1886
J. M.,	1872-1875	Thompson, Rev. J. M.,	1885-1886
Lester, Rev. W. H.,		*Trumbull, Rev. D.,	1846-1889
	1883-1895, 1900	*Trumbull, Mrs.,	1846-1893
*Lester, Mrs.,	1883-1884	Wilson, Rev. J. C.,	1890-1898
Lester, Mrs.,	1886-1895	Wilson, Mrs.,	1890-1898

Missionaries in Colombia, 1859—1903.

*Died. Figures, Term of Service in the Field.

Buxton, Miss E. W.,	1899	Miles, Mrs.,	1890
Cahill, Miss E. (Mrs.		Montgomery, Rev. D. C.,	1895-1898
R. W. Fenn),	1890-1892	Montgomery, Mrs.,	1895-1898
Caldwell, Rev. M. E.,	1880-1894	Pitkin, Rev. P. H.,	1866-1872
Caldwell, Mrs.	1880-1894	Pitkin, Mrs.,	1866-1872
Candor, Rev. T. H.,	1882	Pond, Rev. T. S.,	1890
Candor, Mrs. (Miss M.		Pond, Mrs.,	1890
Ramsey, 1880),	1884	Pratt, Rev. Horace B.,	1856-1860
*Findlay, Prof. W. W.,	1889-1889	*Ramsey, Miss A. C.,	1889-1889
Graham, Rev. M. W.,	1894	Riley, Miss C. J.,	1893
Graham, Mrs. (Miss		*Sharpe, Rev. S. M.,	1858-1860
Nevegold),	1893	Sharpe, Mrs. Martha,	1858-1860
Hunter, Miss M. B.	1892	Sharp, Rev. Alex.,	1899-1902
Ladd, Mrs. E. H.		Sharp, Mrs.,	1899-1902
(Miss Franks),	1883	Smith, Miss F. E.,	1895-1899
Lee, Rev. W. S.,	1898	Story, Rev. Alfred L.,	1902
Lee, Mrs.,	1898	Touzeau, Rev. J. G.,	1886
Macintosh, Miss E. E.,	1886-1888	Touzeau, Mrs.,	1886
McFarren, Miss Kate,	1869-1883	Wallace, Rev. T. F.,	1862-1875
McLaren, Rev. Wm. E.	1860-1863	Wallace, Mrs.,	1862-1875
McLaren, Mrs.,	1860-1863	Weaver, Rev. W.,	1874-1880
Miles, Rev. A. R.,	1890	Weaver, Mrs.,	1874-1880

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