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THE *Vigilancia*, which sailed from New York July 15th, carried a large missionary party, probably the largest which has ever sailed at one time to Brazil. Rev. G. W. Chamberlain and Rev. J. M. Kyle with their families return to their respective fields of labor. In addition, the Northern Presbyterian Board sends out the following new missionaries: Rev. E. M. Pinkerton and wife, of Ohio, who go to Bahia; Rev. F. J. Perkins, of Fitchburg, Mass., who while acquiring the Portuguese will be located in the Province of São Paulo, and Miss M. K. Scott, an experienced teacher of Los Angeles, Cal., who will be attached to the São Paulo School.

The Southern Baptist Board sends three new missionaries, who joined the steamship at Newport News. Rev. T. T. Taylor, wife and child, from Arkansas, who will locate in Rio; Rev. W. E. Entzminger and wife, of South Carolina, who will go to Bahia, and Rev. J. L. Downing and wife, from Missouri, who will labor in Minas Geraes.

Mr. Myron A. Clark was also of the party. As we have already announced he goes out as the representative of the Young Men's Christian Association of Missouri, to engage in Association

work. His headquarters will be at São Paulo.

Mrs. Magalhaes and her family were also passengers on the *Vigilancia*. Although Mrs. Magalhaes is not now a missionary, she has never ceased taking an active part in mission work, and so may be counted as belonging to this large mission band.

Rev. Mr. WILSON, of Indiana, is under appointment of the Northern Presbyterian Board for Brazil. He does not expect, however, to go out till next spring.

THE Synod of Brazil will hold its second stated meeting the first week in September.

THE extent of the São Paulo "boom" may be judged from the fact that the Governor of the State could not find any printing-house willing to print the official journal for fifteen days at double the regular rates. The offices are crowded with better paying work.

THE State elections that are taking place all over Brazil are for the most part sadly unanimous, but in São Paulo and some other States the "Original Republicans" make a strong fight against the Government ticket.

THE tour of the Rev. Mr. Wright in Brazil had no brighter spot than the meetings at Passa Tres, a suburb of Rio de Janeiro, where a most marked work of grace was granted. Mr. Wright goes north, stopping at Bahia.

THE church of Jahu has received a gift of a lot in the town and \$1,000 toward a church building.

THE church of Sao Carlos do Pinhal has resolved to build.

THE Rev. Mr. Menezes asks, in view of the probable transfer of Rio Grande do Sul to the Episcopal mission and the ill health of his family, to be transferred at once to a station in Sao Paulo.

DR. GUNING, of Palmeiras, has given \$3,000 invested at ten per cent. to endow the George W. Chamberlain Scholarship in the Christian University of Sao Paulo. In presentation to this scholarship candidates for the University belonging to the Presbyterian Church of Rio are to be preferred.

THE new girls' school building of the Campinas school is well under way.

THE people of a town in the Campinas field, once too fanatical to permit Protestant preaching, have purchased a lot for a church.

REV. MIGUEL TORRES has secured a lot and \$350 toward the erection of a church at Poços de Caldas.

THE *Imprensa Evangelica* was removed to Sao Paulo May 1 and put under the financial control of that station, with Sr. Correia as editor, assisted by David dos Sanctos and Francisco Latufo, two of the theological students, as proof reader and mailing-clerk.

EIGHT YEARS' PROGRESS.

Eight years ago the Rev. Maxwell Wright, a missionary residing at Ponta Delgada, in the Azores, made an evangelistic tour along the Brazilian coast, visiting nearly all the missions and churches. During the past nine months he has repeated this trip, holding services in Manaos, Para, Maranhão, Ceara, Baturite, Pernambuco, Bahia, Rio de Janeiro, Taubate, Campinas, Piracicaba, Sao Paulo, Botucatu, Sorocaba, Faxina, Itarare, Lapa, Castro, Curitiba and many smaller places. In many of these towns the meetings were continued for a week or even more and in all much work was done in the line of house to house visitation and personal conversation, as well as by the sale and distribution of the scriptures and tracts.

It will at once be seen that these two visits of an experienced worker give a rare opportunity to measure the progress of the gospel in this country and enable the visitor to form a very clear opinion of the character and needs of the work. The first thing noticed by the evangelist on his second trip was the largely increased number of centres of gospel influence. In '82 and '83 not only were the churches and mission stations much less numerous than now but there were many less groups of believers in the cities as yet untouched by regular work. Regions then wholly dark are now glimmering with a score of feeble lights that promise a glorious daybreaking. But while gladdened by the sight of these new centres of promise the evangelist was saddened to find that in the old and well known churches the congregations were so frequently at a standstill. In many places it seems as though a wall has grown up between the church and the world and that the

believers are content to move within in a very narrow circle, practically careless to the needs of those without. "The care of the churches" is too often the duty most zealously discharged to the neglect of "the debt" to the bond slaves of Satan.

The attitude of the unconverted toward the Protestants and especially toward Protestant workers has changed in a curious manner. Persecution has almost ceased. Although in Ceara some opposition was made to the sale of books and house to house visitation and the somewhat famous Taubatenses used melon rinds as missiles with unpleasant dexterity; in the other cities nothing but the fullest and frankest courtesy was experienced, but at the same time it was apparent that this courtesy was in no sense an expression of approbation but rather of indifference. In 1883, owing to fear of riots, it was very difficult to lease public halls for meetings in the Northern provinces, while in the South they were often offered free of charge. During this trip halls could be readily hired in the North, while in the South a most curious reluctance, based not on fear of riot but apparently on fear of the truth, constantly was shown. Protestantism is no longer an unknown terror as of old, but as it is better known the natural man finds little in it to attract, and the infidel element, who at first hailed it as an ally against Rome, feel it to be a most powerful foe. Mothers do not so often use the name of the "Protestants" as a bugaboo but the libertine feels less readiness to attend their services.

The evangelist found little evidence of any general growth of popular intelligence with regard to religious truth. While the church members have made great strides in this particular and some few outside the churches have profited

by the many Bibles and tracts distributed, the mass of the people are still in their priest-fostered darkness with consciences of that seared type peculiar to the "baptized paganism" of the lands where Rome dominates a mixed population of Latins, Indians and Negroes. There is perhaps less religious observance during life than of old, but whatever a man's living attitude to the church the "Mass of the seventh day" is no less certain to be celebrated after his death.

From these observations of the evangelist we can take both courage and warning. Let us thank God that the scattered seed is springing up, that prosecution has ceased, that the people no longer dread the coming of the Protestants, that the believers are growing in grace and knowledge, and let us at the same time pray Him to help us to reach out to the needy souls all around us, to show men the sinfulness and the danger of unbelief and to crown His truth with power.



THE TRANSFER OF RIO GRANDE DO SUL.

When in 1889 Messrs. Morris and Kinsolving came to Brazil as missionaries of the Protestant Episcopal church they brought with them a set of instructions, one clause of which should be stereotyped for the use of all new missionary enterprises. "You will," said the New York society, in substance, "not undertake mission work on already evangelized ground." For the purpose of fulfilling this order, the new missionaries put themselves in communication with the Presbyterian mission in Brazil and with the Presbytery of Sao Paulo and asked their advice in the matter of location. After some consideration,

the Presbytery advised them to occupy Porto Alegre, a large city without organized work, central to the State of Rio Grande do Sul. This State is in many respects one of the most interesting in Brazil. Occupying the extreme south of the Republic, with the sea on the east, Uruguay on the south and the Argentine on the west, it has always been the debatable ground of the Brazilian border, and its native inhabitants are a virile race given to smuggling and border raiding on the one hand and cattle raising on the other. Its great natural resources always have been attractive to foreigners and its vigorous natives are supplemented by a mass of Germans and Italians that have added much to its wealth and power. "The Shield of Brazil." Intensely jealous for the honor of everything Brazilian, the State never forgets its own importance and always is ready to redress a real or imagined wrong on the part of the Central Government. For nine years, from 1835 to 1844, it was in open revolt against the Empire, a revolt that yielded at length to gold rather than steel. If one can be pardoned the discrimination, it ranks with São Paulo, Minas and Pernambuco as the brightest group of Brazil's twenty-one stars, and is more independent of its sisters than any other State.

When Messrs. Kinsolving and Morris arrived at Porto Alegre, a small Presbyterian church in the city of Rio Grande do Sul, with members scattered in Palotas, Jaquarao and Bage, constituted the original Protestantism of Rio Grande, and the Rev. M. Menezes, its pastor, was the only ordained worker in the State. The new station at Porto Alegre had a natural prospect of radical growth that would carry it north, west and southwest through the heart

of the population, while the old station had its field in the frontier cities and the south interior.

From the first the new mission was blessed. Mr. Kinsolving says in a private letter: "I feel somehow that we have accomplished much more than we would have done had we pitched our tent among those who had already heard and read 'the sweet story of old.'" And this success determined the Missionary Society in New York to send out more men to the field. But new men called for a moving of the mission stakes and a lengthening of the mission cords; and how lengthen without stretching over into Presbyterian ground? Here was a problem! Just at this time a rumor reached the Porto Alegre station to the effect that owing to ill health in his family Mr. Menezes was about to withdraw from Rio Grande do Sul and the field stand vacant. The Episcopal mission considered the question from the side of its wider non-Presbyterian, non-Episcopal but Christian relations, and decided that it would be best for the Master's cause if they could be allowed to take charge of the work of the whole State. They presented this view in a letter of great delicacy and the request was met in the spirit in which it was made. Although the rumor of Mr. Menezes' withdrawal from his post was a mistake and the Presbyterian mission had resolved to hold the field, the matter was reconsidered in the light of the willingness and ability of the Episcopal mission to occupy the whole State and by a unanimous vote it was resolved—"Not to undertake mission work in Rio Grande do Sul until by natural growth from Sao Paulo southward we reach the northern frontier; to withdraw the Rev. Mr. Menezes, and to advise the Presbytery

of Sao Paulo to transfer the church in Rio Grande do Sul to the care of the Episcopal mission.

A remarkable action do you say? Not at all. What could be more natural than that one division of the army of the Lord Christ should draw in its skirmish line and permit the solid ranks of another corps to march on to victory over the ground it has gallantly scouted and held. Is not such action much better than sullenly to cling to the scattered picket posts and scowl at the other legions of the Lord's host because they trim their uniforms differently or than frantically to fire on them because though His followers their drill tactics differ from our own.

"We are conscious," says one interested in these transactions, "of the fact that we are ahead of our church in this attitude toward other Christian bodies in mission fields; yet we believe that God is ahead of us and is leading us all to the hastening time, when at least mission fields will not be the scenes of division, but will be divided out among the churches in jurisdictions that will not conflict with one another."

What may we expect for the Rio Grande do Sul mission thus founded in peace and blessed with the prayers of all the churches? What but that the presence of the Most High, the Shepherd of the one sheepfold, will be with it to the glory of His name.

What may we hope for the Presbyterian mission and that young church of Brazil that thus ungrudgingly yield to others a share in the Lord's vineyard? What but that they will find gain in self-denial, blessing in yielding. And may we not pray that this example of Christianity may be blessed to the great, vigorous State of Rio Grande do Sul, to all this vast Republic, to the whole body of Christ.

A VALUABLE MOVEMENT.

For some years it has been apparent to all thoughtful observers that with the fall of Romanism Brazil is passing under the power of another equally dangerous foe of Christ. Dogmatic Atheism, blatant on occasional lecture platforms and in a few cheap beer halls in the United States, is here everywhere to the front with its extensive and profound ignorance marked by wordy affectations and its soul-destroying and thought-benumbing emptiness carefully labeled "Free and Advanced Thought." Romanism, false at a thousand points, can do nothing to oppose it, and the men who truly declare themselves to be the followers of such cheap politicians as Ingersoll, and such dupes as Owen, and with lying affrontery quote Darwin, Wallace and a score of authors they have never read, have the ear of the people throughout the republic.

The Rev. John Boyle, of the Interior Mission of the Southern Presbyterian Church, saw the danger and determined to meet it. In the midst of his many labors he studied the situation and grasped its salient points. The danger lay in ignorance. Rome not only had kept the Bible from the people, but had sought to perpetuate ignorance in other directions as well, and modern discoveries by their strange unrealness to the unprepared people had become a sort of fetich about which almost anything could be believed. The would-be leaders were ignorant. Those who posed as scientists generally knew no science. Those who quoted the Atheist authors frequently quoted at second or tenth hand, and at best the scientific infidelity of the land was fifteen years behind current scientific investigation in its facts, blindly clinging to the ruined theories of

a past generation. For this state of affairs knowledge clearly was the remedy and the busy missionary began the self-imposed task of scattering the light. Everything had to be begun from the foundation. A printing office was created, a newspaper begun and the work of popularizing scientific knowledge and combating error most vigorously undertaken. From the first the work was visibly successful. People had been restive under the dicta of their scientific mentors and were pleased to find someone entering the lists in behalf of commonly received truth. Mr. Boyle's views were so clear, positive and ably supported, his sarcasm so keen and his blows so trenchant that all, save those against whom his assaults were directed, found his articles very enjoyable. The movement has gathered strength year by year. The *Evangelista*, as the journal is called, is now published three times a month, and is one of the most read, best liked and most extensively copied religious papers of Brazil. Its influence is felt in every part of the field.

The battle against the dogmatism of "science falsely so called" is not won in Brazil, but it is begun, and well begun, and more than one cheap copyist of Tyndal and Huxley has learned that Protestantism is able to defend its belief in a God and a Saviour and more than one doubter has found strength in the arguments so ably urged by this champion of the faith and his fellows.

God grant that the movement begun at such personal effort and sacrifice may be a power long after its founder wears the victor's crown.

THE girls' boarding school in São Paulo (capacity 38) has refused 60 applications from full pay pupils.

A GOSPEL TOUR IN MINAS.

The writer of the report given below is the faithful missionary of the Presbyterian Church in Rio Grande do Sul. Failure of health compelled him to resort to the mineral springs of Minas, where he *rested* in the following manner.

During almost a month I preached the Gospel in Lambarly, and although Satan put stumbling blocks in the way of those who came to hear the Word of God, some showed themselves much interested.

I preached three times in Campanha, and all the believers dwelling in the city and its neighborhood were present at the worship and celebration of the sacraments, but the heavy and constant rains prevented the attendance of many non-believers.

At Baependy I preached several times to the believers and a number of inquirers. On the second Sabbath a man from the hamlet of Chapeo made profession of his faith, coming a distance of sixteen miles for the purpose. In this city there are many people interested in the Gospel. If they could have a Christian school and regular worship in a suitable house I believe the work would grow rapidly.

Thence I went to Sango, a neighborhood distant twelve miles from Pouso Alto, where I preached twice to good audiences. Thence to Chapeo, where in spite of the heavy rains forty persons gathered to hear the good news. I preached twice, baptized three children and arranged that, after a study of the Scriptures, these adults should be received on profession in March.

From Chapeo I returned to Sengo and held services during the whole week. From fifty to sixty attended, many coming eight miles in the rain. In this

place there were seven church members and on the 11th of January it was my privilege to receive six more by profession of faith and to baptize six children. In this part of the field the blessing of God is manifest. In three years, since the first of the believers of Baependy heard the Rev. E. C. Pereira (now pastor at São Paulo) preach at Contendas, thirty-two persons have joined the church and eight are preparing to make profession in a short time.

The brother in whose house worship is held at Sango is a fervent, zealous, faithful and active man who is fulfilling the duties of a ruling elder, although not yet ordained. Not only is the work vigorous in this place, but in the cities of Christina and Itajuba as well there are people interested in the Gospel. Among these is a planter who keeps the Sabbath after the Protestant manner.

From Sango I went to Cruzeiro, where I had already preached while on my trip to Minas, and there held services for a week and celebrated the sacraments, baptizing three children and receiving two adults on profession of faith. This church has been in great difficulties, but with the blessing of God they were all removed, though it became necessary to suspend one brother. If this church could be visited more frequently it would be greatly strengthened.

From this town I went to Lorena, where I preached twice to an audience of about forty persons who showed themselves very much interested and begged the presbytery not to forget them. It seems high time for us to try to do something for this church since besides the twenty members there are twenty inquirers and many sympathizers. I believe that a minister should be sent to live in Lorena and to preach in Cruzino, Cachambu, Baependy, Con-

tendas, Tres Coraces, Christina, Itajuba, Sengo, Chapeo, Lambary, Campanha, Lavras and Canna Verde. He should besides visit the towns of the upper Parahyba Valley as far as Mogy das Cruzes. [This parish would include at least 500,000 souls.—*Trans.*] Lorena is the most convenient center for all this region and a most healthful place.

Let us follow the command of Christ and "Pray the Lord of the Harvest that He will send more laborers into His harvest.

M. A. DE MENEZES.

[It seems probable that this brave worker will be assigned to the care of the vast field he has so carefully examined and that he will take up his work there in the near future. Will not all American lovers of Brazil pray with him and us that the Holy Spirit may be with him and that through the Word the hills of Minas may become a stronghold of the Christ.—*Translator.*]

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MR. GEORGE B. NIND writes from Pernambuco, calling attention to the fact that in our article on the Force in the Field, in our February number, so little space was given to what are known as the Kalley churches. That our report was meagre in this respect was due only to the fact that we had no accurate information to give. We very cheerfully give place to the following statements of Mr. Nind:

"The Kalley work is by no means insignificant. I cannot speak positively, but I believe the *Igreja Evangelica Flumenense*, whose pastor is Rev. J. M. G. dos Santos, has the largest membership of any one Protestant church in Brazil. It maintains regular services at three different points in Rio de Janeiro and its suburbs, those in the city proper being in its own edifice. Emanating from this church there has recently been organized among the Kalley churches

an evangelization society, its object being to furnish the means for the extension of the work by hiring houses, halls and theatres, or other places where the Gospel may be preached, and maintaining evangelists and whatever other agencies may be required for the success of the work. Mr. Solomon L. Ginsburg is already in the employ of this society and will presently come to Pernambuco to take charge of the *Igreja Evangelica Pernambucana* during the temporary absence of its pastor, Rev. James Fanstone and his wife. This last-mentioned church maintains regular services at three different points in the city and suburbs of Pernambuco, and as I mentioned in my previous letter is about to move into its own house of worship. The *Igreja Evangelica Recife*, also in the city of Pernambuco, is a flourishing church. Its pastor is Rev. Jeronymo d'Oliveira. The *Igreja Evangelica Goyannense* in the city of Goyanna, some seventy-five miles from the capital of Pernambuco, organized last December by Rev. James Fanstone, is without a pastor. The amount of work done in connection with all these churches by others than the pastors cannot be represented as it is in other missions by the number of paid helpers. One of the characteristics of self-supporting missions is the work done without pay by the people, who if connected with a foreign sustained mission would be en-

titled to a salary. Of the number of such workers connected with the Kalley churches I can only speak positively of the *Pernambucana* church which has two foreign helpers and one native."

THE church of Dous Corregos has called Licenciado Bento Ferraz de Arruda, son of Elder Ferraz de Arruda, to the pastorate.

THE São Paulo day school refused, for lack of room, the son of Sr. Americo Braziliens, Governor of the State of São Paulo.

The province of Bahia had when the last official census was taken a population of 1,400,000, of whom 962,720 were unable to read or write. There was but one school for each 2,271 of population.

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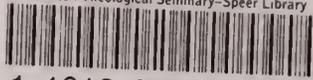
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