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AN OPEN DOOR IN BRAZIL



By
James Porter Smith



General Assembly, Presbyterian Church of Brazil; Meeting in S. Sabastian, 1926

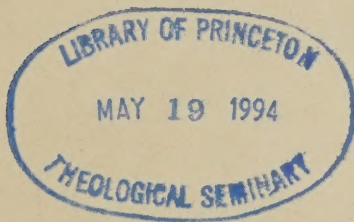
An OPEN DOOR *in* BRAZIL

Being a brief survey of the Mis-
sion work carried on in Brazil
since 1869 by the Presbyterian
Church in the United States

By ✓

JAMES PORTER SMITH

Missionary to Brazil



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IN MEMORY
OF THOSE WHO ENTERED IN BRAZIL
THE OPEN DOORS OF SERVICE AND OF REWARD
✓
THEIR WORKS DO FOLLOW THEM

SOUTH AMERICA



Behold I have
set before
thee an open
door and
no man
can
shut
it

The
Continent
of
Opportunity

A Door

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in."—*Psalm 24:7*.

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."

"I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture."—*John 10:9*.

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—*Rev. 3:20*.

"Behold I have set before thee an open door, and no man can shut it."—*Rev. 3:8*.

"For a great door and effectual is opened unto me, and there are many adversaries."—*I. Cor. 16:9*.

"Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ for which also I am in bonds."—*Col. 4:3*.

"They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—*Acts 14:27*.

"After this I looked and beheld a door opened in Heaven . . . I will show thee things which must be hereafter."—*Rev. 4:1*.

"But thou, when thou hast shut thy door, pray to thy Father which is in secret."—*Matt. 6:6*.

PREFACE

Few words are needed to present the following pages. The purpose of the book has determined the manner of treatment of the subject, though the author is cruelly aware how far he has failed to make this a useful book for Mission Study Classes.

A closer study of the history, of the people, and of the country was not attempted, since it seemed desirable not to burden these pages with detail or statistics. The rapidly increasing output of good literature on Brazil renders it unnecessary to enter the general field.

Brazil is nominally a Roman Catholic country. Romanism held undisputed sway for three hundred and fifty years, and moulded the life of the Nation, which today reflects in its religious and moral aspects mainly this influence and the reactions which it has provoked. All really evangelical work in the country must reckon on the opposition of Rome, whatever the attitude of individuals. Any other attitude on the part of that Church would be out of harmony with its creed and its past. There is a great struggle on in South America between the Protestant Evangelical and the Roman Catholic faiths. To ignore or to minimize this is to evade one of the main problems.

The author must express his particular thanks to Mrs. E. E. Lane, who prepared the material for the chapter on West Brazil Mission; to Rev. W. C. Porter, who furnished that on North Brazil Mission; and to Mr. B. H. Hunnicutt, who did likewise for East Brazil Mission; as well as to other friends.

J. PORTER SMITH.

Campinas, Brazil, 1925.

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CHAPTER ONE

WESTWARD! LAND, LAND!

OUTLINE *of* CHAPTER ONE

WESTWARD! LAND, LAND!

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3. Religious Inheritance
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CHAPTER ONE

WESTWARD! LAND, LAND!

*"Lift up your heads, O ye gates; and be ye lift up,
ye everlasting doors; and the King of glory shall
come in."*—PSALM 24; 7.

I. DISCOVERY

1. *Cabral; 1500 A. D.*

In the old days when the galleons of Portugal and of Spain sailed the seven seas, and lifted new lands to view out of unknown oceans, a fleet of twelve sail raised anchor in the harbour of Lisbon, dropped down the Tagus river, and put out to sea.

Those were stirring times. Twelve years before, the southernmost point of Africa had been rounded; less than eight years since Columbus had laid at the feet of Ferdinand and Isabella a new world, whose wealth far exceeded the dream of the best trained imaginations in that age when the world was born anew; Columbus himself had returned from a second voyage to announce the discovery of a sea full of fertile islands, some as large as kingdoms; far to the north, Cabot also announced islands and endless leagues of fertile main; Columbus himself was even then in those strange western waters, whence he was to come again, and report a whole continent, the continent he had so long sought, added to the domain of Castile and Aragon.

As though this were not enough, but two years previous, a fleet, under Vasco da Gama, had sailed out the Tagus, to perform the astounding feat of navigating around Africa, and reaching India by

sea, thus laying a hoary and rich civilization tributary to the enterprise of Portugal.

Both court and people were fired with enthusiasm. Great wealth was promised. The prize must not be lost. King Manuel, therefore, called Pedro Alvares Cabral to command a well-equipped fleet commissioned to retrace the course of Vasco da Gama, the better to establish the claim of the crown to the soil and brawn of Africa, and to the gold and spices of India.

When the fleet had been fitted out for sea the king bade godspeed to Admiral Cabral with pompous ceremony. At high mass in the unfinished chapel of the monastery of Bethlehem the king, the grandees of his court, and a vast "multitude of the people" gathered to do honour to the departing crews.

Cabral sat beside his sovereign; Bishop Ortiz preached most eloquently in praise of the admiral and of the heroism of those who were about to breast the seas "for their native land, for their faith, and for their king." After the service the Bishop blessed the royal standard of the fleet and the hat which Pope Alexander had sent Cabral, while the king, in turn, placed it upon his head with his own hands. Then a great procession was formed, proceeding afoot to the water front, the king and the admiral in the lead; the latter bearing the royal standard upon which was emblazoned, as upon the sails of the waiting ships, the cross of the Order of Christ. It was a great throng in which there mingled the monarch, the court, and the common people, shouting and weeping by turns. The day was the 9th of March, 1500.

To have achieved no more than to travel anew the route of Vasco da Gama to India would have

been honour enough, but a greater reward awaited them.

When the seamen felt the heave of the open sea under their keels, and the winds of the ocean in their tops they steered south, sails set for India, and held this course to the Cape Verde Islands. Here it was changed to the west. It has commonly been believed that the admiral bore west to escape being becalmed off the coast of Africa, and that he was driven further than he had intended. Others, however, think that he purposely held far toward the setting sun to avail himself of the opportunity to search for new lands.

Be that as it may. About mid-April signs of land began to appear, and on Wednesday, April 22d, a mountain was sighted, which was then named Mount Paschal, while north and south along the horizon stretched the dark line of an unknown coast.

It was not long before the fleet had cast anchor in a bay 16° south latitude, which they called Safe Harbour. The admiral then went ashore, claimed his new discovery in the name of his monarch, raised a wooden cross and an altar, and heard mass. Cabral thought he had found a large island. After despatching one of his ships to Portugal to bear the news to the court he weighed anchor and continued his voyage to India.

The new land bore successively the names of *Vera Cruz*, *Santa Cruz*, (*True Cross* and *Holy Cross*) and *Brazil*. The last is derived from the Latin root from which we obtain such words as *braize* and *brazier*, and ultimately, if not directly, bears reference to the dark red Brazil wood used for making a dye which was found in the new country and exported in large quantities. Some are of the opinion that the name was borrowed from the

fabled isle supposed to lie in the western ocean, whose name did not finally disappear from seaman's charts till the middle of the nineteenth century.

2. *Portuguese Origin and Culture.*

So was Brazil discovered, and thus did it receive from Portugal its civilization, its language and its religion. To this day the ties that bind Brazil to Portugal are quite similar to those which bind the United States to England—common culture, language and faith. This also differentiates Brazil from the other half of the South American continent whose ties are with Spain and not with Portugal and whose civilization and language differ as do those of the mother countries. This very simple and natural fact often escapes notice and leads one to generalize quite inaccurately about Spanish America as synonymous with South America. The truth is, nearly one-half of the continent speaks Portuguese, and not Spanish, and possesses, therefore, a distinct literature. The differences in culture and mental background, while not as distinctly marked as those between races more diverse in blood, are, none the less, noticeable even to superficial observation, and must be reckoned with rather than fused in a sweeping generalization.

3. *Religious Inheritance.*

The pope had sent Admiral Cabral his hat, and the bishop had blessed it, together with the royal standard; mass had been said upon sailing and upon setting foot in the New World; the cross had been blazoned on standard and sail, and raised on the sands of the land of the Holy Cross; in short, the

whole enterprise had been surrounded with the sanctions, and steeped in the spirit of Roman Catholicism. As naturally as those strong and undaunted pioneers, carls and cavaliers, planted their civilization and their mother tongue in Brazil, did they infuse into the country they were to create the religion which looked to Rodrigo Borgia, Pope Alexander VI, as the Vicar of the Lord Jesus Christ on earth.

4. *An Open Field for the Church of Rome.*

Down to 1889 Roman Catholicism was the established religion of the country, and it has made its influence felt most powerfully in every stage of its history. The intimate union of state and church, perhaps most perfectly exemplified in Western Europe precisely in Portugal and Spain, was perpetuated in South America, where the Church rocked the cradle of the new commonwealths, and endeavoured, with large success, to mould their growth and their character. All opposing religious and moral forces, as far as possible, were carefully and rigorously excluded, so that the handicaps to be overcome by the Church were reduced very largely to those incident to life in a new and vast territory. In Brazil at no time was the number of Indians very large, and the growth of population was so gradual that after three centuries the whole country is supposed to have contained less than four million souls, while the census of 1900 gave a population of only 17,371,069. These circumstances gave the Church of Rome in Brazil, and Latin America generally, an opportunity unparalleled in history to work out its own principles on a national scale.

5. *The European Background.*

Thirty years passed before the first permanent colony took root on the soil of this Land of the Holy Cross. In the meantime Europe was being aroused to new thought and action by the doctrines of the Reformation which divided the western part of the continent religiously into two strongly antagonistic faiths.

Charles V. sat upon the throne of the Holy Roman Empire, and used all his wits and those of his counsellors to hold Germany to the crown, and to the faith of the Mediæval church. The Diets of Worms and of Speier had met. Luther's New Testament in the speech of his people had spoken to the heart of the whole nation. Tyndale's Testament had been carried into his own land, and was laying deep and broad the foundations of Protestantism in the British Isles. Geneva was moulding life, thought and civil institutions. Europe was being reborn. The truths of the Bible and the individual rights of man were creating a new wine which was to burst the ancient wine skins.

Not so on the Peninsula. There the loyal hearts of Spain and Portugal, staunch defenders of the faith against the "infidel" Moor and Jew, had developed the most intolerable type of Romanism. Charles himself left the throne for a palatial retreat at the Monastery of Yuste, and placed the reins of power in the hands of Philip II., the man whose smile, so seldom seen, greeted the news of the Massacre of St. Bartholomew, and whose policy and religious faith found a hearty ally in the Duke of Alva.

The iron hand and stony heart of the Inquisition ruled in Spain and across the untraced line in Portugal. No popular uprising, no overthrow of kings,

no subtle leavening of the mass was to break the power of the Roman Catholic faith over body and conscience, thought and action, at home or in the colonies. The seed borne to those shores from other lands was quickly plucked up, and copies of the Book, whose secret would have changed the heart of those great peoples, then in the zenith of world power and glory, were zealously withheld from the eyes of the people.

II. EARLY SETTLEMENT AND LATER GROWTH

1. *Beginnings.*

Under these auspices Captain-General Martin Alfonso founded the first permanent settlement at St. Vincent, now a suburb of Santos, the world's greatest coffee market, and the gateway to the sea of one of the richest portions of the earth. In 1554 the Jesuits founded upon the plains beyond the coast range, some fifty miles from the sea, another settlement, and that has become, with the passing of the years, the great cosmopolitan city of St. Paul, having today a population of nearly eight hundred thousand. This city has ever upheld the best traditions of Portugal and Brazil for learning and culture. Here the Gospel took root not long after the beginning of Presbyterian work in Rio by the Rev. Ashbel Green Simonton of Pennsylvania, who landed in Rio de Janeiro in 1859.

Olinda, the "Beautiful," near Cape St. Roque, was founded in 1530, and still stands on the northern outskirts of the city of Recife, center of our North Brazil Mission, established in 1873.

The government by captains-general gave way to that of a governor-general, and the first capital was

set up in the city of Saint Savior on All Saints Bay (1549). We know that city today as the great mid-Atlantic port, center of a large inland, coast and export trade, under the name of Bahia, which simply means "bay," a convenient substitute for its long and ancient churchly name. Bahia, city and state, have been the seat of the Central Brazil Mission of the Presbyterian Church, U. S. A., and its line of stations have now penetrated as far as Bolivia.

In 1567 the Portuguese ousted the French invaders who had tried for a decade and more to gain a foothold in the bay of Rio de Janeiro, and founded St. Sebastian of the River of January. (The bay was supposed to be the mouth of a great river, and it was first entered on the 1st of January, 1502). Here Dr. Robert R. Kalley and Rev. Ashbel Green Simonton began Gospel work, the former a Scotch Congregationalist, expelled from the Island of Madeira by persecution, the other the first missionary of the Presbyterian Church in the United States of America to Brazil.

2. The Seventeenth and Eighteenth Centuries.

While the coast was being settled at these and other points the hardy men from Portugal were pushing the Crown's dominion ever inland, establishing towns, and bringing the "gentile" under the vassalage of their prowess. In fact, just about the time that Governor Alexander Spotswood of Virginia discovered the Shenandoah, the city of Cuyaba was founded (1719), not far from the frontiers of Bolivia. That city is today headquarters for the newest Mission of the Presbyterian Church, U. S. A. It was not long before great adventurers had crossed unfathomed plains and forests and revealed to the

slowly advancing population a limitless empire for colonization, rich enough, withal, in gold and precious stones later to tempt men by the score to organize and man great caravans which did not halt till they had penetrated into the remotest interior. The epic of their courage and indomitable will has not yet been written. One must know Brazil to gauge the greatness of their achievement.

So, long before the Englishman had laid the foundations of his first enduring settlement on Jamestown Island in the Old Dominion, Brazil had been settled at many points along the coast and inland. A civilization had been established, and a viceroy reigned in state at Bahia. Brazil antedates the United States by three-quarters of a century.

The eighteenth century witnessed the continuance of the forward movement into the interior, stimulated by the discovery of rich mines. It was the century of the caravans. Agriculture was promoted, especially in the north. During this century social centers of intellectual life made their influence felt at such points as Rio de Janeiro, St. Paul, Pernambuco (Recife) and Bahia. Just at the time of the French Revolution (1789) an attempt was made to liberate the country from its dependence on Portugal, but the time was not ripe, and martyrdom was the only immediate reward of the patriotism of those who had been fired by the example of the United States and of France.

3. *The Nineteenth Century.*

Events crowded rapidly into the next hundred years. In 1808 King John VI. transferred himself and his court from Lisbon to Rio de Janeiro, and brought with him the pomp and circumstance of

royalty. The ports of the country were opened to foreign commerce. Education and the press were encouraged. The National Library was founded around a nucleus of 60,000 volumes brought from Portugal.

4. *Independence.*

Before the close of 1822 Prince Pedro proclaimed Brazil independent of Portugal, and assumed the position of Monarch. In this way the colony passed into an independent empire in a most orderly manner. There was no violent break with the mother country, and no breach with its traditions of regal government. The royal families, knit by the closest ties, continued on their respective thrones. Brazil was independent, but unlike all of its sisters in the new world, chose to continue a monarchy. (7th September, 1822.)

Before the country lay a fruitful period of development. Dom Pedro I. was succeeded by his son the infant Dom Pedro II., who ruled the land till the declaration of the republic in 1889. During this long reign the great empire busied itself with the problems of administration and of consolidation of its vast expanse into a coherent national whole.

The arrival of King John was a turning point in the history of the country. The policy of exploitation for the benefit of the mother country alone was necessarily broken by the opening of the harbors to foreign trade. Immigrants from Switzerland and Germany were welcomed with large grants. Foreign merchants made bold to establish themselves in the large coast cities. Liberal concessions of land were made to foreigners who settled upon the soil.

The century brought the influx of foreigners, the cessation of the slave trade, the bloodless liberation of the Negro from slavery (1888), and the quiet transition from Monarchy to Republic in 1889. It also witnessed the most severe war in the history of the country, that with Paraguay in the sixties.

It was in the mid-decade of the nineteenth century that foreign missionaries took up the task of evangelizing Brazil.

5. *Brazil in the South American Family.*

It is not possible in so brief a sketch to dwell on the salient features of national character revealed in the history of Brazil; but mention should be made of one that is important.

Brazil has always shown itself averse to war and violence in its international relations. Content with its vast territory and sincerely desirous to live at peace in mutual respect and confidence with its neighbours, Brazil has established a noble record for sensible arbitration of difficulties, believing that the more excellent way. Had its policy been different, it might have thrown its great power into the political balance of the continent for the acquisition of territory and the control of affairs which would have entailed wars and deep hatreds. Of this Brazil is free.

III. THE PEOPLE

1. *Portuguese.*

From its history we see that Brazil is a nation that speaks the Portuguese language, for Portugal discovered and colonized it, and has contributed the largest portion of its immigrants. Portugal has transplanted to South America not only the civiliza-

tion of Southern Europe, but its own type of culture. This is so distinct from that of Spain as to render it necessary for us to correct our familiar way of speaking of "Spanish America" when we refer to South America. Portuguese ascendancy was assured to the country, not only by the fact of its origin, but also by the colonial policy which bound the New World directly to Lisbon, and excluded to a very great extent the influence of other nations. The general characteristics of the people are Portuguese as is the main stream of its blood, and Portuguese it will and should remain.

2. *The Indian.*

It was inevitable that the Indian should create a problem. He was treated with harshness and cruelty often enough, as in the United States. Many tribes were wiped out. However, racial mixture had promoted the absorption of the aborigines, who were gradually and largely incorporated into the body of the people. We find the Indian as such today in Brazil when distance and isolation, or exceptional resistance, have kept him separate and pure in blood. He is not an important distinct element within the bounds of civilization.

3. *The Negro.*

The Negro was introduced very early in colonial times, and has been present throughout the history of the country. We should remember that Brazil presents its dark page of cruelty in slavery, and also that it brought about the emancipation of its slaves without bloodshed or social revolution. One of the most noticeable facts in connection with this very large ethnical contingent is the ease with which as-

similation of the white and black races is taking place. This is accepted by Brazilians as being the natural outcome of the presence of the black man. No violent racial antagonism exists to create antipathy and friction, or even to raise the Negro into a social and economic problem.

In this connection it is interesting to record the estimates of the numerical proportion of the races in Brazil prepared by Dr. Roquette Pinto of the National Museum, Rio de Janeiro.

	<i>Whites</i>	<i>Negroes</i>	<i>Indians</i>	<i>Half Breeds</i>
1872.....	38.10	16.5	7.0	38.4
1890.....	44.0	12.0	12.0	32.0
1912.....	50.0	9.0	13.0	28.0
2012.....	80.0	0.0	17.0	3.0

The reader must bear in mind that the classification above headed "Whites" includes a host of persons who cannot be considered such in the United States. This fact in itself reveals Brazil's hope that amalgamation is their final and easiest solution of what we term in the United States the "Negro problem."

4. *Immigration*

Though the Portuguese have furnished the major portion of the whole stock, during the nineteenth century there has been an increasing tide of immigration. Besides Portugal, we find that Italy, Spain, Germany, Turkey, Japan, Austria, France, England, and other lands, have furnished their quota. The census of 1920 gave 558,000 Italians; 433,000 Portuguese, and 219,000 Spaniards, while Japan had 28,000. The sum total of foreign-born was 1,565,000 in a population of less than 32,000,000, which means 5.2 per cent foreign population.



An Old Basket Maker Working in a Banana Grove

These foreign whites are, however, a far smaller body than the native Indian and the African present in the population from earliest colonial days.

5. *Classes*

It has been often observed that the population of South America, including Brazil, falls roughly into two classes, the *cultured* and the *illiterate*, with all the characteristics which these two terms imply. And this rough division is still generally true in Brazil, though economic conditions are creating in the larger centers a working middle class which must increase in numbers and influence. Education of the masses by the State, and immigration are contributing to its development.

Among the upper classes throughout the country are to be found men and women of the finest culture. In the lower classes one will find all types. One thing strikes the outsider when he is thrown into contact with the lower strata of society in Brazil, even the unlettered man bears upon his character and his manners the stamp of a certain urbanity that lends dignity and often grace to his bearing. The courtesý which is so fine an ornament of the privileged minority is not lacking in the life of the vast majority.

Dr. Julio R. Barcos, of Argentine, states the contrast between the classes in these strong, too strong words: "I shall be told that we are highly cultivated men, artistic writers, eminent poets, and brilliant politicians, even philosophers, sages, and sociologists. We have such, yes, as a luminous nucleus, surrounded by an immense opaque body formed by our masses—hungry, barefoot, filthy and illiterate pariahs. This is the general rule in Latin America.

What influence have these, the intellectual élite, exerted upon the fate of the community?" The statistics of literacy for Brazil are: 25 per cent literate, 75 per cent illiterate. The distribution of the literate population varies, the proportion of illiteracy rising to above 90 in some states. It must be borne in mind that serious and sustained efforts are being made to remedy this situation.

IV. THE COUNTRY

1. *Natural Beauty*

But what of the land of Brazil? Truly it is a land flowing with milk and honey. We have no space to dwell upon its beauties, its vastness, or its wealth. All the world has heard of the glories of the bay of Rio de Janeiro. The Italian says: "See Naples and die!" To lay eyes upon Rio de Janeiro is to feel with the pioneer missionary from our church to North Brazil: "See Rio and live!" All that the tropics and the sub-temperate zones can display of beauty Brazil offers in full measure, pressed down, and overflowing.

2. *Size and Location*

Brazil extends from the tropics to the temperate zone, and for this reason includes all types of *climate* natural to such regions. Back of the coast stretch immense uplands of such elevation as to furnish, even in much of the warmer portion, an agreeable and attractive climate. Due to this fact the area subject to tropical heat is much smaller than the geographical position of the land would lead one to expect. Half the continent lies within the borders of Brazil, and it contains more than half of its arable land.

Within its bounds there is no territory lost to deserts or wide expanses of water.

3. Resources

It is remarkably well supplied with internal *water ways*. Iquitos in Perú, on the Amazon river, is reached by steamers of 22-foot draught, and it lies 2,000 miles from the Atlantic! Manaus, on that river, is a city of nearly 80,000 inhabitants, a port for trans-oceanic shipping, a harbor 1,000 miles from the sea.

Water power is abundant, and will supply energy of prodigious value for the industrial development of gigantic enterprises. The Iguassú Falls are one of the three largest in the world, and they are now being harnessed to convey power to Buenos Ayres, hundreds of miles distant.

Agriculturally it has been estimated that Brazil can support a population of 500,000,000. Coffee, sugar, rubber, cacao, cotton, rice, corn, and other products can be planted and exported to such an extent as to challenge the world market. John Barrett, of Washington, former director-general of the Pan-American Union, says: "The United States will eventually become largely dependent on the vast areas of South America to feed her people. As our forests are destroyed and our oil consumed, we will become more and more dependent on the immense timber and petroleum resources of South America." South America "can produce every product of the soil found in Europe and the United States, as well as many other most important food products that cannot grow in Europe or the United States."

It can support *cattle* of all kinds on its limitless interior plateaus and furnish meat to Europe and

the United States on a colossal scale. The greatest *forests* in the world outside of Africa are in Brazil.

The *mineral* wealth of the country is incalculable in gold, iron, manganese, coal, precious and semi-precious stones, and other minerals.

4. *Awaiting Development*

All this actual and potential wealth lies largely *undeveloped*. Brazil is only now beginning to invite the thought and attention it will shortly exact and receive. There seem to lie before it almost limitless possibilities of development. The trade of the United States with South America in 1902 amounted to \$100,000,000; in 1922, to \$3,000,000,000. Brazil's export trade for the year 1925 was over £100,000,000, about \$500,000,000. John Barrett, already quoted, says of the Amazon Valley alone: "It is only a question of time when modern methods of engineering, drainage, sanitation, and transportation, supported by abundant capital from the United States and Europe, will convert this immense semi-jungle area into one of the most resourceful, productive, populous, and useful sections, not only of South America, but of the world. Beginning with the most gigantic navigable inland water system on the earth, with 2,000 miles of direct deep-water channel from the Atlantic to the foot of the Andes, or 6,000 to 8,000 miles by its tributaries, which can be used the year round by ocean vessels, and with 20,000 miles of channels suited to eight-foot launches and barges, and with endless natural canals, there is no limit to its future legitimate exploitation by the captains and pioneers of engineering, capital, and investment, and to its future possibilities as a home of tropical peoples. Although it has also been my privilege to have

made three trips entirely around this great world of ours, including many years of travel in the interior of Asia, no part of the world has impressed me with its undeveloped potentiality so much as South America."

V. OUR DUTY

1. *Thirty-Two Million!*

At present there are more than *32,000,000 people in Brazil's 3,295,000 square miles*. They are developing materially at an astonishing pace, breaking with their past, and rushing eagerly into the future under increasingly able secular leadership. Brazil stands as a New Nation conscious of its greatness, and *open to the Gospel*. There are no hoary centuries bending it to earth like millstones. It suggests, rather, the young man set on his marks, waiting for the pistol shot! 32,000,000 today can be reached. Can the Church afford to allow the population to grow out of hand, to become materialized and indifferent, drunk with wealth and power?

2. *Size, Wealth, Growth*

Brazil commands the attention of the civilized world. Such vastness of *territorial expanse* and such *wealth* of natural resources make it comparable only to the very largest and richest political divisions of the Earth, and amongst these most immediately to Canada and the United States, for with them she is one coherent political organism, knit together by a common language, a common creed, and a common tradition. Statisticians tell us that the world probably doubled, or even trebled, its population last

century. With the modern methods of checking the ravages of disease and of improving living conditions, the growth of population becomes a more serious menace with each passing decade. Brazil is the largest expanse of territory favorable to the influx of Europeans, and, at the same time, open to them. This makes certain a rapid *increase in the number of its inhabitants*, and this is now taking place in different parts of the country at such a rate as to call for comparison with the unprecedented growth of the middle-western and western cities of the United States. Within the life of living men Brazil will leap forward in this respect. Some authorities hold that it can sustain more people than China contains today.

Now is the time to leaven the future by evangelizing the core of these oncoming hundreds of millions.

3. *Unhampered by the Past*

There are *no ancient civilizations and religions*, built upon non-Christian or anti-Christian standards binding the thought and the life of the people. The freedom of America blows through the land, weakening even the slight restraints of the social order of the Mediterranean civilization. The great creeds which stand like stone walls against Christianity, and the ethnic and social resistances to the Gospel, powerful in all parts of the old world, simply do not exist here as they do in the lands of Islam, in Japan, or in China, where the Gospel faces a most complex task. The work in Brazil in comparison is much more simple.

It seems a perfectly fair inference that the land should have the pure gospel of Jesus Christ now, in

the beginning of its modern enlargement and power, in order that it may grow into its greatness a part of the Kingdom of Christ on Earth; that it may have the Gospel now, before greedy commercialism and industrialism and the weakening of older ideals create their own problems on a gigantic scale.

4. *A Future Ally in Christ*

The size, wealth, and policies of Brazil have already given it a position of unquestioned influence in the destinies of the Continent. If Brazil is brought under the sway of the Gospel, her influence for international righteousness and for social justice will determine the history of the Continent. She will immediately turn her Christian energies to the *evangelization of her sister republics*, all of which lie upon her boundaries, except Chile, towards all of which also she is moving every year as her population increases and as her lines of communication cross the frontiers by wire, steam, waterways, air, and wireless. Even now Mission work is being done from Brazil in Portugal. The heart of this great people will be moved by the need of Africa whose sons and daughters in large numbers felled forests, tilled the soil, and built cathedrals from north to south, helping to lay the foundations of present and future wealth; the Brazilians will do a great work for the Black Man across the Atlantic once they have the vision of Christ's command.

To evangelize Brazil is to enlist a mighty ally for the evangelization of South America and of Africa, not to speak of other lands the world over.

5. *The One Motive, Love*

Our duty, however, is not to be measured in terms of territory, of wealth, or of power, present or to be. "Go ye, therefore, and teach all nations" is gloriously exempt from the nice balance of the relative importance of this or that people. Nor could one plead all the romance of the tropics, heightened by the artistic temperament of the Iberian culture, as reason sufficient to call upon the Church to obey its Lord's last order. The day, too, has passed when the sentimentalist might be moved by the glamor of *Foreign Missions* to undertake his share of Christ's great burden.

Has the Gospel of Jesus Christ anything to give Brazil? Do we love our Saviour and our fellow in sin enough to witness with Paul that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed *unto us* the word of reconciliation"? (II Cor. 5:19.)

QUESTIONS TO CHAPTER ONE

What is the mother country of Brazil?

What do you know of Portugal in those stirring days?

Tell the story of Cabral's journey.

Give the several names Brazil has borne.

"Spanish America"—is that a correct name for South America?

Were the Portuguese navigators religiously inclined? Give facts.

Would you say Romanism had a fair field in which to reveal its nature in South America and in Brazil?

The Iberian Peninsula developed a certain type of Romanism.

What type? Why? What influence did it have on the colonies of Portugal and Spain?

Compare the dates of the first Portuguese settlement in Brazil with that of Jamestown; of Rio, with Walter Raleigh's venture?

What tempted the caravans to invade the far interior?

- Are there any indications of stable social and intellectual life in the colonies in the sixteenth and in the seventeenth centuries? What are they?
- Was there a war of Independence? Who proclaimed Independence?
- Give the names of the two Emperors of Brazil. When was the Republic ushered in?
- Mention some important happenings in the nineteenth century.
- What would you say of arbitration in the history of Brazil? What does this indicate as to National character?
- Name the chief elements in the population.
- Is the Indian as such a factor within civilization as he is in Mexico, or Bolivia? Is any part of the Bible in any South American native tongue?
- The African and his descendants were slaves in Brazil. What do you know of their liberation? What about the "Negro problem" in Brazil?
- Do you suppose immigration will have an important bearing on the future of the country? What countries send immigrants now?
- Is the middle class as important in South America as in the United States? What does Barcos say?
- How many people to the hundred can read the Lord's Prayer in Brazil? Who reads it to the others? Are schools for the people needed?
- What impresses you in the country itself?
- How does Brazil compare in size with the United States? With China?
- Is the wealth of Brazil such as to influence its development? Is it likely to develop slowly and give the Church plenty of time?
- Are 32,000,000 people worth evangelizing? Should we wait till the population is 65,000,000?
- Contrast the task in Brazil with that in Asia.
- Had you thought of Brazil as an ally in evangelization?
- What motives interest people in the United States in Missions?
- Why are you "Studying Brazil"? What motive will bear the strain of the task in years to come?

CHAPTER TWO



HUSKS FOR BREAD

OUTLINE *of* CHAPTER TWO

HUSKS FOR BREAD

I. THE SOUL OF MISSIONS IS THE MISSION TO SOULS

1. The First Duty
2. Not Dependent on "Progress"
3. No Spoiling
4. The Gospel Transforms
5. Missions Not the Sign of Superiority

II. THE RELIGION OF BRAZIL IS ROMANISM

1. The Formative Influence
2. Preponderates Today
3. Rome Assumes Responsibility
4. Other Factors of Minor Importance
5. Rome Is Guilty
6. Valuable Contributions
7. Christians Within Romanism

III. SPIRITUAL AND MORAL FAILURE OF ROMANISM

1. Romanism not Christianity
2. Why Evangelize a Roman Country?
3. The Church Blocks the Way to Christ
4. A Vain Worship
5. A Salvation Insurance Society
6. Loyalty to the Church First and Even Last

IV. ECCLESIASTICAL AND SOCIAL FAILURE

1. Inadequacy of Organization
2. Improvement no Change of Nature
3. Small Force
4. Significant Contrast
5. Romanism and the Mind
 - The Higher Classes—Unbelief
 - The Lower Classes—Ignorance

V. THREE PILLARS OF THE FAITH

A. *The Priest*

1. Money to Enter Heaven
2. All the Powers of God
3. His Power in the Confessional
4. His Morals
5. The Priest in God's Place

B. *Mary*

1. In Popular Devotion
2. Mary now a Goddess
3. Usurps the Place of the Holy Ghost

C. *The Saints*

1. Saints' Names
2. Idolatry
3. St. Joseph
4. A Strike in Heaven
5. Romanism at School
6. Baptized Paganism

D. *Results of Romanism*

1. Savonarola's Warning
2. A Brazilian Indictment
 - (a) Doctrine
 - (b) Worship
 - (c) The Collapse of Character
 1. Purity
 2. Truth
3. Rome and Salvation
4. Four Results
5. Why Evangelize Romanists

CHAPTER TWO

HUSKS FOR BREAD

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."—JOHN 10-7.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—REV. 3-20.

It is not the purpose of these pages to enter upon a discussion of the general social and moral conditions of Brazil. That would lie entirely without their scope. Our aim is to consider more particularly the spiritual need of the country and our relations to it. In attempting to do this we are more especially concerned with the religion of Brazil.

I. THE SOUL OF MISSIONS IS THE MISSION TO SOULS

1. *The First Duty*

The task of the Church of Christ upon the mission field is primarily that of making Christ and the power of His resurrection known. Its first concern is with men as immortal souls, with religion understood as the "union between God and the soul," which can only be realized through Christ. This highest motive does not belittle or restrict in the least the value of social service in its ministry to the body, to the mind, or to society as such; but it does imply that the primary duty of those lands which have the Gospel of Christ is to give it to those people who do not have it, as God's greatest gift, the

gift which brings peace and power and Christlikeness into the heart and into the life of the community; the gift which will transform society, the gift of Life, which will outlast society. "Lift up your eyes to the heavens, and look on the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." (Is. 51:6.)

2. *Not Dependent on "Progress"*

It implies, also, that "missions are not conditioned on the degree of material, intellectual and social progress attained by a people. Greece had created a most wonderful instrument of thought; Plato and Aristotle had filled it to overflowing, while time was already burying the treasures which men spend their lives to unearth today; Rome had imposed law and order upon the civilized world; and the Gospel was not yet. "They sat in darkness and in the shadow of death."

3. *No Spoiling*

If we remember this first duty, we may be sure that we are not failing to implant the very power which will transform society. As certainly as the Gospel is the power of God unto salvation, will it create anew the life of every people as it did that of the savages on Aniwa. The peoples to whom the Gospel is borne will then see that it is not a subversive force certain to overturn their civilization, to rob them of their past, and to render them easier victims of the aggression of stronger nations, but,

instead, the power which will make it possible to perpetuate all that is worthy in their inheritance, made new and vital by the working of God's Spirit, who can never be foreign to any of His children, be they Jew, be they Greek.

4. *The Gospel Transforms*

Social service follows the Gospel. It will manifest itself as the fruits of the Gospel of salvation from sin. So should it be borne to peoples who are in need of the Gospel, for the Gospel touches the whole life; but it is not itself our Gospel, nor is the power of God dependent on it to reach the heart.

5. *Missions Not the Sign of Superiority*

This great motive takes away the taint of national, or racial superiority, lays bare the life of the evangelizing people before the criticism of the world, obliging it to test its own faith by its works, and to welcome from any source the power which may be found lacking in it to live as sons of God.

It is in this spirit, and setting aside social phenomena not as unimportant, but as beyond the purpose of this book, that the religion of Brazil is studied in this chapter which is intentionally full of quotations. Dan Crawford has said that "The soul of improvement is the improvement of the soul."

II. THE RELIGION OF BRAZIL IS ROMANISM

The religious problem is a relatively simple one. Nothing like the diversity of creeds met in India, in Japan, and elsewhere, confronts us in all South America.

1. *The Formative Influence*

Romanism has been the formative influence from the beginning of the nation's life. As has been said, it has stood guard against every contrary influence, receding step by step from its mediæval pretensions only when forced to do so by the pressure of circumstances it could not dominate, while it has been watchful of every chance to reaffirm its claims, as recent instances in Argentine, Brazil, and Chile prove. Dr. Robert E. Speer is within the truth when he says: "There was a time when in the Philippines and in all Latin America there was no religious liberty, no free speech, no public education, no civil marriage, no burial rites or interment in a cemetery for a Protestant, no valid baptism for Protestant children, and consequently in some lands no right of inheritance. These intolerable conditions have passed away. Did they pass away without the antagonism of the Roman Catholic Church? It fought every one of these reforms. It is fighting some of them still. Not one advance has been made toward free institutions and free education and freedom of opinion and speech and religion in Latin America without encountering relentless opposition from the Roman organization."¹

A Christian Brazilian physician, reared in Romanism, writing on its effects, has this to say: "The origin of these calamities is not the race, it is the Roman Catholic religion, the she-wolf of history, which suckled these people (of South America) from the cradle."

¹South American Problems, 1921, pp. 249-50.

2. *Preponderates Today*

Today, if we leave the growing body of native Protestants, the Indians, and some foreigners out of account, practically all the population nominally accepts the Roman Catholic religion. It is the preponderating spiritual influence.

A scholarly Brazilian jurist and writer, who is held to be a four-square Roman Catholic, has written: "An apparent unity of belief may exist with no religious spirit," and "There is no more catholic a people than the Brazilian, *nor one less religious*." In its acts it behaves as though it were atheist." The government statistics of 1890 give the percent. of Romanists in Brazil as 99. The lawyer and writer quoted above, Dr. Wanderley Araujo, says of the country: "A population whose whole body (*totalidade*) is catholic, if not through conviction, at least through habit." The physician just cited states: "When I was director of the Penitentiary of the state of Bahia, the study of the religious psychology of the criminals showed me that all but the total of the inmates were religious. They did not miss going to mass. Almost all carried around their necks prayers and charms. One day the old and simple-hearted chaplain presented himself to complain that his faithful flock were breaking the 'ara' (altar stone) to make powerful fetiches out of its pieces with which they would be able to escape by becoming invisible to the sentries." In a cultured little city near the great capital of St. Paul, the Christian work of visiting the prisoners provoked the Romanist weekly to sharp denunciation of the temerity of the Protestant minister who dared visit the prisoners "all of whom were Roman Catholics." No boast is more widespread, or more often used,

by the Roman Church in Brazil than this: "The whole country is Roman Catholic." Very recently a serious attempt was made by interested persons to secure, through amendment, the introduction of a clause into the Constitution of Brazil to this effect. Protestant work is stigmatized as the breaking in upon the fold of the Church.

3. Rome Assumes Responsibility

In this way Rome assumes the moral responsibility for the condition of the people, whom she so zealously claims as her own, the children of her centuries of motherhood.

4. Other Factors of Minor Importance

Though it is true that Romanism is indisputably the religion of the majority of the people, it does not follow that all the evils recognized to exist in its moral and spiritual life are due to the creed of Rome. Some students of different schools of thought are willing to write down against it all faults, existent and imagined. The desire to exempt race and climate from any share in observed defects probably often tends to make this tenet acceptable. Without reflecting on the ethnic qualities of the races inhabiting Brazil, or depreciating climates, it should be recognized that the ethnic problems involved in its history—amalgamation of diverse elements and the physical conditions of its environment, largely alterable—are factors which must be taken into exact account in the study of the causes of conditions which should be modified.

5. *Rome is Guilty*

Certainly, however, the main contention that national defects and evils are directly connected with the type of religious life developed by Romanism, is clearly established. It would not be difficult to choose many important teachings and practices of the Church of Rome and to point to their disastrous effects in the life of the people, *e. g.*, sacerdotal celibacy and priestly and popular morality; casuistry, say in Liguori and Gury, and the love of truth; mariolatry and ignorance of the Holy Spirit; sacerdotal dignity and power, and a low idea of the character of God; the sacrament of penance and conduct. The connection is so manifest that it becomes necessary to lay at the feet of Romanism the responsibility for the spiritual condition of the people, over whose hearts and lives she has lorded for four centuries in Brazil and in the Iberian Peninsula before that, and, also, no small share of the responsibility for the social and intellectual status of a gifted nation.

6. *Valuable Contributions*

It does not follow that there are no other sources of evil in Brazil; nor is it true that there is no good in the Church of Rome. Before pointing to her moral and spiritual bankruptcy in South America, it is well to emphasize some of her contributions to the welfare of its people, though even in these we see the composite character of her whole life.

One gladly recognizes that she has faithfully taught, and even died for, many of the *great truths* of the Christian Faith. Rome has insisted, among others of great importance, upon the doctrines of the Trinity and of the Person of Christ. She has

defended the *Apostles' Creed* across the centuries. It would be ignorance, as well as unfairness, to fail to credit Romanism with its *civilizing* and *disciplining influence* in South America. In this its role has been similar to that of the pagan Roman Empire and other states of the East. Its insistence upon submission to authority, carried ruthlessly to the surrender of the very conscience, must manifest its influence among all peoples which submit to its dominion, contributing directly to the stability of such governments as have met with the approval of the Church; and seldom in history were governments more ready to vouchsafe their full support to the "spiritual power" than those which brought South America within the pale of civilization. It is well to remember, on the other hand, that Roman lands have not had the most signal history of orderly government, even outside of South America. Of a piece with her worship and polity are some social and some mental qualities relatively highly developed in lands under the sway of the Latin Church. *Social graces* are usually esteemed and practiced. The *emotional* and *imaginative faculties* are called into play and fostered. There is a direct connection between these qualities of heart and mind, and the pomp of power and the beauty of ritual. The feminine element in worship has usurped the commanding position in the religion of the people, and has made its contribution to the enrichment of the national character on the emotional side. Another very important manifestation is the *widespread practice of charity*, evinced in numerous institutions for beneficence. As is often the case in Romanism, these exist with their contradictories. Pauperism is far too prevalent. One cannot resist the conclusion that real charity would long

ago have banished most of the existent poverty. The practice of charity, which for many Romanists is the principal part of good works, is strongly enjoined by the doctrine of merit; though one is not to judge that the acquisition of "merit" is always the incentive to kindly and brotherly conduct. Kindness is a notable trait in the heart of the Brazilian.

7. *Christians Within Romanism*

But Romanism can lay claim to more; within its fold are to be found some who reveal a real Christian character. These are its spiritual glory. Rome is very ready to use these sons and daughters, reserving for them special places in her wonderfully well coördinated system. Sometimes they are shock troops, sometimes they silently labor, and sometimes they are cast aside. Savonarola found no place to lay his head in the Church of Alexander VI. Men and women of real piety have lived within the Church of Rome in Brazil, as in other lands.

III. SPIRITUAL AND MORAL FAILURE

1. *Romanism Not Christianity*

Knowing all the good that can be said of Romanism, a leader among the Christians of Brazil, whose name and work are internationally known, said in a public address a few years ago: "Romanism is the great enemy of Christianity in our midst, both as regards its nature and the weight of its numbers."

2. *Why Evangelize a Roman Country?*

How are we to justify missions to Romish lands if Christians are to be found within Romanism?

There are not one, but several answers to this query. Romanism stands condemned as does Pharisaism in Mark 7:1-13. The Pharisee knew Moses and the Prophets. An occasional Gamaliel, Nicodemus, and Saul appeared among them; but Christ Jesus himself said: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Romish countries need the Gospel not because Romanism does not contain Christian truth, not because this truth is not powerful enough to break through and produce Christian character in individuals, but because it has created a system which stands between the sinner and Christ, and has built into the very heart of it commandments of men which make the worship of God vain; and in this way it has fostered the conviction that salvation may be attained without personal surrender to Jesus Christ, or fruits worthy of repentance by those who submit themselves to the system. That is, the Roman Catholic Church, which is *the* representative of God on earth, dispenses to whom it will the grace of God.

3. *The Church Blocks the Way to Christ*

We understand Scripture to teach that a man is saved by becoming one with Christ Jesus; then he has the privilege, and the duty, of becoming a member of Christ's Church. The Roman Catholic Church teaches that a man to be saved must become a member of the Church—by which we must understand the "Roman Catholic Church" alone, outside of which there is no salvation—before he can become a member of Christ, unless, of course, certain uncontrollable circumstances make it impossible to formally enter the church. This is clear when we remember that Rome does not believe that an inno-

cent babe dying without baptism can enter heaven, though baptism itself washes away the sins, original and actual, of the oldest reprobate up to the moment of the sacrament. The church has interposed herself between the sinner and his Saviour.

4. *A Vain Worship*

This in itself is deeply wrong. But the Roman Church has gone further. It has filled its system in theory and practice with human elements which render the worship of God vain. It is more deadly to the soul to eat meat on Friday than to commit theft. It is more damnable for a priest to marry than to break the vows of chastity. It is far more important to honor a saint's day than to hallow the Lord's Sabbath. Subtle reasonings allow one "to lie like a trooper," when it is to the advantage of the Church, or of one's self, for that matter. One need only mention such names as Liguori, Gury, and Dens to prove this, and more.

Dr. S. J. Hunter, the English Jesuit theologian, puts it: "The Church could dispense with Holy Scripture, but cannot dispense with tradition . . . it is of wider scope . . . and it is more necessary."¹ The author of a recent book against Protestants, published with full ecclesiastical sanction in Brazil, is of the same opinion. "Today we live one-tenth on the Bible and nine-tenths on tradition . . . The Bible perhaps does not contain all essential truths . . . Tradition is greater than the word of the Bible."²

Transubstantiation, the minister as priest, the worship of Mary and the saints, purgatory, indul-

¹"Outlines of Dogmatic Theology," Vol. I., pp. 153, 155.

²"O Biblismo," Dubois, Pará, 1921, p. 96.

gences, priestly celibacy, the confessional, the doctrine of the sacraments, the power of the Church over the Bible, images, charms, relics, "magic" in general, to mention only some of Rome's non-biblical but traditional teachings, are some of its web and woof, and all bear immediately and powerfully on the life of the people. They are not in Scripture and lead away from it.

5. *A Salvation Insurance Society*

Romanists as a mass are not convinced that the Church is serious when it speaks of Christ-likeness in life while the character of the priesthood too often belies any such ideal. Such men as Alexander VI. and John XXII. are held to be vicars of Jesus Christ on earth. In "Chronicles of the House of Borgia" Frederick, Baron Corvo, informs us that "Alexander VI., as earthly vicar of Jesus Christ, merits our reverent admiration."¹ Perhaps that is so for him; the common people, however, prefer to conclude that piety and character are not essential marks of a "Christian." Raffæle Mariano, Professor of Philosophy in the University of Naples, says that the Church of Rome is "A Society of Assurance (Insurance) of Salvation for those who inwardly are not touched by the power of the Gospel."²

6. *Loyalty to the Church First and Even Last*

It is not denied that there are Christians within the Church of Rome; but it is affirmed that Christianity is not essential for attainment of even the

¹ Ap. Inge, "Faith and Its Psychology," p. 95.

² See Alexander Robinson in "A Protestant Dictionary," p. 639.

highest places of power, to which authority scarcely less than divine is attributed. How are we to reconcile the two extremes? The supremacy of the Church is the fundamental thing. A bad man, a bad priest, a bad pope belong to the Church. They obey her and she exalts them to higher than human dignity. The saintly woman and man suffer the miracle of grace through the power of the Spirit; they too obey, and she uses them in many capacities. She may even make one pope, though history has proved that he will not have power enough to modify the system, but must bow, or be broken. The Roman Church as an organization is not primarily concerned with establishing the Kingdom of God in the heart.

IV. ECCLESIASTICAL AND SOCIAL FAILURE

1. *Inadequacy of Organization*

Though the Roman Church has had in South America an unparalleled opportunity to grow with a continent and to keep ahead of its every development, it has signally failed to create an organization adequate to care for even that portion of the population which is of European descent. The small number of priests; the scarcity of candidates for the priesthood; the necessity of accepting and placing in parishes the overflow of foreign priests; parishes, districts and even regions, unserved or most deficiently supplied with the ministry of religion, are all clear proof that after four hundred years the Church has been unable, or unwilling, to provide for its priceless heritage. An unnumbered host of people baptized into Romanism are outside of the church, and out of touch with it, not because they have de-

liberately turned away, but because the Church is not ministering to them. They, together with the large body which has intentionally abandoned the Church, increase the proportion of the indifferent to a very high percentage of the total. If to these we add such as are merely nominally loyal and purely formalistic in their religion, we exclude from such tainted spiritual service as Romanism can render in South America the greater portion of the people of Brazil. Of the proportion which remains faithful, the overwhelming majority is illiterate; for we must remember that the major part of the educated classes of Brazil and of South America have seceded from real allegiance to the Church.

2. Improvement No Change of Nature.

Rome is not unaware of her problems, which are legion, and has begun to work. To produce this new activity the effective and growing work of Protestantism in Brazil has very probably been the most powerful of all causes. One clear indication of increased efficiency is the multiplication of bishoprics, and their significance largely lies in the improvement of administration and the creation, usually, of schools and seminaries. Much is hoped for by intelligent Romanists from these seminaries which should produce a more numerous priesthood. Water does not rise higher than its source. Neither can the Church of Rome. There will be no change in the fundamental tenets of the Church which heretofore have rendered the Gospel of Jesus Christ "of none effect" however anxious Rome may be to slough off some of her outworn practices long since condemned, and which have never been inculcated in lands where education, and particularly the pure

Gospel, have obliged her to adapt herself to environment. To reform Romanism would be to de-Romanize it, and that would be to return to the Bible.

3. *Small Force*

At the close of 1922 Brazilian government statistics show 10,305 church buildings and places of worship of various types, and 2,261 regularly supplied pastoral charges of one or another category. Doubtless these statistics are short of the facts. They are, however, very significant of a wide disparity between buildings and clergy. Let us suppose that there are 30,000 places of worship to over 30,000,000 people—far too high a concession, in view of the statistics—and we have a church, or its substitute, to a thousand and more. In a sparsely settled country as is most of Brazil that leaves an *immense* population unchurched.

4. *Significant Contrast*

The number of priests cannot be given, but it is a great deal less than the 23,000 officially claimed for the no less official figure, 18,159,000, for the Roman population of the United States. Many would unhesitatingly place the figure for Brazil at well below half of 23,000. Whereas the United States has four cardinals, all South America has but one, the Archbishop of Rio de Janeiro. Facts of this kind show Rome's small zeal for the spiritual welfare of an ancient feudal possession of hers.

Were there no doctrinal reasons whatever, no indictment of moral failure or of spiritual lifelessness, the large number of Brazilians outside of the Church of Rome would be reason enough to cause

the Protestant Church to seek to carry the Gospel to the land.

5. *Romanism and the Mind* .

Romanism has made its effects as evident upon the intellectual life of the people as upon the spiritual and moral.

The Higher Classes—Unbelief. In South American countries almost all power lies in the hands of the small "upper classes," they hold the financial, political, and intellectual issues under their control. Brazil is no exception to this rule, nor is it an exception to the generally observed fact that in these lands by far the larger part of the educated men have done with the Church as a positive moral and spiritual force. Some have repudiated Romanism to become atheists, or agnostics, or to fall into indifference, while others are willing to conform to some extent with the outward demands of the Church, lending it their prestige, but allowing it no influence in their lives; another group sits in judgment upon the Church and accepts such of its doctrines as it sees fit. These are ready to argue that the Church is essential to society, but are far from willing to be led. Of these several groups those who have positively abandoned the Church, or are indifferent to it and beyond the sphere of its direct influence, are far more numerous than the others; while the minority which is really faithful to the Church is very, very small. Rome seems to have become used to this anomalous condition. It knows that it can in some way hold these classes through the women; besides, its doctrine of grace transmitted through sacraments makes it conscious that a very large part of the total will do obeisance, at least, because of social pressure,

at Baptism, Marriage, and Death, and it contents itself with this if no more may be had.

In a vibrant passage Ruy Barbosa, a name to conjure with in Brazil, and Brazil's greatest thinker, quotes¹ Montalembert approvingly: "We who are no longer young knew these absolutist catholic governments before they fell. What fruitage did they bear? A universal torpor of the souls of worthy men." And then he goes on to say: "The common people are ignorant, credulous; other classes, indifferent or unbelieving. Enter a house of prayer. There is ostentation, mechanical worship, sensual devotion: but of deep abasement of soul before the living God, nothing whatever . . . unless the gloom of some great calamity strikes terror into the souls of men, or some personal blow prostrates a man to the dust, and throws his home into mourning, filling hearts with bitterest gall. Unless it be under the strain of agony or of terror, worship does not exist except in heathen garb."

He is not the only author thus to lament. Such quotations may be multiplied; but we have no space for more. The Roman Church has lost its power with most of the thinking men of Brazil.

The Lower Classes—Ignorance. So much for the favored few. The major part of the remainder is illiterate to the extent of seventy-five per cent. or eighty per cent. Again, Brazil is no rule to itself. What usually happens in Roman countries has happened here. It was so in Italy before 1870, is so in Spain and Portugal, and has manifested itself again in Roman portions of Ireland, of Switzerland, and of Canada. The contrast with northern Europe and with the United States points to the cause.

¹"O Papa e o Concilio," pp. CCXXXI, CCXXXII.

Romanism has not cared to put people to school in lands where its dominion was secure. It has created schools in order to educate those who are going to be leaders, those who will get an education; it creates schools for the people where other forces would take over their education if she did not provide it; but Rome does not send a people to school. She did not do it even in Latin America when she had the freest hand in history and the means in ready reach.

A well-known writer on social and economic questions in Brazil says:¹ "It is true that if our country had been peopled by a Protestant nation, there would be no illiteracy in Brazil. For the reason that it was colonized by a Catholic nation, illiteracy in Brazil reaches the highest percentage known among nations called civilized." . . . "All countries peopled by Catholic nations are intensely illiterate. There is South America in all its countries, one by one. In Europe there is no illiteracy in Protestant lands. In Catholic countries in the Old World illiteracy is intense." . . . "The rural population of Brazil is ninety per cent. of illiterates. How can the Catholics of Brazil consider themselves benefactors of national education? Living within a Protestant community, American Catholics have known how to do their duty better, offering Brazilian Catholics an example worthy of imitation."

Let these words stand also for much other evidence which might be produced.

¹ Mario Pinto Serva, "Revista do Brazil," No. 77, 1922.

V. THREE PILLARS OF THE FAITH

Passing to the practical working of Romanism, let us briefly notice three pillars of its faith: The Priest, Mary, and The Saints.

A. THE PRIEST

1. *Money to Enter Heaven*

There is a knock at the door. "Sir," says a be-draggled and worn woman carrying a dying child on her emaciated bosom, "for the love of God, will you not give me something to help make up the priest's fee to baptize my poor child, so that it can die as a Christian and in peace?"

Can there be an appeal in all the world which more deeply touches the heart—all a mother's love, the anguish of poverty, and the agony of death, pleading from door to door for earthly gold to move a human organization to save a soul in imminent danger of losing eternal life, all to be gained or lost, according to the weight of coin in that gaunt and hungry hand?

Why has this happened, for it has occurred, and may be repeated any day? We will not stop to censure the hardness of heart of the man who sends such a mother to the street to beg before he will have that poor child carried to the church font for baptism. Fortunately such cases must be rare. What concerns us is the belief that drives the woman. In it we have in miniature the heart of the Romish system.

There she stands, a mother, hopeless of holding longer upon earth the life of her child. All her thoughts are turned to things which are not seen,

eternal in the heavens, but between her babe and all future joy stands *The Church*. The Church for her is the priest; she has been taught that she should seek the priest, since he can be had.

A priest, a sacrament and a church (at the very least, a sacrament and a church) bar the way for such as are of the Kingdom of heaven.

We quote from the Bishop of Pelotas in South Brazil, but if space permitted, we could quote much the same from the "Bishop's Weekly" in Campinas, pointing unmistakably to one source.

2. *"All the Powers of God"*

"Who is the priest? A man who holds the place of God, a man endowed with all the powers of God. 'Go to the priests,' says our Lord. 'As my Father sent me, so send I you. . . . He that heareth you heareth me; and he that despiseth you despiseth me.' . . . 'Therefore when the priest pardons he does not say, 'God pardons you,' but 'I absolve you.'

"At consecration (of the host) he does not say, 'This is the body of our Lord . . .'; but, 'This is my body.' St. Bernard tells us that all we receive from God comes through Mary; we can as well say: all has come to us through the priest. Yes, my children, all happiness, all graces, all heavenly gifts came to us through the priest. If we had not the sacrament of orders (ordination of the priests) we should not have our Lord.

"Who placed Him in the church? The priest. Who received your soul when it entered this life? The priest. On the pilgrimage of life, who sustained it? The priest. Who prepares it to appear before God, purifying it for the last time in the blood of Christ? The priest. Always the priest. When the

soul dies (through sin), who will raise it from the dead, who will restore it to quietness and peace? Still the priest!

"You cannot recall a single one of God's blessings without recalling with it the figure of the priest.

"Do you go for confession to the Holy Virgin, or to an angel? Do they grant you absolution? No. Though you found yourself in the midst of two hundred angels, they could not absolve you. The priest, however humble, can; he can say: 'Go in peace, my children, I pardon you.' Oh! the Priest is a wonderful being! Only in heaven will the Priest be duly comprehended. Could we comprehend him on earth, we should die, not of fear, but of love.

"My children, when the bells call you to the church, and some one asks, 'Where are you going?' you may answer: 'I am going to nourish my soul.' If some one pointed to the church and asked, 'What door is that?' say, 'That is the pantry of my soul.'

"Who keeps the keys, provides the provisions, prepares the banquet, serves the table?' The priest. 'What is the nourishment?' The precious body and the precious blood of our Lord. . . . Oh! My God, my God, how thou dost love us!

"Behold, my children, the power of the priest.

"The tongue of the priest of a piece of bread makes a God. This is far more than to create the world.

"Some one says: 'Why does St. Philomena obey the curate of Ars?' Certainly she may very well obey him, since God obeys him.

"If I met a priest and at the same time an angel, I should first salute the priest, and afterward the angel. Because if the angel be the friend of God, the priest is in the place of God.

"St. Theresa kissed the ground the priest trod upon.

"When you see a priest, my children, think at once of the Lord Jesus Christ."¹

Thus is Christ dealt with in the hands of Romanism; He is doled out by the priest. "Without the Church there is no salvation" is the official doctrine. "*Non est salus, nisi in ecclesia.*" The poor woman's faith, as she pleads for alms, is based on the teaching of her Church, however ignorant of his duty we may imagine the priest to be.

3. *His Power in the Confessional*

It would be difficult to find higher or better authority in the Roman Church than St. Alphonsus Liguori. He, too, holds the priesthood in the loftiest esteem. In his work entitled "The Dignity and Duty of a Priest," translated into English in 1889 and published in America, London, and Dublin, he says: "The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of Paradise, and of changing them from slaves of Satan into children of God. And God Himself *is obliged to abide by the judgment of His priests*, and either not to pardon or to pardon, according as they (the priests) refuse or give absolution, provided the penitent is capable of it.

"Were the Redeemer to descend into a church and sit in a confessional, to administer the Sacrament of Penance, and a priest to sit in another confessional, Jesus would say over each penitent, '*Ego te absolvo,*' and the penitent of each would be equally absolved." And: "Jesus Christ has given power to His priests

¹From "Palavra," 27 May, 1921, ap. V. Coelho, "Emancipação . . . do Brazil," pp. 89, & ff.

to rescue from hell, not only the bodies, but also the souls of the faithful."¹

This citation is proof enough that the popular claims of the priesthood, the craven fear which the priest-ridden and uneducated feel, and the uneasy dread which lurks in many another soul, have their roots in deep teachings of the Church, and exist independent of conditions in South America.

4. *His Morals*

We do not care to lay emphasis on the moral character of the priesthood. This is generally held to be bad. A crushing amount of evidence could be adduced from Roman sources, as well as from facts constantly occurring all over the country, to prove this. Gambling, drinking, unchastity, and lack of regard for the truth are too common. Worse still, perhaps, it seems that the discipline of the Church, which has become better in the more advanced parts of the land, is still more sensitive to scandal—as of old—than to moral probity. The maxim "*promoveatur ut removeatur*" (let him be promoted in order that he may be removed) seems to be invoked not infrequently when the removal of an unworthy priest becomes a necessity.

Dr. R. E. Speer quotes Dr. Charles Lea to this effect: "These precautions [strict restraints upon the presence of women in the homes of priests, "the Marthas" of sacerdotal celibacy] are not uncalled for if there is truth in the statement that statistics submitted to the council [The First Plenary Council of Latin America, a gathering of prelates in Rome

¹Von Zedtwitz, "The Double Doctrine of the Church of Rome," pp. 41 f.

in 1889] showed that in Latin America, of 18,000 priests, 3,000 were living in regular wedlock, 4,000 in concubinage with their so-called housekeepers, and some 1,500 in relations more or less open with women of doubtful reputation."¹ Much more might be added from the same context.

Speaking of Spain, Rev. Dr. Orts Gonzales, of New York, says: "What ecclesiastical or gentlemanly honor can be expected of youths who enter the priesthood degraded as gentlemen, and sacrilegious as priests? We are morally convinced that if a society could be formed with the object of indemnifying the parents for the expenses they incurred for their boys, ninety per cent. of them would abandon their career [priesthood] between the ages of twenty and twenty-five. But as there is no such society, the youths enter the priesthood in the most detestable of conditions." He adds: "My long experience and over one thousand cases authorizes me to formulate such proportion."²

"It is proved," says the famous regent of the Empire, priest Feijò, "that from the moment of the institution of priestly celibacy the law was violated; and it was violated because the legislators wanted more than the Divine Founder of religion demanded." "Celibacy is the origin and the principal cause of the immorality of the clergy." "The immorality of the priest reacts in a peculiar manner upon public immorality."

But enough of this. The black fact stares society in the face, and Rome is unable to cope with it for the reason advanced by the priest just quoted.

¹ "History of Sacerdotal Celibacy," Vol. II, pp. 243 (not 241) f. See "South American Problems," p. 159 f.

² "Romanism Capitulating Before Protestantism," pp. 249 f.

5. *The Priest in God's Place*

Rome also makes all spiritual life to depend on the sacraments, and these exclusively on the priest. Has she not said that the soul is received in this world by the priest at baptism? That it is he who feeds it through life, who absolves it, who gives it peace, who pardons its every sin, and that God himself must abide by this judgment?

These statements are not meant as figures of speech; they are seriously advanced for blind acceptance. What more can Rome claim?

Through the confessional this power enters into the life of the state, into every activity of society, intrudes upon the innermost sanctities of the home, breaks down every human barrier, and dominates the whole personality. The expression "priest-ridden" is a grim truth.

This power is the power of the papacy which says by the mouth of Leo XIII: "We hold on this earth the place of God Almighty." ("Great Encyclical Letters.")

Brazil has had its full share of priestly dominance. While some have thrown it over, the faithful must bow as low as ever. In short, if the priest can in the confessional do all that Jesus Christ can do, and he is always at hand, has he not actually taken the place of Christ? The priest is a man who holds the place of God," a man endowed with all the powers of God. This is Romanism in Brazil.

B. MARY

The most vital fact in Romanism in Brazil is the worship of the Blessed Virgin Mary. The deepest, tenderest, most sincere emotions are called into play

by it. A mighty man-made worship has captured the heart. Mary rules as a very goddess.

1. *Mary in Popular Devotion*

Perhaps nothing will more quickly reveal the real character of Mary worship in Brazil than a few brief extracts from official Roman teaching. We quote from devotional books bearing official sanction, current among the educated classes in Brazil and elsewhere, and made common property of the illiterate by the teaching of the Church. The extracts do not, therefore, represent perversions, but the acknowledged doctrine of Romanism.

And first let us hear from the great theologian, who was a Saint and a Doctor of the Church, in many respects the mentor of Roman thinking today, SAINT ALPHONSUS LIGUORI: "The Congregation of Rites decreed in 1803 that 'in all the writings of Alfonso de' Liguori there is not one word that can justly be found fault with.' In his *Glories of Mary*¹ Liguori lavishes hundreds of pages of worship on Mary. This most important work has passed down into the teaching of the Church the world over. It sanctions idolatry, and raises Mary to the very heights of divinity.

We read: "Thou, O Mary, being mother of the most high God canst save all by thy prayers, which are increased in value by the maternal authority." In a prayer added to Liguori, St. Ephrem is made to say: "We have no confidence but in thee, O most faithful Virgin. 'After God thou art all my hope. We bear the name of thy servants; allow not the enemy to drag us to hell. I salute thee, O great

¹ Benziger—New York—1902; official edition, bearing John M. Farley's "imprimatur."

mediatrix of peace between men and God, Mother of Jesus our Lord, who is the loved of all men and of God, to whom be honor and benediction with the Father and the Holy Ghost. Amen." Pages 114, 115, 116.

Jesus is made to say in John 19:27: "As no one can be saved except through my suffering and death, so no one will be a partaker of the blood then shed otherwise than through the prayer of my mother. . . . My wounds are ever-flowing fountains of grace; but their streams will reach no one but by the channel of Mary. In vain will he invoke me as a Father who has not venerated Mary as a Mother. And thou, my disciple, if thou lovest me, love her; for thou wilt be beloved by me in proportion to thy love for her." (p. 88, f.)

"At the command of Mary all obey, even God." (p. 108.) "It is impossible for a client of Mary who is faithful in honoring and recommending himself to her to be lost." (p. 132.) "O, how many would have remained obstinate in sin, and have been eternally lost, if Mary had not interposed with her Son, that he might show them mercy." (p. 136.) "Appease the wrath of thy Son, and restore us to his grace." (p. 137.) "Those who are not saved by the justice of God are with infinite mercy saved by the intercession of Mary." (p. 134.) "Our salvation is in her hands, and depends on her." (p. 146.)

"Yes, Mary is omnipotent; for the queen by every law enjoys the same privileges as the king." "The power of the son and that of the mother is the same, a mother is made omnipotent by an omnipotent son." "God has placed the whole church, not only under the patronage, but even under the do-

minion of Mary." (pp. 108, 109.) "She can do what she wills with God." (p. 120.) "Go then, have recourse to Mary, and thou wilt be saved." (p. 124.)

In Hebrews 4:16, Mary is said to be the *throne of grace*. John 3:16 is written, "for Mary so loved the world." (p. 168.) In Luke 6:36, the words "as your Father" become "as your Mother." These perversions are constant.

We must refrain from culling any more from that inexhaustible source of idolatrous Mariolatry. Any one who knows the book from whose first part we have drawn the above citations knows they could be added to up to the end of the work, and also that they represent the spirit of this worship.

We shall not pause to quote from St. Bonaventure, nor from Italian devotional books. Let a few lines from a recent Brazilian popular catechism suffice.¹

2. *Mary, Now a Goddess*

We should ask of the most Holy Virgin the grace to consecrate ourselves entirely and irrevocably to God even as she was consecrated. Mary "would have renounced the honor of divine motherhood rather than break her vow of perpetual and inviolable chastity." She "accepted the honor only after the angel had assured her she would not lose her virginity."

"St. Bonaventure remarks that we never find Jesus except with Mary and through Mary." "The best way to please Mary and to merit her protection is to do faithfully what Jesus Christ commanded."

¹"A Devoção á Sma. Virgem Maria" (F. T. I.), 1910.

“Jesus Christ in crowning his Mother Queen of heaven and of earth, made her all-powerful with him, constituted her treasurer and dispenser of his graces, and gave her inconceivably great goodness and love towards men, especially towards sinners.”

The twelfth of Mary’s privileges is: “Finally, omnipotence which Jesus Christ granted her, constituting her dispenser of all his graces.”

Though Jesus Christ is the only mediator of right and by nature between God and man, “devotion to Mary is necessary to salvation . . . by a moral necessity, based upon the will of God.” She is our “mediatrix,” our “advocate” with God, our *Lady* (which is the feminine of Lord, Christ’s title), our *Queen*, our *Benefactress*, our *Refuge*, our *Hope*, our *Life*.

“She loved us even to giving unto us Jesus, her own Son, allowing him to die upon the cross for the salvation of the world.”

It is Mary who secures for us and to us the grace by which Christ is reconciled to us; all the virtues for good living and holy dying; all victories over the flesh, the world and the devil she grants. (p. 24.)

We are told: “After God, Mary holds the first place in Catholic worship.” In Romanism in Brazil there is not much of any kind of worship of God.

“If you do not wish to be shipwrecked, lift your eyes to Mary.”

“Of all ways of gaining heaven, I affirm, this is one of the easiest, one of the most comforting, one of the safest; and we cannot cling to it too firmly, nor hold it too close to our heart.” This is bewildering, but verbatim!

3. *Usurps the Place of the Holy Ghost*

The work of the Holy Ghost is entirely usurped by Mary. He is not preached, or known. Do we wonder at the lack of the results of His blessed, life-giving ministry? See John 15:13-14 and 16:7-11. Christ is made the grim Mediator of Justice, who throws sinners down from the ladder over which he presides, while Mary welcomes them as they climb up her ladder of mercy into heaven. The justice of God in Christ may condemn the sinner, but the mercy of Mary overbears even that! God himself is made, just by so much, the more remote. Mary is their hope; salvation depends on her by divine decree and providence.

Rev. Eduardo C. Pereira, deceased, the able leader of the Independent Presbyterian Church, and one of the well-known modern Portuguese scholars, says: "The ineffable doctrine of the most Holy Trinity suffers practically from the victorious competition of a more popular trinity Jesus, Mary, Joseph, whose central figure absorbs the filial piety of the people." Again: "Such is the fervor, the esteem, and the exaltation of the worship of Mary, that Christianity is practically absorbed in Marianism." The worship of Mary is omnipresent in Brazil. There are Mary's for every great need of life (as there were gods and goddesses in polytheism), and shrines and images of them wherever men gather.

Romanism has hidden God in Christ behind Mary, has dared to condition the efficacy of His loving self-sacrifice upon the human heart of Mary!

C. THE SAINTS

1. *Saints' Names*

Mary and the priest are not the only persons in the system which take the place of God. There is a vast host of holy beings known as saints, who receive all over Brazil homage which cannot be distinguished from worship. They hold the place of lesser gods in the estimation of the people. It has long been a widely practiced custom to name the new-born child for the saint of the day, whose name is usually to be seen on the calendars. That child then becomes the object of the special care of that saint, and he should, in turn, be particularly careful to render all due veneration, often sheer worship, to his patron. This accounts for the fact that many a Brazilian child is named "Joseph Mary," if a boy, and "Mary Joseph" if a girl. The many Mary's are tirelessly remembered in the names of girls, "Mary of Sorrows," "Immaculate," "Conception," "Apparedida" (the miraculously revealed), and on and on. A common surname is "Santos"; such a name honors all the saints. "Anthonies," "Francises," "Peters," "Johns," "Theresas," "Magdalenes," and so forth, are legion. The names "Messiah," "Jesus" and even "God" occur repeatedly.

2. *Idolatry*

Special shrines, happy guardians of this or that famous image, become centers of crass idolatry; meanwhile, their humbler replicas in private homes receive worship morning, noon, and night from men and women who are unable to distinguish hair-splitting theological differences, and have all their lives bowed down in prayer to these lesser gods.

We should remember how overwhelmingly illiterate the population is. The "four-square" Romanist, quoted above, bears this witness: "The worship of images, one of the beauties of our religion, against which Protestant sophistry is of no avail, is become low idolatry, since the Catholic lacks the necessary instruction to understand it." This situation is allowed to continue, nay, is fostered all over the country.

3. *St. Joseph*

Pius IX. was interested in exalting Joseph in dignity, and made him The Patron of the Church. On his last "day," the leading daily of this part of Brazil carried a column and a half in the officially sanctioned religious section in boundless praise of Joseph. It seems that he is being zealously advanced as the working-man's patron the world over. Was he not a carpenter?

We quote a few lines: "We hold it true, without fear of being gainsaid, that St. Joseph is ceaselessly watching over, protecting, caring for and comforting Catholic homes, even when he is placed on the same level and relied upon no more, or even less, than other saints of God, provided God is worshiped in the Most Holy Trinity, and the Most Holy Virgin is honored and glorified." We are informed "The only weapon of the popes, of the bishops, the religious orders, the clergy, and the faithful scattered over the earth has ever been their prayers to St. Joseph, their worship of, and devotion to St. Joseph, the exaltation and the glorification of St. Joseph . . ." In a fervent prayer St. Joseph is called upon "to protect the elect race of Jesus Christ;

put far from us, O Most Loving Father, the plague of error and of vice . . .”

This appeal is made still more popular for the man on the street by the kind of preaching of which we give a sample.

4. *A Strike in Heaven*

At the close of 1924 the Presbyterian weekly of widest circulation in North Brazil records the following extract from a sermon of one of the friars in the interior of that part of the country. These “missionaries,” as they are called, rely very specially on the pulpit during their “holy missions,” and in this they differ from the village priest, who seldom preaches.

This was not the friar’s first visit, for he had previously labored in the region with the express purpose of converting all Protestants. Friar . . . was now at Valzea Alegre, and his theme was the importance of each “Catholic” having a particular saint as the object of his special devotion. “A certain believer,” said he, “was a devotee of St. Joseph. When he died, and reached the gates of Heaven, however, St. Peter refused to let him in, alleging that his ‘works’ were imperfect.

“The believer immediately fell back upon the protection of his patron, St. Joseph. This proved none the less useless, as St. Peter would not listen to St. Joseph’s pleas. St. Joseph then resolved to quit Heaven because St. Peter had barred the door against his protégé. It was not long before our Lady heard of the case. She, in turn, interceded with the keeper of the keys of Heaven. All to no avail! Therefore she decided to leave Heaven also, because

of St. Peter's lack of regard in refusing entrance to St. Joseph's devotee.

"Whens Jesus learned of what was happening, He, too, made up His mind to abandon Heaven. 'My Mother,' says He, 'is going to Earth. I will go with her. I will not stay here without My Mother.' When the Angels heard about it, they said: 'Our King is going to Earth. We will go, too. Without our King, we will by no means stay here.'

"When St. Peter saw Heaven was being deserted he relented and opened the door to the devotee of St. Joseph.

" 'You see, my brethren,' said the friar, in a gale of excitement, 'you see how important it is to be a devotee of St. Joseph.' "

5. *Romanism at School*

Within a few miles of St. Paul, in some respects the finest city of Brazil, a center of culture and of political, industrial, and financial power, already one of the great cities of the new world, stands the little town of Pirapora crowded between hills and the Tietè River. Though a little place, its name and fame are heralded over a wide area.

It is the possessor of a wonderfully powerful miracle-working idol of Jesus Christ. This image is enshrined in a spacious and handsome church, the proportions and magnificence of which far exceed the importance of its village, which, in fact, derives all its glory from the image.

It is said that some scores of years ago this wonder-working idol appeared miraculously on the waters of the river, and that it has been performing countless miracles ever since.

The shrine is at present in the keeping of white-robed priests, said to be from Belgium, who also maintain in the village a minor seminary.

The "saints" which have miraculously appeared are an important and large class in Brazil, bearing the name of "Apparecido." Special power attaches to them, and when once their fame is established they become the centers of immense pilgrimages which draw from far and wide. Some of these shrines are of national renown, and all marshal an unnumbered host of devotees, who render worship at home to small replicas and pictures of them. Vows are made to them throughout the year, and at festival times journeys are undertaken, often under severe conditions, in order to pay votive offerings, and receive the blessing of a visit at the feet of the object of faith and deep veneration. Sickness, loss, danger, anguish, every need, and supposed need, and, too often, guilty desires, are devoutly believed to be averted or obtained by the resistless favor of such a "saint." Within the state of St. Paul there are at least three most important shrines and images of this particular class, two are of Christ and one of the Virgin, the last being the most important. Rome does not remember that when Jesus Christ repelled Satan's temptation to lift Jerusalem off its feet by sweeping down out of the skies, He refused to become a wonder worker fallen from heaven. She has simply adopted the pagan idea which inflamed the crowd of Ephesus against Paul.

At Pirapora they gather, ten to fifteen thousand strong, early in August. The throng at this shrine is composed mostly of the "lower class," though one may see representatives of every class. The crowd can hardly be described. The village, full to capac-

ity, seems to become a swaying mass of moving human beings. Most of them are there to perform an act of worship; some of these are filled by deep sincerity which does not, by any means, necessarily exclude the enjoyments of the occasion; while some are there for worldly purposes, worship or no worship.

Whatever the motive, it is the ambition of most to perform their act of devotion at the foot of the blessed apparition. During the three days of the festival an endless stream files up the nave to a point behind the high altar, deposits its votive offerings in the coffer, and turns piously to kiss the feet of that idol and such parts of its raiment as hang within reach. For some, the brevity of the devotion—for the multitudes press on and on—must intensify the emotions of the precious moment. Others very clearly have small faith in their own performance. Down by the door men and women stand measuring strips of tape according to stripes painted on the wall. On investigation, you learn that these are the dimensions of that blessed "saint," the girth of the head, of the arm, etc. Get that tape properly "blessed" by the priest, and go bind it around the ailing arm, or chest, at home, and the virtue of the image will work a cure.

Across the street groups gather in the "miracle house," where thousands of pictures and crude drawings testify to miracles performed. About the walls and ceiling hang wax representations of portions of the body, the head or the hand, mute witnesses that "Saint Good Jesus of Pirapora" has interposed in behalf of the sick. At the door and upon the steps of the church, as about among the crowd, move insistent beggars, crippled, blind, diseased, and lep-

rous, upon whom the virtues of the image seem to be of no avail.

Down in the river men and women and children stand in the sacred water washing their hands and faces, filling small bottles with the sacred waters which once bore that holy thing to them, or breaking small pieces of stone from the boulders to carry home to place as charms for the water jars in order to ward off infirmity.

The streets are crowded; men hawk their wares; drunken men reel past; women who have flocked from the cities because of the gathering throng, mingle freely with the multitude. A pagan din and hubbub fills the air.

Up behind the church stands a large two-story building, not unlike a warehouse. Most, or all, of its floor space is taken up by two immense rooms. Here the "worshippers" set up their headquarters during the festival. Scores of families live in the building in the simplest manner during their stay in Pirapora. A perpetual dance seems to go on in that barn-like abode. There you see Romanism as the people of the lower classes understand it, while the everlasting dance swings on and the crowd sways and jostles in primitive and vulgar frenzy. The songs and their words are a wild mixture of African and Indian lore with Roman belief. The result is a medley which Rome herself would repudiate if she saw fit, but which she apparently prefers to encourage. In fact, upon the upper floor one reads words to the effect that the Church, whose property the building is declared to be, assumes no responsibility for damages, if too great a crowd of dancers cause an accident. The danger of legal responsibility is warded off; moral responsibility is simply ignored.

Worse things happen: not all the dancing is uncouth and barbarous, some of it is openly devilish. The Church does not care, though the premises be hers.

To keep order in such a motley gathering a large force of heavily armed police is present; for Pirapora becomes a hot-bed of iniquity of every description, and flagrant breaches, not only of law, but of public order must be quelled. Really, only the latter can be avoided, and no effort is made to impose other restraint.

Among the people, here and yonder, move white-robed priests, who seem never to raise a finger or to lift a voice to stamp out that fire of iniquity. They have the power to break up the whole thing in short order, but they do not use it. The Church is thereby served in more ways than one: money comes in in large amounts; men and women are bound to the Church; the spirit of credulity is nourished; and man is allowed to worship and to enjoy himself as he chooses if the Church be in control.

An automobile road now goes through Pirapora. What the Church saw no need of doing, decency and publicity will do. Pirapora will go, no thanks to the Church!

Other shrines in Brazil are freer from objectional moral features, and other shrines are worse; one and all are faithful indications of a very low spiritual life.

6. *Baptized Paganism*

We will only add a few words of the Brazilian Christian physician above cited:

“From our native Christianity, if I may call it such, from the religion of the majority, that hybrid blend of Portuguese Romanism, which assimilated

African fetishism with its totems and the childish superstitions of the aborigines, during the slow fusion of four centuries, working upon a people, warm-hearted, sentimental, and contemplative, still eighty per cent. illiterate, there has been formed this special national religion, unique in character, which cherishes in each town and hamlet a token, a protecting idol, demanding rites, offerings, and noisy festivals. It is in this environment that fanatical jacobinism, superstition, ignorance, and the breakdown of morality thrive and spread, creating a thankless, accursed, and thorny soil, which chokes the seed of the Good News sown broadcast over our wide land by the sowers of God's Word."

D. RESULTS OF ROMANISM

1. *Savonarola's Warning*

Since the Church of Rome claims sovereignty over all that touches on Faith and Morals, she claims power, the very power of God delegated to the pope and his priest, over all of life. In Brazil she was able to assert that claim as fully as she might hope. The results manifest themselves in different forms. They may be those directly aimed at such as the subjection to the authority of the priest, and the supremacy of tradition over the Bible. They may be the indirect results, not desired in themselves, such as formalism. Or they may be reactions provoked by the Church, such as indifference and infidelity. Those which have been mentioned are among the dire evils of Romanism in this great and promising land. Together with their results in moral character, they have created a moral and spiritual situation which cannot be altered by

hygiene, by industrial and commercial development, or by education. The only hope is that hope which Savonarola held up before his beloved Italy. "I warn you, O Italy; I warn you, O Rome, nothing can save you but Christ." The religion of the Christless cross has not given the Gospel to Brazil.

2. *A Brazilian Indictment*

Rev. Eduardo C. Pereira, the scholar, writer and minister who has been quoted, published in 1920 a sane and scholarly study of Romanism. It is well to present in his words the nature and effect of the Roman religion in his native land.

(a) *Doctrine.* He indicts that Church on the score of doctrine, showing that, whereas it has maintained the great dogmas of the Christian Faith, it is true that "Against the great truths of its creed great errors stand opposed which rob them of their meaning and strength, really nullifying them in the religious life of the people and of society."¹ The Bible is set aside by Tradition; the Trinity, by Mary and other mediators; the Kingship of Christ in the Church, by papal supremacy and by the priest. The Holy Ghost gives place to Mary and the sacraments; salvation by grace becomes salvation by works, and so on.

"According to such principles, the Son of the Most High has abdicated in favor of pope and clergy, and passively subjects Himself to the manipulations of an omnipotent priesthood."

(b) *Worship.* In worship the same thing occurs. "Together with the worship of the Divine Persons, Romanism offers idolatrous worship to creatures, to

¹"O Problema Religioso da America Latina," p. 397. ff.

relics, to images. Such worship in South America unfortunately boldly assumes an openly pagan character: holy-water, the Holy Ghost borne on a pole in the hands of revelers; processions with numerous images of the persons of the Most Holy Trinity, the Virgin, the saints and the angels carried on the shoulders; constant pilgrimages to specified shrines and to miraculous images—these are the schools where the religious life of the people is stimulated.”

(c) *The Collapse of Character.* Rev. Pereira says (p. 434) “the great sore of Romanism is its failure to create moral character. We will touch only two points, *purity* and *truth*.”

1. *Purity.* The inferior standard of morality in Roman Catholic countries is well known. Why the fact? Climate? Race? No. The truth is that the cancer of prostitution, which gnaws the social organism of our country and of the Latin nations has its roots deep in certain doctrines and practices of Romanism. *First:* The first charge in our accusation is furnished by a *celibate clergy* which is filling society with illegitimacy under the complacent eyes of ecclesiastical authority. In this way the dam is swept away.” The example of the priest is lived up to by the people. *Second:* The second charge is the *confessional*, presided over by a celibate priesthood. There the stains of adultery and licentiousness are easily washed and done away.” This is bad enough as a stimulus to sin; but add the explicit questionnaires of Gaume and many another . . . !

This licentiousness is the echo of the vile Jesuit ethics of the nauseating casuists Liguori, Gury, Dens, Perrone, and many others.

2. *Truth.* Everywhere in our midst the diabolical leaven of the lie leavens our life, and creates serious obstacles to social regeneration.

“Lying goes on in the family where parents and servants compound to distort the inborn rightness of the child. Lying goes on in social circles where it airily plays as social pleasantries. Lying goes on in commerce and in industry, where it prides itself on being the soul of business. Lying goes on in courts, in notaries’ offices, in public departments, where it rigs itself in the trappings of virtue. Lying goes on in politics and in government where the lie is the very life-blood of the parties. Lying goes on, above all, in religion where the lie is the very essence of a lying Christianity which has been beguiled. There the label does not tally with the product, and appearances and Christian names conceal from inexperienced eyes a rich horde of Jewish-pagan contraband.” The pope inherits a fictitious bequest; purgatory is a money-making device; miracles are fetishism; canonization is another fraud; the confessional is an agent of perdition. “Neo-catholicism is Vaticanism, and Vaticanism is Mariolatry and pope worship. This worldly conglomerate, this mountain-heap, in the face of New Testament history is no more than a tremendous hoax foisted upon the people of the South.” The casuistry of Rome has made a science of Lying.

3. *Rome and Salvation*

“For Roman Catholicism God is not Our Father who art in Heaven; He is rather a despotic and high-handed oriental king, angered and irate, whom none can approach unless they are shielded by the intercession of the high dignitaries of His court. He

seems more like Thundering Jupiter of ancient paganism, ever holding in his upraised hand the lightnings of his anger which with difficulty yields to the pious tears of the Virgin and the fervent pleas of the saints. Sinners may not come directly into his presence to secure pardon of their sins. There are officials upon earth especially charged with this. A department or court was opened on this earth; it is the confessional. Like the oriental monarch, the Divinity does not deign to grant an audience for the fundamental act of atonement. Those concerned should address themselves to the mediatory officials in the court of penance. The penitent has no right to look for direct favor from the King, even though his patron saints, high persons in the aristocracy of heaven, should interpose in his behalf. Even the Virgin can do nothing without the priest; without his *visé* no one can obtain a passport for entering the Celestial Kingdom.

“When, however, he has obtained priestly endorsement, may the sinner depart for Heaven in peace? Not yet! He must pass through the scorching flames of Purgatory. In the earthly tribunal of penitence he is guaranteed only against the eternal horrors of hell. What is to be done? There is another department charged with taking souls out of Purgatory by means of generous offerings, and that is the altar upon which mass is said. One must leave money for masses, at burial, on the seventh day, on the first anniversary, and for countless others. If the unfortunate one be poor, he can only carry with him the passport of the first department, the confessional; there is no way out, he must agonize in the horrible furnace and do his full time.

“But if the dying man leave the money for masses, can he depart in peace for his Heavenly Country? Not yet; for it is impossible to know the number of masses necessary to free him from that temporary hell. The office of the earthly department is not authorized to liquidate the debt outright even for those who pay heavily. . . . How sad and miserable the plight of the Roman Catholic at the hour of death! Years have rolled by, but I still vividly bear in mind the sad and dejected expression of an old and infirm lady: ‘My hour is drawing near,’ she said. ‘If I could but escape the fire of Purgatory!’¹ But I cannot!’ To words of real pardon in Christ she replied: ‘That, yes, that comforts!’ ”

4. *Four Results*

Another and well-known Brazilian summarizes the effect of Romanism in three points: 1. *Unbelief*, fostered by the “lying wonders” of the Church. This he thinks the most striking effect. 2. *Atrophy of the intelligence*, fostered by illiteracy, by rigorous censorship, exerted through the confessional and otherwise. This bears its patent fruit in popular ignorance and dwarfed mentality. 3. *Atrophy of the conscience*. Sins are catalogued and weighed by proxy in the confessional, there is easy pardon; fidelity to the sacraments makes Christian living superfluous. Formalism is the most widespread, and the withering of conscience the most profound, evil of Romanism.

¹ M. L' Abbé Louvet published a book in Paris, 1880, in which he tells us that those who die without having committed one mortal sin, with three-fourths of their lighter sins satisfied for by penance, may expect to spend 123 years, 3 months, and 15 days in Purgatory. See Salmon's “The Infallibility of the Church,” p. 209.

To these the author adds a fourth, *the idea of God has been perverted*¹ by identifying His moral judgment with the actions of the Church. God made His church His proxy, and He is expected to abide by what she chooses to do. He is made to seem like sinful man. The highest moral sanction is undermined.

We have no space to consider other social or moral shortcomings such as superstition, gambling, and so on.

5. *Why Evangelize Romanists?*

We must evangelize Romanists in order that the power of God unto salvation may enrich their lives with strength and joy, with purity and truth, and with the blessed assurance "that comforts," as they go with confidence into His loving presence, redeemed by the precious blood of the only redeemer of God's elect, our Saviour.

Romanism does not grant an open Bible, nor free access to God, nor full and free pardon in Christ, nor the peace which the world cannot take away. That is the Gospel of Christ which we are commanded to preach in Brazil.

¹Cf. Calvin's "Institutes," 1. IV. 3.

QUESTIONS TO CHAPTER TWO

What is the real purpose of Missions? What blessings follow?
What does it demand of the evangelizing nation?

What has been and is the relation of Romanism to Brazil? Quote Dr. Araujo. What happened in a penitentiary?

Is Rome guilty? What good has she done? How do you account for Christians in the system?

Is Romanism really Christian? Read Mark VII; 1-3.

Where does *the Church* stand? Name some elements of vain worship.

- Is Christlikeness necessary for high preferment? Which is the highest loyalty?
- Give facts to prove that Rome is not fulfilling her duty. How does this compare with her zeal for conquest in the United States?
- Discuss the influence of Rome's teaching on the higher classes; on the lower. What is the cause of illiteracy?
- Explain the conduct of the woman, the church, and the priest. What impresses you most in the claims advanced for the priesthood?
- Tell what you know of the priest's power in the Confessional. Does it seem Christian? What can you say of the morals of many of them?
- The priest is put in Jesus Christ's place; whose power is delegated to him?
- Where does Mary stand? What say Liguori and the catechism about her? How does John 3:16 read?
- Tell what you think is most significant in the claims advanced for Mary. What becomes of the Holy Spirit?
- Give examples of names in Brazil. Why the custom? How are saints worshiped?
- Tell of Joseph's recent appointment and of his power. Describe the strike in Heaven.
- What is an "apparecide"? Describe the August festival. Can you say much in justification of it?
- Name some of the elements Rome has baptized into her worship. How does the reaction against Romanism produce indifference and infidelity?
- Is it possible to nullify doctrines which are believed? How is religious life stimulated? What is the character of this worship?
- Point out two great failures of Rome. Causes? What is said of Lying?
- Explain the machinery of salvation in this Church.
- What is God's attitude? What the role of the Confessional? What is purgatory? Does Christ really pardon in this teaching?
- Give four results of Romanism, and show how they come to be. After all, do Roman lands need Christ's real Gospel? Is our Church justified in its work in Brazil?

CHAPTER THREE

1

OPENING THE DOOR

OUTLINE *of* CHAPTER THREE

OPENING THE DOOR

- I. THE EARLIEST PROTESTANT MISSIONS
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 2. First Public Worship and Communion
 3. Persecution and Flight
 4. Confession Before Men
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- II. THE DUTCH IN BRAZIL
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- III. THE FIRST PROTESTANT CHURCH IN SOUTH AMERICA
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6. Hymns in Portuguese
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2. *Presbyterianism*

1. Simonton
2. Growth—The First Presbyterian Church
3. Reënforcements
4. A Great Work

3. *Methodist*

1. In 1876
2. Native Development
3. Data

4. *Baptist*

1. Largest Number of Missionaries
2. Statistics

5. *Episcopalians*

1. Smaller Territory
2. Statistics

6. *Independent Presbyterian*

1. Separation
2. Growth

7. *Other Bodies of Workers*

1. Evangelical Union of South America
2. Inland South American Union and Others
3. The Bible Societies

CHAPTER THREE

OPENING THE DOOR

"Behold I have set before thee an open door and no man can shut it."—REV. 3:8.

"They rehearsed all that God had done with them, and how he had opened the door of faith."—ACTS 14:27.

God has His own time. Some lands are opened to the Gospel as it were at once; doors swing open, or are forced; other lands are besieged, missionaries lying in wait decades for the first opportunity to penetrate. In Brazil the pure Gospel was to touch its shores repeatedly before God lifted its gates. Had we not better say, before evangelical Christians realized their duty and their opportunity?

Let us trace briefly how God opened the door of faith to this land. Two interesting episodes in the history of Brazil took place in the first two centuries of its life, and both bear upon its future development.

I. THE EARLIEST PROTESTANT MISSIONS

1. *The Huguenots*

In the sixth decade of the sixteenth century when France was torn by the religious struggles so soon to hurl her into the agonies of her long religious wars, a sailor of fortune, Nicholas Durand de Villegaignon, prevailed upon the powers of state to countenance an adventurous scheme of colonization in Brazil. France had been doggedly harrowing Portugal by constant attempts to wedge herself into the

coast of the New World. Ever and again she had shown her readiness to arouse the warlike coast Indians against the Portuguese. This new venture was to be the stepping-stone to the conquest of a vast territory for France. Admiral Villegaignon, Knight of Malta, let it be known that he was fired with holy zeal to provide in Antarctic France, for so he called the land he was to win, an asylum for the persecuted Huguenots. Admiral Coligny, the first victim of the Massacre of St. Bartholomew, lent him his aid, trusting the sincerity of Villegaignon's professions.

With about 100 men Villegaignon landed in Rio Bay and served himself master to a small island, scarce a mile in circumference, lying close off shore. He hastily built a fortress on its highest point, and called it by the noble name of Coligny. It was November, 1555. More colonists were called for, and amongst them Villegaignon stipulated should be ministers of the Gospel and religious men, who should be able and willing to preach the Reformed Faith to the Gentile for his conversion, as well as to the colony for its moral purification. Calvin was away from Geneva when the call came to supply these pioneers of Protestant missions, but the appeal did not fall upon deaf ears. The reformer's colleagues provided two honored ministers, Peter Richier and William Chartier. These men set sail with ten artisans and several students who were bent upon learning the speech of the pagans in order to preach the Gospel to them. This is the first of all Protestant missions.

2. First Public Worship and Communion

Villegaignon was profuse in the expression of his gratitude to God and of his joy at receiving

these messengers of the true faith. Upon landing these new immigrants sang the fifth Psalm and Peter Richier preached from Psalm 27:4. The first Protestant Communion Service in the New World was held on the island on the 21st of March, 1557. Regular preaching was established, and the hands of the ministers were strengthened in their efforts to bring order into the wild and godless life of Villegaignon's garrison.

3. *Persecution and Flight*

These halcyon days were doomed to a speedy ending. Villegaignon soon showed how hollow was the sounding brass of his professions of faith and how cruel was his heart. We have the record of the dreary months that followed in the spirited narrative of Jean Crespin.¹ He tells how discussions arose, envenomed by a papist who laid claim to deep reading in the Fathers of the Church, how the Admiral made life intolerable by persecuton and overt acts of cruelty, how forced labor, violence, and hunger drove at least one to die on the main land. At last Richier and a group of fifteen faithful Christians made sail from the glorious bay of Guanabara (the Indian name for the bay of Rio de Janeiro), bound for France and respite from the horror of that grim bondage.

Their bark "The Jacques" was utterly unseaworthy. She was poorly and scantily victualled. Her crew was rebellious at the presence of so many additional mouths to fill with no compensation accruing to them. Scarce twenty-five leagues had been

¹ Jean Crespin is the famous precursor of Foxe as historian of the "Martyrs of the Faith." See the second volume of "Histoire des Martyrs," seventh book.

left astern when she sprang a leak. The ship's pantry was flooded, and the greater portion of the biscuits rendered inedible. The situation was becoming unbearable. Some must quit the ship to lessen the number of mouths, else famine stalked aboard from the very start.

A small boat hung over the stern of "The Jacques," and after sorrowful farewells five of the young Christian men took to the open sea in it, and made for the land lying to port some eighty miles away. Five days they spent on the ocean, and when they made land underwent untold hardships and dangers before reaching once more the mainland opposite Fort Coligny. Jean Crespin records the moving appeal with which they threw themselves upon the mercy of the tyrant, and tells us how he promised them his protection, and the same treatment he gave all Frenchmen in his service. However, they must refrain from making known their faith.

4. *Confession Before Men*

Once again it was not long before the treacherous heart of the Admiral grew suspicious of these men, and hit upon a plan whereby he might eliminate them with good grace. He, therefore, ordered them to reply to a series of questions on religion which he put to them. And this they were to do bereft of the counsel of their leaders in the faith, without books in the wilderness, save The Book, and within the cruel limit of twelve hours.

We have their reply; and a triumphant pledge it is of their loyalty to the faith which was once delivered to the saints, the faith for which their kinsmen in France were to contend so valiantly, and

to seal with their life-blood. This noble confession was penned in affliction and uncertainty, but betrays no wavering of mind or heart in its clear statement of conviction.

The present Moderator of the General Assembly of the Presbyterian Church of Brazil, Rev. Erasmo Braga, says of it:

"It is a most important document. It reveals the study of the Fathers of the Church which men were wont to make in those days, and shows the enviable knowledge of doctrine possessed by the laymen of the times. It is a Calvinistic confession of faith, a confession of our forebears, and it answers especially the heresies of Rome. It is the first confession of faith framed in America, in the first Church of Brazil.

"And that confession was sealed in blood."

It closes with these memorable words: "This is the answer we make to the articles you have sent us, according to the measure and proportion of faith which God has given us, and we pray that it please Him not to allow that faith to die in us, but rather that it produce fruit worthy of His sons, and so causing us to grow and to stand firm in it, we may render thanks and praise unto Him forever more. Be it so." (Signed) Jean du Bourdel, Matthieu Verneul, Pierre Bourdon, André la Fon.

Villegaignon's anger was aflame. Three of these men, now in his presence upon the island (the fourth had remained on the mainland because of illness), were put in irons and cast into a dark and narrow cell under armed guard. It is recorded that they sang psalms and praises, and prayed with great fervor, even rejoicing in their bonds as the night wore through.

During the watches of the night the Admiral was seen to circle the fortification more than once, testing again and again doors and fastenings to make sure his prisoners had not fled. That night brought him no rest.

5. *Death*

Early next morning (Friday, February 9, 1558) one man after another was called before Villegaignon. Two stood unshaken in the face of death, though one temporized and was allowed to live, for he was needed as a tailor on the island. They were led separately to rocks overlooking the sea, there to die, one after the other. One by one they prayed. Then the hangman, after half strangling them, cast their bodies into the calm waters of Guanabara. The Admiral that very day fetched in person Pierre Bourdon from the continent and delivered him over to the same fate.

The fifth faithful member of the boat's crew, Jacques de Balleur, had escaped earlier; but was martyred nine years later on the mainland after the expulsion of the French from the bay of Rio de Janeiro. When he was being hanged the Jesuit priest, José d'Anchieta, lent his aid to the hangman to speed his death.

II. THE DUTCH IN BRAZIL

1. *Invasion*

Another incident links Brazil for a brief period to the Reformed Church. The Dutch, now a great maritime and commercial folk, rivals of Portugal and of Spain, had for some decades raided the coast of Brazil and harassed their shipping. The former

country was at this time a dependency of the latter. In 1624 Bahia was taken and lost shortly after by the Dutch. However, in 1630 a landing was effected at Olinda (Recife) which became the center of Dutch influence till they were finally expelled in 1654.

2. *High Promise*

In 1636 Count John Maurice of Nassau arrived as governor of the new colony. This was a noble choice. Under his wise rule the dominion of Holland was in some measure exerted from Maranham to the San Francisco River. Brazilian historians are generous in praise of his wise statesmanship. Notwithstanding, the presence of the foreigners aroused the patriotism of the colony, which did not rest till it had expelled them from its shores.

During Dutch supremacy in North Brazil the Gospel was preached to the Brazilians and to the Indians. Church courts were regularly established, and the Presbyterian form of government was set in operation. We have today the records of the church sessions, which reveal the zeal of the ministers for evangelization and the discipline exercised among the people.

The Dutch influence upon the religion of the country was quickly stamped out. Romanism asserted once more its ancient claims to full control of the religious life of the people, and things were once again as they had been. It would be too much to ask Romanism to allow Evangelical Christianity to continue in a land where it had full power.

III. THE FIRST PROTESTANT CHURCH IN SOUTH AMERICA

In 1810 England negotiated two treaties with Portugal, one for trade, the other for friendship. Article XII of the commercial treaty is of very special interest. In it Portugal for the first time grants a foreign power the right to build a Christian church for the worship of the Reformed Faith. It was stipulated that Portugal would grant full liberty of worship to British subjects "within their own churches and chapels." Such chapels they might build; but outwardly they must conform in appearance to private residences. No proselyting was allowed. By the same treaty the British secured the right of burial in especial cemeteries. Rome does not willingly allow burial in cemeteries which have been consecrated by her. To this day, despite the liberal laws of the Republic, Protestants are occasionally and in more remote places refused burial in "sacred grounds."

These preliminary concessions were the basis of future legislation on religious matters, and shaped the policy of the Empire till its fall in 1889.

1. *The First Church Building in South America*

Under the provisions of the article the first Protestant church in Brazil was built in Rio de Janeiro in 1819, by the British Anglicans resident in that city. Needless to say, its services were (and are) in English, and under the limitations of the law neither it, nor others built elsewhere in the country as time went on, could exert an evangelizing influence in the land. This Anglican Chapel in Rio de Janeiro was the first Protestant church building, not

only in Brazil, but in all South America, and probably the first under the Portuguese flag. King John VI. himself changed the plan of the building so that the windows should look like those of a home.

2. *Who Won?*

The Italian papal *nuncio*, who was in Rio at the time, used all his power to thwart the proposed concession, strongly urging the King not to extend such support to schism. Failing in this, he proposed that the Inquisition also be established to check the oncoming heresy. The Bishop of the Diocese took another view, and argued for the privileges. "The English," he reasoned, "really have no religion, but they are a proud and stubborn people. If we oppose them in this wish, they will not only persist, but will make it a capital question; if, however, we grant their hopes, they will build their chapel and no one will ever go there." The English won, and some say the Bishop did too!

Shortly after the proclamation of independence, Brazil adopted its constitution, allowing other religions the right of private worship, and guaranteeing that none should suffer persecution for religious belief when within the law. The constitution of Spain still read, however: "The religion of the Spanish Nation is and shall forever be the Roman Catholic and Apostolic, the only true faith. The commonwealth guarantees it by wise and just laws, and prohibits the exercise of any other. Art. XII."¹

Twice in its early history has Rome closed Brazil to the Gospel. Closed the second time, two hundred years were to pass before its doors were opened to the Bible and the preaching of the Word.

¹ See Rodrigues, "Religioes Acatolicas."

We have noticed that Brazil was the field of the first missionary endeavor of the Protestant Church, the first martyrs of Evangelical missions sealed their faith with their life at Rio de Janeiro almost four centuries ago. We have seen how the shores of Central and North Brazil were the seat of an attempt at colonization by a great Protestant power, in whose wake came preachers of the pure Gospel. Both these opportunities left no permanent heritage.

3. Gaining Ground

The third contact with Protestantism, while less dramatic, and seemingly far less significant, was much more fruitful. That dry and dusty commercial treaty of 1810 with England proved to be the beginning of a more liberal policy, now expanded and enshrined in the Constitution of the Republic in full and nation-wide liberty, which upholds absolute separation of church and State, in terms which would satisfy the heart of Jefferson and the hopes of Cavour. These principles of a free church in a free State were not won without struggles; each step was taken in the face of opposition from the Roman Church; for her traditional position on unison of church and state was being disregarded with the lumber of the past. We shall have occasion to refer to recent attempts of Romanism to gain a foothold within the constitution by modification of its provisions. These attempts are one more proof of the fact that the Romish Church has never inwardly agreed to the separation of the state from the church, and that she bides her time to reassert, as strongly as circumstances allow, her ancient claims.

These facts are pointed to in order to show that Brazil and South America have been opened to the

Gospel despite the resistance of Roman Catholicism carried on to the limit of its powers, present, watchful, and eager to reclaim all that has been lost.

When Columbus was discovering the New World Pope Alexander VI. divided it between Portugal and Spain. The Vatican has never forgotten its claim to world over-lordship, especially its "vested rights" in South America.

IV. OTHER FORERUNNERS

1. *Henry Martyn*

Before passing to the establishment of Gospel work in Brazil, let us remember Henry Martyn. In the early days of the past century when that saint and scholar was on his lonely way to India his ship, too, was borne westward, as were the ships of Cabral three hundred years before, and touched at Bahia. It was but natural that the man who in India burned for Christ like a flame of phosphorus, should yearn over the spiritual destitution of that church-laden city, for no important city of Brazil has so many large churches as Saint Saviour on All-Saints Bay! So Henry Martyn, Senior Wrangler and examiner in the classics at Cambridge, entered the monastery, and reasoned with the monks. One can imagine the ardor and yearning of his heart as he tried to bring the light of God's Word into the souls of those men. How skillful must have been his use of the Vulgate to shake the foundations of their man-made faith!

It is recorded that he won their respect, and perhaps more, even as he was to do later among the Mohammedans, when he reasoned with them out of the Koran on the streets of India. Most touching

are his prayers in Latin and in English. In them he pours out his heart to God and pleads for the conversion of the great land he was privileged to see.

In the fulness of time God sent His answer.

Upon arrival in November, 1805, he walked to a gun battery on an elevation in the outskirts of the city, and lifted his soul to God in prayer and song, singing alone in his strange tongue the old hymn:

“O'er the gloomy hills of darkness,
Look, my soul, be still and gaze.”

That day he entered in his journal these words: “What happy Missionary shall be sent to bear the name of Christ to these western regions! When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance; but when shall the doctrine of the cross be held up!”

2. *A Land of Crosses*

How accurately Henry Martyn fastened upon one of the characteristics of the country—The Cross! The first name the land bore was “The Land of the True Cross.” The Southern Cross is on the National ensign. Crosses deck the inner walls of the homes and stand out boldly against the blue sky from the highest pinnacles of cathedral towers and from the roofs of wayside cells. They hang on the bosoms of the faithful, mark the site of untimely deaths by the roadside, or rise on the edge of the footpaths to ward off evil influences, which are so prone to follow human footsteps down to the house at the end of the trail. Town after town bears the name, “Holy Cross of the Brown River,” or of this, or that. In excitement, or fear, one of the common

ejaculations is: "Cruz! Credo!" ("The Cross! The Creed!") The magic of the very names charms away the evil One and all his host! So it is said our forebears, when devotees to the same faith, glibly swore "By our Lady," till the phrase coined the modern Englishman's ready "bloody." Happy the church, thrice happy the man or woman who possesses a piece of the original cross that stood on Calvary! Fragments of wood, long, devoutly, and firmly held to be particles of that cross are carefully guarded, and, when the property of individuals, are borne upon the person throughout a lifetime as the most potent and miraculous of charms—a piece of the very wood upon which hung the body of our dying Saviour! And these precious objects of worship are legion!

Henry Martyn quickly saw the dead formalism of such worship. "Crosses there are in abundance; but when shall the doctrine of the cross be held up! "I, if I be lifted up from the earth, will draw all men unto *me*." Romanism has changed but little in the past century and a quarter in Brazil. It is still the land of crosses, *The Land of the Christless Cross*, as one happy Missionary of the doctrine of the cross has put it.

V. FIRST STEPS

1. *Anglicans*

Anglican were the first group of Protestant Christians to receive recognition in Brazil. Under the terms of the treaty with England, Portugal granted the right of worship to British citizens, but limited Protestantism to the British, and later to nationals of other nations, without conceding a right to propaganda.

The Anglican chapels have existed in about half a dozen of the larger cities. They have not, however, been a direct factor in the Evangelization of Brazil, even after the restraints of the early law have been removed. These churches have, notwithstanding, furnished the spiritual strength to many sons and daughters of Great Britain, "building England's greatness across the seas." Some of the chaplains have been men of marked spirituality.

Christian work among the foreign element in large coast towns is known to be difficult. The author of "The White Man's Burden" knows of a zone where there "aren't no Ten Commandments." Not a few have shipped "South of the line," as well as East of Suez, and raised a thirst. The presence of godless Englishmen and Americans has been a drawback and a stumbling-block to missionary effort.

2. *Lutherans*

Immigrants from Germany and Switzerland were amongst the first to come to Brazil in large numbers, establishing themselves in towns and districts in sufficient numbers to be felt as a body. They brought their faith with them. In Rio their first organization dates from 1827. The largest centers of Lutherans are naturally in these States where there is the largest number of Germans. These are especially numerous in the States of Rio Grande and Sta. Catharina in the south. Organized Lutheran churches exist also in the States of Minas Geraes, St. Paul, and Rio de Janeiro.

The activities of this Church have been limited very largely to Germans and their descendants. Little work has been done among Brazilians. It is to be regretted that too often the type of spiritual

life condoned in Lutheran communities in Brazil has not been robust or helpful to the spread of genuine Christianity. This is especially true, perhaps, in the more northern of the States which contain Lutherans. At present an effort is being made to relate more closely the organized German work of Brazil to the Protestant work of other denominations.

Looking back upon the early part of last century it seems that God was opening the door which was not to be closed again until the Gospel has been rooted in the soil of Brazil.

3. *The United States*

In the mid thirties we find Rev. F. E. Pitts, of the Tennessee Conference of the Methodist Church, organizing an English-speaking congregation in Rio de Janeiro. On his return to the United States, he urged the opening of work in that city and in Buenos Ayres. In 1836 Rev. R. J. Spaulding took up the work among the same group. Though his Sunday School reached some Brazilians, Spaulding returned to the United States in 1840.

Late in 1837 Rev. Daniel P. Kidder, with his wife, sailed from Boston for Rio, where he joined Mr. Spaulding, and continued to labor till 1841 or 1842. Mr. Kidder busied himself while in Brazil in distributing the Scriptures as agent of the American Bible Society. In this capacity he traveled rather widely. This early representative of that blessed Society was a man of parts and used his gifts to good purpose in relating himself to the higher circles of the social and official life of the Empire.¹

¹ See "Sketches of Residence and Travels in Brazil," by Daniel P. Kidder; later editions, published in collaboration with Rev. James C. Fletcher, bear the title "Brazil and the Brazilians."

Before 1850 Rev. James C. Fletcher, a Presbyterian, also representing the Bible Society, arrived in the same city. He, too, visited many parts of the country to scatter the Word of God by every means within his reach. Like Mr. Kidder, he related himself and his work to the highest circles. At one time he served as Secretary to the American Minister in Rio. This brought him into close contact with the highest dignitaries of State; on more than one occasion the Emperor Dom Pedro II. received him with marked kindness.

The noticeable thing about the labors of these men is that we find them working in an atmosphere positively friendly on the part of most of those with whom they were associated, friendly, at least, to the phase of work they represented. Kidder says: "It is my firm conviction that there is nowhere on earth a Roman Catholic country so tolerant and liberal in sentiment toward Protestants."¹ He had good opportunity to test his conviction.

4. *A Time of Opportunity*

Without overlooking the then unaroused antagonism of Romanism to the preaching of a pure Gospel in Brazil or elsewhere, it is highly probable, humanly speaking, that the first half of the century was a very propitious time for the entrance of the Gospel into Brazil. The Regent, who was the liberal Roman Catholic priest Feijó, gave evidence of this when he took steps to invite the *Moravians* to begin work among the Indians in 1836. This was foiled by the strenuous opposition of a bishop. What would have happened had they come?

¹The author is translating from Portuguese.

One of the closest students of the history of the Evangelical Church in Brazil, Rev. Vincente Themudo, is of this opinion; and adds, commenting on the statement quoted above, and speaking of the present: "We do not see such magnanimity today. There stand the bishops and all the clergy increasingly intolerant and intriguing, promoting from one extreme of the country to the other a campaign full of hatred against Protestantism."

VI. PERMANENT WORK

1. CONGREGATIONALISTS

1. *Robert Reid Kalley*

In the providence of God, Dr. Robert Reid Kalley, a Scot and a physician, began to preach the Gospel in Madeira Island in 1840. It was not long before the seed took root in the hearts of a large number of the islanders, who formed a faithful group of hearers and followers. This was enough to arouse fierce and unrelenting persecution, instigated and backed by the priests.

2. *Persecution of The Bible*

A characteristic object of attack was the Scriptures in the Portuguese tongue. Despite the fact that Dr. Kalley was circulating the classical translation made by a liberal Roman priest and formally approved by the Portuguese Crown on ecclesiastical recommendation in 1842, the pulpit thundered against the reading of the Bible: "The Bible introduced by Dr. Kalley is false. It is an infernal book," they cried. The authorities took up the priests' quarrel. The possessors of the forbidden books were ordered to surrender them. Upon refusal, they

were remitted to gaol and their houses were ransacked for all copies. When these were collected they were publicly burned. Another order was issued that all suspected houses should be invaded and searched for all the sacred books condemned by the bishop. This was done throughout the island. Another great public burning followed.

Many books, however, escaped, hidden away in the walls, or buried beneath the floor, in the homes of the believers.

These facts call to mind ancient persecutions in the days of the Maccabees, and later, those by the Roman Empire when it was bent on stamping out the faith of the Nazarene and with deadly accuracy turned against *The Book*.

3. *Flight—A Greater Harvest*

Finally Dr. Kalley's work was broken up. The believers were forced to flee the island. Some took refuge in Illinois, at Jacksonville, and elsewhere; others crossed the ocean to Brazil. Dr. Kalley himself settled in Rio de Janeiro in 1855. Some of his congregation were then in the city and formed the nucleus of a new work, in a greater field than all Portugal.

4. *The Foundation Stone*

Dr. Kalley's work in Rio is the beginning of the evangelization of Brazil. From that day to this there has been no more going back. A great and an enduring structure is rising, which, by God's grace, will never be torn down.

5. *The Congregational Church*

Dr. Kalley, though a Presbyterian in doctrine, led his church into a congregational form of govern-

ment. This is the first Protestant church to establish itself in Brazil. It is not uninteresting to note that in church polity it represents the opposite pole of ecclesiasticism from that of Rome, which is the most powerfully centralized government on earth.

The Congregational Church has never been large numerically, nor has it spread over any very extensive areas, as is the case with the churches which have followed. Its congregations are today vigorous bodies in some of the larger coast and interior cities of Brazil. The Mother Church in Rio de Janeiro is one of the strongest in Brazil.

6. *Hymns in Portuguese*

Not only did Dr. Kalley preach the Gospel, but he sung it into the Portuguese language. A very large number of the hymns sung today by all Protestants in Brazil are his versions of familiar English and American hymns. "Art Thou Weary, Art Thou Languid?" "I Need Thee Every Hour"; "Onward, Christian Soldiers"; "Jesus, Lover of My Soul"; "Blest Be the Tie That Binds," and not a few more are from his pen, and were dear, even to some missionaries, in the musical tones of the South before they were in their original. Dr. Kalley died in Edinburgh in 1888 after seeing a new day in Portugal and in Brazil the beginnings of important native churches, not only his own, but Presbyterian, Methodist, Baptist, and Protestant Episcopal.

The second person to profess the faith in Brazil was received by Dr. Kalley when "only a boy." That was back in 1858. That boy studied under Spurgeon and is today the veteran and honored minister of the Gospel, Rev. John M. G. dos Santos. Though

more than fourscore years old, he is still able to do some pulpit work.

7. *Data*

In 1922 there were 25 Congregational churches with 3,463 communicants; there were also 18 native pastors and 13 lay helpers and evangelists, 73 Sunday Schools and 6,451 pupils; whereas in 1916 church members were 2,000, churches 15, native pastors 9, and Sunday School scholars 4,000. These figures indicate life and earnest endeavor. This Church has developed with no direct ties of dependence upon any foreign mission board.

2. PRESBYTERIANS

1. *Simonton*

Dr. Kalley's labors were still in their earliest stages when there disembarked in August, 1859, in the capital city a young man from Pennsylvania sent to Brazil to preach the Gospel. He was Ashbel Green Simonton, the first in the succession of Protestants who touched these shores to represent one of the great churches of Christendom as the forerunner of a regularly established mission, carried on from beyond the seas, looking to the founding of a vigorous, self-supporting and self-governing native church. The undivided Presbyterian Church in the United States commissioned him; but above her call and her command was the call and command of God who had prepared His servant as a chosen vessel, enriching him with choice gifts of personality and intellect, and above all with *the gift* of His Spirit. Simonton built wisely.

There is no space to tell the story of those early days in Rio: how he gathered some young men about

him who came to learn English; how he preached to three persons at his first service in Portuguese; how he planned for the education, according to worthy standards, of a native ministry; how steps were soon taken to sow the seed in St. Paul also; how in all his labors he took time to learn the language, and to write carefully prepared sermons, which are really small treatises on Christian life and doctrine, and laid the basis for an evangelical literature in the language of the land. Nor is there space to tell of his early death in 1867 before he had filled out his first decade of labor.

2. *Growth*

The First Presbyterian church was organized in Rio de Janeiro in 1863. That mother church of Presbyterianism in Brazil grew rapidly in power and influence, and is today the largest Protestant church on the continent, the mother of a large number of organized churches in and about the city, the founder of a still larger number of congregations, and Sunday Schools, in time to become churches, and the supporter of dozens of preaching points. In its membership all ranks of society are represented.

3. *Reinforcements*

Mr. Simonton was quickly followed by others. Dr. A. L. Blackford came second, and was privileged to work for some thirty years. He was most active in evangelizing in several important centers; in journalistic work; in the American Bible Society, serving as agent, he translated the New Testament from the original into Portuguese; and in the training of young men for the ministry, being elected professor in the newly founded seminary, together with

Rev. John Rockwell Smith, pioneer missionary of our Church to North Brazil, by the first Synod in 1888. The writer remembers Dr. Blackford traveling home on his last journey to the United States from which he never returned to labor in Brazil, being called to higher service, singing constantly the refrain:

“They are gathering homeward from ev’ry
land . . . fording the river, one by one, yes,
one by one.”

To how many had he not opened the doors of that new Home! The Presbyterian Church soon revealed its purpose to enter all Brazil. Its work quickly ramified. The missionaries on the field organized the first Presbytery in 1865. Its lines of penetration and expansion spread inland, and north and south along the sea coast. Every type of mission work has been done by these missionaries—Evangelistic, Educational, Industrial, and Medical.

4. *A Great Work*

Today this Church has turned over to the full control of the Native Church large territories, which are self-supporting. The original Presbytery, that of Rio de Janeiro, contains no missionary, and this is true of several others; while out of its old territory, other Presbyteries have been formed, and still others are being built. There are three missions of the Presbyterian Church, U. S. A., in Brazil today, one in central Bahia, penetrating the far interior; one in south Brazil; and the newest, centering in Cuyabá in the heart of the continent—further in time from Rio than is New York. Their missionaries number approximately fifty. It has been the

privilege of the missionaries of our Church to work in harmony with these their brethren when their work has cast them together in Brazil.

The Presbyterian work has been carried into all states of Brazil. We shall have occasion to learn more of its growth.

3. METHODISTS

1. *In 1876*

In 1876 the Methodist Episcopal Church, South, entered Brazil. It has now a large force of workers, about seventy, scattered in four of the most important states in Brazil. They, too, have developed their work and entered various fields of activity. Their schools and colleges are well and favorably known. Perhaps no Church has given girls' schools in Brazil so much attention as the Methodist. There are at present three Conferences. Special attention is also being paid to the education of the native ministry. The Methodist Publishing House in St. Paul is one of the best two, if not the best, missionary enterprise of its kind in the country. Its output is steady, and has, in the brief course of its existence, begun to enrich perceptibly our Gospel literature. It also does important work for the book trade of St. Paul.

2. *Native Development*

The native organization of the Methodist Church has not yet reached the stage attained by the Presbyterian Church, which is really an independent Church, working by stipulated agreement with foreign missionaries, a few of whom are still members of its courts. However, the Methodist Church is steadily approaching the ideal of native control

and full independence. This great sister Church has shows its willingness to coöperate with the Presbyterian Church in our common task.

3. *Statistics for 1916 and 1922*

	1916	1922
Missionaries	21	75
Native Pastors	23	43
Communicants	6,957	11,076
Churches	78	136
S. S. Pupils and Teachers.....	5,034	10,590
Sunday Schools	109	183

4. BAPTISTS

1. *Largest Number of Missionaries*

The next group of workers to arrive were the Baptists of the Southern Baptist Convention. They, too, have branched widely into the different states of Brazil, and stand numerically high in the list. Their missionary force is the largest, 109 (1924). Their schools have been developed strongly in such cities as Rio, St. Paul and Recife. In the first and last of these they have theological as well as primary and secondary schools.

2. *Statistics for 1916 and 1922:*

	1916	1922
Missionaries	53	85
Native Pastors	45	156
Communicants	12,516	20,614
Churches	161	259
S. S. Pupils and Teachers.....	7,170	23,669
Sunday Schools	347	347

5. EPISCOPALIANS

1. *Smaller Territory*

The Protestant Episcopal Church sent out two young graduates of the Episcopal Seminary at Alex-

andria, Virginia, in 1889. The Presbyterian Church, U. S. A., ceded them their well-launched work in the southernmost state of Brazil, withdrawing from that field. There the Episcopal Church has established its Brazilian diocese, of which Rev. L. L. Kinsolving, one of the two pioneers, is Bishop. This Church has work also in the cities of Rio and St. Paul. Of the larger bodies it is most limited in the territory occupied, and has a corps of some seven missionaries. In the State of Rio Grande do Sul they have their schools, college, and seminary.

2. *Statistics for 1922:*

Missionaries	7
Native Pastors	15
Communicants	2,171
Churches	23
Sunday School Teachers and Pupils.....	21,610
Sunday Schools	38

6. INDEPENDENT PRESBYTERIAN CHURCH

1. *Separation*

In 1903 a small number of Brazilian Presbyterian ministers, under the leadership of Rev. E. C. Pereira, withdrew from their native colleagues and the missionaries of the Presbyterian Church, and founded another church. They were led to take this step by the desire to rid themselves of missionary influence, and in protest against Masonry which their group had tried in vain to have condemned by the Presbyterian Church as out of keeping with a Christian profession. The few ministers of this church who had been Masons renounced their connection with the Masonic Order in order to keep the peace.

2. *Growth*

This Independent Church has stood manfully for the principle of full self-support and autonomy, and has demonstrated its ability to maintain its efficiency and to grow. If proof were needed that Presbyterianism, organized in modern times by "that Frenchman," is adaptable to the Brazilian mind and culture, we have it here. It is the sincere hope of many that the time is not far in the future when these two branches of Presbyterianism will be united in one Church.

In 1922 the Independent Presbyterian Church reported 8 organized churches, 9,000 communicants, 22 ministers. In 1916 these data were 61; 7,000, 20.

7. OTHER BODIES OF WORKERS

1. *The Evangelical Union of South America*

The Evangelical Union of South America is engaged in evangelizing in several important cities such as St. Paul, Santos (S. Vicente), Recife, and in the interior. Just at present it is beginning systematic work among the Indians on Bananal Island, the largest river island in the world, in mid-stream of the Araguaya.

2. *The Inland South American Union*

The Inland South American Union has nine workers in the remote interior, "breaking ground for the rest." The Christian and Missionary Alliance, four.

The Young Men's Christian Association has established itself in Rio, St. Paul, Recife, and Porto Alegre. Large buildings and educational programs are receiving attention.

The Young Women's Christian Association has, within the last few years, opened work in Rio. There is a very important field open to these organizations, though their path is beset with difficulties, not the least of which is adjustment of diverse elements, willing to co-operate for social welfare, but unwilling to combine upon a purely evangelical basis.

3. *The Bible Societies*

The two greatest Bible Societies, the British and Foreign and the American, have labored for decades in Brazil. We have mentioned the efforts of Mr. Kidder and Mr. Fletcher. Without the aid of these powerful and most faithful allies, it would not be possible to fulfill our duty to the Brazilian; if these allies did not exist, they would have to be created. Simply tireless, they are scattering the seed of the Gospel over the whole country, not only in Portuguese, but in the immigrants' languages, and even in the old *lingua franca* of the Brazilian Indian, *Guarani*. For this version there is constant need in Paraguay. On a recent colportage journey, Mr. Halverson of the Inland South American Union and his companion travelled for 600 miles in Southern Matto Grosso. They report: "Many people whom they interviewed declared that they never heard of the Gospel, and in all the homes visited only three Bibles were found. Not a single church was to be seen in all the 600 miles, not even a Roman Catholic one." (That country is sparsely populated.) Very high authority in the Roman Church frankly admits that the Bible is almost an unknown book in Brazil, and that, consequently, the God of the Bible becomes an unknown God.

It is not at all unusual for men and women to be converted simply by reading the Scriptures. The reports for 1924 record the distribution of 107,615 copies and portions in Brazil.

QUESTIONS TO CHAPTER THREE

1. Can you recall different ways in which the Gospel has entered different lands? Was the approach to the New Hebrides like that of Thibet? Was it sudden in Brazil?
2. Tell what you know of the first Protestant Foreign Missionaries. Who sent them out? Whither? How did they witness to their faith? What did they rely on for their confession? Who were martyred?
3. Where was the first Presbyterian Church established in the New World? How did it fare with those who had accepted the reformed faith in Pernambuco?
4. How did the Portuguese permit the building of the first Protestant Church in Brazil? When and where? Where did the *Nuncio* stand in the matter?
5. What great missionary scholar stopped at Bahia? What were his thoughts; what his experience?
6. Is Brazil linked to the Cross? Does it need it?
7. Did the foreigners "en masse evangelize" among the Brazilians? Why not?
8. Kidder and Fletcher—sketch their work.
9. Where is Madeira Island? What did it give Brazil? Tell all you can of Dr. Kalley.
10. Which was the first denomination to be established in Brazil? How does it stand today?
11. Who was A. G. Simonton? What of his personality? Why followed? Where does the Presbyterian Church stand today in Brazil—diffusion—numbers—growth? See tables, end of book.
12. What church followed? How has it prospered?
13. When did the Southern Baptists enter? Is their attitude towards coöperation satisfactory? How do they compare in foreign personnel with other churches?
14. What can you say of the Episcopalian work?
15. What is the Independent Presbyterian Church?
16. What field is open to the Young Men's and Young Women's Christian Associations? Mention one of their problems.

17. What is the relation of the Bible Societies to Missionary Work? What languages do they use in Brazil?
 18. Who traveled 600 miles in the far interior and found no church, and how many copies of Scripture?
 19. Have you taken into account in your missionary outlook the work of these societies? Do you give to them?
 20. What do high ecclesiastics in Brazil say about the Bible and God? Could they give the people the Book?
 21. Does the Book convert by God's power?
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*A Dear Little Brazilian Girl
Named Alda*

CHAPTER FOUR

2

THE DOOR ENTERED

WEST BRAZIL MISSION

OUTLINE of CHAPTER FOUR

THE DOOR ENTERED

WEST BRAZIL MISSION

I. TO EVERY CREATURE

1. Our Church, a Missionary Church
2. Our Great End, Our Strength
3. Despite "Many Adversaries"
4. Ideals Become Realities
5. The First New Work

II. TO ROMAN CATHOLIC LANDS

1. A True Spiritual Purpose
2. Seeing a Deep Need
3. No Convictions, No Effort
4. A Neighbor in Need
5. The Greatest Gift

III. THE DOOR ENTERED

1. The Charm of Brazil
2. The Pioneers

IV. STATIONS

1. Campinas
2. Ytú
3. Juquiá
4. São Sebastião do Paraizo
5. Patrocinio
Bulletin
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V. FACTORS IN THE WORK OF WEST BRAZIL MISSION

1. Extent
2. Progressive Program
3. Lay Helpers
4. Women's Work
5. The Christian Endeavor
6. Sunday Schools
7. Mission Press
8. Bibles
9. Conversions

CHAPTER FOUR
THE DOOR ENTERED
WEST BRAZIL MISSION

*"For a great door and effectual is opened unto me,
and there are many adversaries."*—1 COR. 16:9

*"Praying also for us, that God would open unto us a
door of utterance to speak the mystery of Christ for
which I am also in bonds."*—COL. 4:3.

I. "TO EVERY CREATURE"

1. *Our Church, A Missionary Church*

Though a war was upon it, whose tremendous demands already revealed the gigantic proportions of the struggle, the Presbyterian Church in the United States on the threshold of its separate existence, solemnly and gladly recognized its duty to bear the Gospel to the uttermost parts of the Earth. For nearly half a century her people had been giving their sons and daughters in response to our Lord's command, to the great work of the undivided Presbyterian Church in Africa, China, Greece, India, Japan, Persia, Siam, Turkey and South America.

2. *Our Great End, Our Strength*

There is the strength and the steadfastness of the Eternal Gospel, which does not change with every shifting scene of this world, in the noble words with which that first General Assembly defined its ideals and pledged its faith:

“The General Assembly desires distinctly and deliberately to inscribe on our Church’s banner, as she now unfurls it to the world, in immediate connection with the Headship of her Lord, His last command, ‘Go ye into all the world and preach the gospel to every creature,’ regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord’s promised presence; and as that one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with that vigor and efficiency which true fealty to her Lord demands, these other agencies necessary to her internal growth and home prosperity.”

At its first meeting after the Civil War the General Assembly reaffirmed the same ideals and purposes.

3. Despite Many Adversaries

It must have seemed foolish daring to cool-headed men of the world for so small a Church, upon which rested most urgent and all but unconquerable tasks at home, in the midst of a land prostrate in the wreckage of war, whose social and economic order had been completely overturned, deliberately to presume to redeem its vows at such a time. If ever a Church in modern times seemed justified in deferring to a brighter day the fulfillment of its duty to the world beyond its borders, at least till it should have gathered strength enough to cope, even if inadequately, with its own crushing home responsibilities, our Church was that church.

4. *Ideals Become Realities*

Think of embarking on the evangelization of China in 1867, literally before the torn soil of the battlefields had had time to knit! To have founded one mission, would have been earnest enough of its high purpose; but the Church sent out a second in 1869, and again, in quick succession, a third in 1872.

5. *Our First New Work*

So our Missions stand in the order of time: first China, 1867, with the pioneers Rev. E. B. Inslee and family, who had already labored in China for years; second, Campinas, Brazil, 1869, with the pioneers Rev. G. N. and Mrs. Morton, and Rev. E. E. and Mrs. Lane; third, Recife, Brazil, 1873, with the pioneer here Rev. J. Rockwell Smith. The first new work begun on the mission field by our Church was in a Roman Catholic land, Brazil, the greatest country of South America. Let us pause for a moment to examine this choice a little more closely.

II. TO ROMAN CATHOLIC LANDS

1. *A Pure Spiritual Purpose*

Looking back to the earlier period of foreign missions we do not find any questions as to what is *the* missionary motive; the eternal motive was uppermost; the temporal results of the Gospel were not put into the first place; however valuable, they are not the highest, nor even the determining causes of "foreign missions." This has ever been the position of our Church. It happens, then, that it undertook its responsibility to its great neighbor to the south with the clear conviction that Brazil stood in real spiritual need of the Gospel of Jesus Christ; and this

was its reason for knocking at its neighbor's door. No desire merely to improve social conditions, no pretensions to alter political opinions, no taint of commercialism, or of the ambition of power could have created or sustained the missionary enterprise. It will be powerful in the measure in which the Church loves her Lord and her fellowman. No other motive "can ever sufficiently arouse her energies and develop her resources. . . ."

2. *Seeing a Deeper Need*

From the earliest days of modern missions the appeal of the pagan and heathen world has been heard. To a much lesser extent has the Protestant Church recognized its duty to evangelize those lands within the borders of Christendom over which the Eastern and the Roman Churches have long held sway. The Church can much more readily visualize the horror of paganism than the soul-destroying power of a hybrid faith, Christian, traditional, and pagan, God inspired and man perverted. A clear grasp of the truth and of the ultimate character of the revelation that God has made of His divine plan for the salvation of men is necessary to breed conviction and action in the face of spurious representations of Christianity. The teaching of such men as Makemie, Davies, Edwards, Thornwell, Dabney, Peck, Palmer, and many another had left no doubt in the minds of the Southern Presbyterian Church with regard to its duty toward Roman Catholic lands, so that it was ready to enter upon the task of evangelizing them, undertaking what is in reality the greatest endeavor of Protestantism in the face of Romanism witnessed since the separate existence of the Evangelical Church.

3. *No Conviction, No Effort*

Real convictions are necessary to engage in such a work. Impatience with a reasoned faith, loose notions of sin and of God's justice, vague opinions about the meaning of Christ's death, and of faith, and the habit of seeing in Scripture only man's attempt to find God, will not furnish lasting motives to bear up the mind and the hands in such a venture. It seems at times that the struggle against paganism makes less demands on a man's convictions. Against it all the horror of gross moral failure allies itself with us, whereas the subtle corrosion of conscience and the proud dependence on self-righteousness may never show themselves in overt breaches of even the laws of good behavior. Only the deepest motives can play here. If these do not exist, we cannot understand the strong protest against Samaria, nor Christ's condemnation of Pharisaism in Mark 7:1-6. These motives have always been present in the history of the Presbyterian Church. Upon them depends the future of all work in Roman lands.

4. *A Neighbor in Need*

Another fact lies behind the early entrance of our Church into Brazil: the recognition of our duty to our near neighbor. The United States is bound by high moral obligations to make the pure Gospel of Christ Jesus known in South America. It was but fair that the Presbyterian Church in the United States saw its duty, and that, before the days when the promise of wealth and power had thrust the Southern Continent into commercial prominence. Great Britain, long the leader in mission work, has hundreds of millions of unevangelized souls under

her own flag; Asia, Africa and the islands of the sea call upon her.

Christians in the United States could not face their own conscience if they did not in the purest spirit bear the Gospel to the lands which have largely adopted her political institutions and ideals. This was true in 1859, in 1869, and in 1873.

5. *The Greatest Gift*

It is no less true today. We should utterly fail in our duty as a nation if we allowed our relations to become increasingly closer in business and in intellectual intercourse, as must needs be, and did not do all in our power to help South America to her Lord's greatest gift—His Cross.

In this spirit, and with this purpose, the undivided Presbyterian Church, and, very soon after the Civil War, the Southern Presbyterian Church gladly took up its responsibility, not only in the pagan world, but in Latin America, heiress of the great civilization of the Roman Empire.

III. THE DOOR ENTERED

1. *The Charm of Brazil*

After three and one-half years of life in Southern Brazil, even a Virginian is ready to paraphrase "Old Virginia" and let it read:

The roses nowhere bloom so white
as in *Brazil*;
The sunshine nowhere shines so bright
as in *Brazil*;
The birds sing nowhere quite so sweet,
And nowhere hearts so lightly beat,
For heaven and earth both seem to meet
down in *Brazil*.

For in this semi-tropical land God has surely written Himself very boldly, since "beauty is His handwriting."

But with all this God-given beauty, Brazil had to wait fifty years and more for her first missionaries, and this long after the World Missionary Movement had sent Morrison to China, Carey to India, and the great explorers who opened Africa to the Gospel.

2. *The Pioneers*

Hardly had the smoke of the great American Civil War blown away when the Southern Presbyterian Church called for volunteers to open her first mission in Brazil. Revs. G. Nash Morton and Edward Lane answered the call, establishing the first station at Campinas in 1869, the legal successor of which is the West Brazil Mission. So fifty years have rolled by since the first Southern Presbyterian missionaries landed on Brazilian shores, a half century in which the nation has made more progress than in the four hundred years that reach back to the first Portuguese colonists. Were the noble band of pioneering missionaries with us, great would be the contrasts that they would find. The distance to the homeland has been marvelously shortened. The trip from New York to Rio in 1869 required fifty-nine days, whereas now it is made in twelve days on the oil-burning ships of the United States Shipping Board. These roadbreakers of so long ago, when traveling to Campinas soon came to the railhead, and had to finish the journey in a buckboard drawn by four mules—an all-day journey. Today the trip is made on one of the finest electric trains in the world, carrying chair cars and diners. And how

great the contrast in the welcome that awaits the new missionary as contrasted with the first to break the way. The early comers arrived friendless and suspected, and in some cases putting their lives in jeopardy. The latest missionary couples to arrive in the West Brazil Mission were greeted at the station by groups of Christians, and now and then even some words of welcome were whispered in English.

At the time of the arrival of the first Protestant missionaries in the State of Sao Paulo there were no preaching points whatever, and now there are more than 245 where every Sunday the congregation gathers to hear and to study the Word of God, not to mention the farms and the out-of-the-way places where groups forget not the old injunction to assemble themselves together.

Perhaps the most striking of the contrasts are in the modes of travel. Then there were long journeys on mules, often called "brother missionaries" by those men who had the playful humor of St. Francis of Assisi, and long absences from home, and the varied experiences that go with burning suns and torrential rains, and impassable roads, and a forced rest at the end of a weary day under some shed which the pack-mule drivers had left—and all this with no news for long months from loved ones. How different today when the missionary rides on modern express trains, and even runs his Ford far into the interior.

Gladly enduring the hardships, these pioneer missionaries embraced every opportunity to spread the Gospel, and take it to those who had never heard. Sometimes in roadside conversations, sometimes to groups in preaching halls, oftener by the flickering light of a little lard lamp, they read and

explained the Bible, until in a fairly large portion of the field now occupied by the West Brazil Mission the Light of Life was made to shine for at least a little while.

But these men were not always crusading. Much of their time was spent in establishing schools and building churches. Even the bricks used often had to be made under the supervision of the missionaries. In Campinas a substantial church that still stands and is used for worship is one of the missionary-built churches, and also the edifices now used for the Presbyterian Theological Seminary in the same city. When put up in 1873, they served for the International College, where some of the first native ministers were prepared, and now house what is probably the best "school of the prophets" on the South American Continent.

Unfortunately, medical science had not then discovered the prevention of yellow fever, and hence the splendid work of this mission seemed doomed when the desolating scourge took away Revs. Thompson, Dabney, and Lane, and some little children, innocent sharers in their parents' fate. As a consequence of the disaster, the mission force moved to Lavras, in the adjoining State of Minas, and opened the East Brazil Mission.

This survey of the beginning of the mission in Brazil will reveal what all men and women missionaries should be—such as some one wrote of John Mackenzie, of South Africa: "The missionary presents in his personality and in his actual work that synthesis which some economic students of our day discuss so much, and about which a few of them have so many dreams. Here is a man who at once is a builder of houses, showing people new ideas of

permanence in the structures which he rears; he is at the same time the agriculturist giving them new ideas and desires in the development of lands which have been for ages treated as waste; he is the teacher, laboring to awaken the intellect of picked men and lead them at least into the vestibule of intellectual life; he is also the preacher proclaiming the Gospel of the grace of God in Christ Jesus, believing in his heart of hearts that that is the root and the crown of all human experience, and that all his other work receives its true interpretation in the light of this fundamental relationship; and finally we see that he, this missionary, is the spiritual shepherd of a large flock, striving to know each sheep by name and disposition, giving every week many hours of his congested days to that which he believes to be his supreme task, namely, dealing with the characters of men and women in the light of the law of God and the cross of Christ."

And such were these Southern Presbyterian pioneers. They were full-fledged members of

"The legion that never was listed,
That carries no color nor crest,
Yet split in a thousand detachments,
Is breaking the road for the rest."

They died, but their work goes on. "God buries His workmen, but He carries on the work." So He did in Brazil. The fields visited and tilled by these former circuit riders of the Cross now have their self-supporting congregations, and the days of reaping have come. Go with us then as we swing around the circle of the West Brazil Mission stations.

IV. MISSION STATIONS

1. *Campinas*

The Presbyterian Church in Brazil fell heir to the mission property in Campinas and maintains there the theological school to which reference has already been made. For many years this school was under the efficient leadership of Dr. John Rockwell Smith, and now his son, Dr. James P. Smith, is its president. Dr. and Mrs. Smith live in the mission house in Campinas, and keep the "home with the open door."

True to the traditions that have come from John Calvin and John Knox, the Brazilian church trains its ministers with the same care and the same thoroughness that Union, Louisville, Columbia and Austin Seminaries do the home pastors.

The first business of any importance to be transacted by the Synod of Brazil, immediately upon its organization in 1888, was to create its own *Theological Seminary*. Up to that time a small number of men had "read Theology," or taken such training as was available, both in the south and in the north. The need for systematized and fuller training was recognized by those Presbyterians, as it has always been by their Church. Two professors were immediately elected, Dr. A. L. Blackford, from the New York Board, and Rev. J. Rockwell Smith, from the Executive Committee of Foreign Missions in Nashville. In 1891 the Rev. E. C. Pereira was also elected. After an inevitable delay the seminary began its work, and once under way has continued without intermission.

It is one of the earliest "union" Presbyterian seminaries. Though entirely under the control of the Brazilian Church, both mother churches grant a



Part of Faculty and Student Body, Presbyterian Theological Seminary, Campinas, 1925

professor to its faculty, and in this manner the three churches have worked in the closest harmony.

It was given to Dr. Smith to stand by the seminary through bad days and good days, until before his death in 1918 he was privileged to see it firmly established in the life of the Church as an institution vital to its growth. Through his labors as the Southern Presbyterian representative on its faculty, and the loyal support the Southern Presbyterian Church has proffered, it has been possible to render very timely aid to the establishment of this school. This aid at more than one crisis in the past was of the highest importance.

There are five professors on its faculty, three being Brazilians. The course is a full three years of theology, preceded by a post-collegiate course made necessary by the inadequacy of the academic training received by the men before entering the seminary. A post-graduate year has also been given for some time. The character of work done is already setting a standard for other seminaries in Brazil. Some seventy-five men have been educated by it, twelve in the last two years. Until very recently it was the only regular source of supply for the Presbyterian ministry in South Brazil. The well-defined policy of the Church is to continue its full support to this institution, for it wishes to continue in full control of the education of its own ministry.

2. *Ytú*

Another large field in the State of São Paulo is Ytú, where Rev. and Mrs. Gaston Boyle and others have labored so well for over fourteen years. In this city the Gospel has encountered many difficulties, the town being the stronghold of the Jesuits, so much

so that when one is seen going to the Protestant preaching hall he may lose his business and his friends. To show how meaningless and how indelibly the cross is impressed on the people, Mr. Boyle tells a story of two men, who, seeing an aeroplane for the first time, dropped their hoes where they were working and set out on a run, not stopping until they were under the protecting roof of a nearby Catholic church, so sure were they that it was the Judgment Day, and that the aeroplane was a cross flying through the air.

The section is thickly populated, and there are many preaching points—enough for several ministers—but one does the work of three on the mission field. In March, 1925, just before leaving for the U. S. A., Mr. Boyle had the joy of inaugurating a church in Bragança, one of the promising outstations. The work of the Boyle family in Brazil is past, present, and future, for in the mission home in Ytú are five little missionaries-to-be, who are being trained to “carry on” the traditions not only of father and mother, but of both grandfathers and grandmothers.

During the absence of the Boyle family in the U. S. A. on furlough the Ytú field is under the direction of Rev. and Mrs. George Hurst, one of the splendid missionary couples the Executive Committee of Foreign Missions recently sent the West Brazil Mission. Mr. Hurst is a born Ford-driver, and he and Mrs. Hurst cover many points with their car. Mr. Hurst is also the treasurer and the secretary of the mission, and it takes him no little time and care to be both the watchdog of the mission treasury and the channel of communication between the mission and the home church.

3. *The Juquiá-Ribeira*

In "carpet-bagger" days a number of Americans left the South to found homes in Brazil. Some settled in the southeast corner of the State of St. Paul. The Brazilians soon noticed that some of them held worship in their language on Sundays, and it is still remembered that the Americans told them they prayed that God would give them a knowledge of the Gospel. The Americans soon moved away; years passed; those prayers still remained unanswered. In the meantime a sailor, who as a boy had left his Massachusetts home for the sea, settled in a Brazilian city and married a Brazilian lady. A son was born to them. In time he heard the Gospel, and, accepting Christ, left the faith of his youth. Some years after this he was called to go to the Juquiá River to administer farm lands that had been the property of those Americans.

On the Saturday night of his arrival his new neighbors sat and stood about listening to him as he led family worship. It was so very strange to them! Soon a little brick church had been built. On that little hill now there gather for the big annual camp meetings three hundred to four hundred, bound together in law and order by the desire to hear God's Word.

Willis R. Banks' work has spread up and down the river. The very character of some sections, those in which he lived, has been changed. Today hundreds of people are under the influence of the Gospel. The work has spread to seven counties which have a combined population of about 100,000 people. West Brazil Mission has no hope of being able to man the field which has outgrown the efforts of Mr. Banks, this veteran lay-worker, and also that

of his companion lay-worker who lives three days' travel away from him.

Another case illustrates the power of the Gospel in that same country. Two believers, a man and his wife, moved to Iguape, and there took into their employ a small boy. When they moved away the boy, then a young man, went to live in a remote country district. There, with a minimum of education, he began to preach the Gospel, though unbaptized by the Protestant Church himself. He kept up his preaching for more than twenty years without receiving a pastoral visit of any sort. Mothers, cringing under the fear of the "limbo" ingrained into them by the teachings of Romanism, insisted that he baptize their little children, and he did.

At last the field was visited. Of the several score he had gathered about him, nineteen were received into the Church at once; many others insisted they too should be taken in, but were not judged to be ready. That field is very far away from Campinas, so that no other pastoral visit has been made. There are now three congregations. Only one so far has been visited by a minister, though Mr. Banks and another layman have been to see them.

A kind friend gave the Mission a good motor-boat which is now rendering admirable service up and down those rivers and along the coast.

Within two years this whole region is to pass into the hands of the Presbytery as a self-supporting field. It will have at least two church buildings and some other property, a dozen large and small congregations, and a large number of points in which others can be created. Fruit can be gathered at any point where work can be done.

4. *São Sebastião do Paraíso*

This station, more familiarly known as "Paradise" (for Paraíso, means paradise in Portuguese), was opened by Dr. and Mrs. R. D. Daffin in 1917. Very wisely and very substantially Dr. Daffin laid the foundation of this most promising mission. The "cattle on a thousand hills" and the millions of coffee trees prove the city to be a strategic location. The seed of the Kingdom has here fallen on most fertile soil, for only three and one-half years after the dedication of the first church it was found necessary to pull down the walls and build bigger to keep pace with the growing Sunday School and congregation. Sunday School work is the specialty in this field. The attendance on Rally Day, 1924, counting all the schools of the field, almost reached one thousand. In several of these schools there were classes to teach the illiterate to read. By so doing, the Mission Sunday School reverts to Robert Raiké's methods of teaching the ragged urchins of the town in which he founded the first Sunday School. The town of St. Sebastian of Paradise is also the place where was converted the former priest of the parish, now the professor of Hebrew in the theological seminary in Rio de Janeiro. He is a priest of unusual intellectual attainments and academic training.

The congregation of "Paradise" expects to entertain the Presbyterian General Assembly in 1926, representing 25,000 Brazilian Presbyterians. The people of the town will be startled to see more Protestant ministers than they ever thought existed.

The outstations of the field are in a most encouraging condition. Within a few years three of them will have their own buildings, and most of them have lots already purchased. It is a miracle of grace to

see what splendid congregations come out of these bitterly hostile Romish towns, and that in the briefest possible time. Did the home church realize how far one missionary and his wife, and a few dollars, will go in Brazil she would not be so sparing of what God has given her in great abundance. Dr. and Mrs. Edward Lane have been in charge of this station since 1922.

5. *Patrocinio*

Until recently the field of "Paradise" was considered the furthest front of the stations, but now the most distant outpost is Patrocinio, three days journey into the "sertão," which means the wilderness.

In opening this field we are retracing the footsteps of two of our great pioneer missionaries, Rev. John Boyle and Rev. Charles R. Morton, both of whom sowed the seed from which has come a Protestant community of 700. When Dr. and Mrs. Alva Hardie returned from their furlough in 1924 they were presented with this immense area, known as the Patrocinio field, a vast region as large as the State of South Carolina. In a short time Dr. Hardie had bought the mission home with a preaching hall attached, and had his Ford for the long drives over the plains.

Rev. and Mrs. James R. Woodson are preparing to go to this field as soon as they get "the language." Mr. Woodson's arrival in Brazil will long be remembered as coinciding with the revolution in the State of São Paulo. Due to the interruption of all traffic, they were, with great difficulty, brought inland to where they could be in the hands of their friends. But having braved the revolution, Mr.

and Mrs. Woodson can count on no greater inconveniences in their new station where life is still very simple and sometimes very crude. The usual house light outside of the larger towns is an iron lamp which burns castor oil—a splendid use for that despised remedy! The people are so superstitious that the Protestant minister is looked on with horror, and, like all pathfinders and road-breakers, he has a difficult task. He pays the penalty of those who start something. He may even be persecuted. A sample of the opposition is seen in this extract from a handbill recently distributed by the priest of the town in which Dr. Hardie lives:

“BULLETIN”

“‘Protestant North American meeting’ is the true title of the meeting announced by the Rev. Protestant North American Mr. Hardie, of this city, and not a ‘religious meeting,’ as the gentleman announced. Therefore, this word ‘religious’ has two faces, two meanings, which deceive the people. I advise, therefore, the faithful to be cautious, and that no Catholic under the discipline of his church is able to take part in this heretical meeting without incurring the censure of the Holy Catholic Church.

(Signed) :

Father Joaquim Thiago dos Santos,
Vicar.

“NOTE.—Let the people read in the daily paper the article on Protestantism and North Americanism.”

In a recent letter Mrs. Hardie has said that the trains ran only three times a week, and often the train due at 9 P. M. did not get in until 9 A. M. the next day. But the people are pleased with the train service, for in the earlier days they never knew whether or not the train would get through at all.

This field is the doorway to the great inland State of Goyaz, another Texas, where deer and ostrich and other wild life roam the plains, and where Indians speak a language not yet reduced to writing. They, therefore, know nothing of the hope of Christ. One can better understand the great distances to be covered when one knows that there is one outstation of the Patrocínio field that could only be reached after eight days' riding on horseback under a tropical sun. On one occasion Rev. R. D. Daffin went thirty-six hours without water, and finally had to drink a few drops from a horse track.

6. *Barretos*

Dr. and Mrs. R. D. Daffin and Mrs. C. R. Morton have gone in to possess the land around the city of Barretos, one of the northernmost cities of importance in the great State of São Paulo, a new field, the center of a vast area never before evangelized. The city has an evil name, and must be like one of the early mining camps of the Far West, with its gambling hells and its evil resorts. This newest field of "West Brazil" is already promising very large returns.

V. FACTORS IN THE WORK OF THE WEST
BRAZIL MISSION

1. *Extent*

Most people, even the most interested friends of the cause, are woefully ignorant of the geography of Brazil. Vastness seems to be inseparably linked with Africa or Asia, whereas the portions occupied by the West Brazil Mission are utterly insignificant in comparison with the immeasurable areas yet untouched on the South American continent. It seems almost incredible that one missionary should be responsible for 100,000 people in the West Brazil Mission scattered over such distances. But it is so, and the seven missionary couples have to spread out thinly in order to go around.

2. *Progressive Program*

Every one in the home church is acquainted with a progressive program. The West Brazil Mission is not behind in this feature of its organization, for it has its forward-looking plans also. The two large areas of Patrocinio and Barretos are to be occupied, the São Sabastião field is to be turned over to the native church in 1932, tithers' leagues are to be developed, a Bible Training Institute to be founded, the number of organized churches and congregations to be doubled and the mission homes and mission force increased by fifty per cent., and all this within the period covered by the program. A special committee of the mission is to be put in execution of this great venture.

3. *Native Lay Helpers*

For many years West Brazil Mission has been developing a corps of lay workers who are employed

by the Mission, and give their whole time to its work. This policy has proved successful. It is gratifying to note that it is being used by other bodies as well, for the conviction must force itself upon all careful observers that it will not be possible to evangelize so vast a country if the Church waits to create a seminary trained and an ordained ministry. The wisest and widest use must be made of laymen and lay-women; but this must be brought about without detriment to the high ideals of a thoroughly trained and numerous native ministry. The Presbyterian Seminary is about to begin a brief course for laymen and women. The faculty hopes this may be the beginning of great things.

The West Brazil Mission has been enabled to do far more with the aid of its laymen who are constantly opening new doors, than it could have otherwise accomplished. The Mission regrets, however, that its funds are so small that it cannot support the corps it needs, nor remunerate its present trusted helpers as it would like.

4. *Women's Work*

Nor are the women behind in adopting plans that will materialize in great good. There are many women's societies and some flourishing and interesting auxiliaries within the bounds of the Mission. One auxiliary doubled its membership and quadrupled its offering during its first year. A great impulse was given the women's work by Mrs. Winsborough's visit in 1925.

Southern Presbyterian women would be surprised to hear their Brazilian sisters leading in prayer. Not one in a certain auxiliary of more than seventy-five but can make a prayer in public, and that without

the slightest embarrassment. This seems remarkable, when they have had no Christian background, slight knowledge of the Bible, and little education. In Brazil, as in all non-Christian countries, it is the women who most feel the emancipating influence of the Gospel. They are often the hardest to reach, for they form the priest-ridden class, the men long since escaping from the burdens that their women folks must bear — subjection to the confessional, illiteracy, and superstition. It is hard for one to understand the worshipful attitude of the women toward the priesthood. In one station, girls who now are fine Christians, were once members of the "Daughters of Mary," the young women's organization of the Roman Catholic Church, and kissed the hands of the negro priest whenever they met him. One of the most encouraging features for the future work among women is that Miss Genevieve Marchant has been loaned by the East Brazil Mission for the organization of auxiliaries. When Miss Marchant can begin her work, it is hoped that she will organize a presbyterial within the limits of the West Brazil Mission, there being only two as yet in all Brazil.

5. *The Christian Endeavor*

The Christian Endeavor flourishes in Brazil as in all the world. There are many wide-awake senior and junior organizations, with good libraries, that publish their own papers featuring the news of the churches and their activities.

6. *Sunday Schools*

As at home, the greatest organization of the Church is the Sunday School. Here in Brazil it is

more important even than in the U. S. A., for it is the training school for the future generations of believers. No one is ever too old to attend Sunday School in Brazil. There is no going home on the part of the children after the school is over, nor the arrival of the grown-ups too late for it. Even in churches of only a few years' existence there are well-organized Sunday Schools, beginning with the Cradle Roll and embracing the Home Department. Teachers' classes are enthusiastically attended, and there are no suppers served as inducements. In 1924-25 there was one Daily Vacation Bible School within the bounds of the Mission, with most encouraging results. In a land where so little is done for little children the Daily Vacation Bible School has a wonderful opportunity. Nor do the Catholics have quite so much fear of the Vacation Schools as they do of the Protestant Sabbath School.

7. *Mission Press*

All readers and lovers of the "Pilgrim's Progress" will remember Evangelist, the man who helped lost souls to get their bearings, and enter on the road that leads straight as an arrow to the Celestial City. His one counsel was "Keep that Light in your eye." The West Brazil Mission has its Evangelist, the *Evangelista*, the paper with a circulation of 8,000, founded by Dr. Alva Hardie, and it is read all the way from the Amazon valley to the confines of Paraguay. Many a soul has caught the Light of the heavenly land by reading its pages.

8. *Bibles*

A certain philosopher in France, it is said, could not be persuaded to look through one of Galileo's

telescopes, lest he should discover something in the heavens that would disturb his belief in Aristotle's philosophy. That philosopher and the priesthood of Brazil are kindred spirits. The clergy will not let the people read the Word of God, lest it may enlighten them. One can scarcely realize what a ten-cent New Testament or selected portions of the Bible in Portuguese will do. They are prized, and read, and memorized, and quoted, being *The Book*, literally, in many homes. If only a person can be persuaded to read the Bible it will bring results, for has not God said that His word shall not return unto Him void? All over Brazil people are finding their way out of darkness by the light of some New Testament or Bible that, in the providence of God, has come their way.

9. *Conversions*

You, whose watchmen we are, hail us and ask, "What of the night?" Is it passing? Are the first rays of the dawn appearing? We answer, that the stories of what God's grace has done foretell a glorious day.

One of the missionaries of the early days was driven out of the town where he had preached, and saddled upon an old horse. As he left he scattered tracts. One who now calls himself Saul of Tarsus, because he stood by and consented to this persecution of a servant of God, helped to tear up the tracts. By chance he later picked up a corner of a torn tract, and reading it, his curiosity was aroused, which in turn led him to get a Bible and read it. He became a Christian.

In Brazil wrapping paper is a rare commodity and newspapers are used instead. In one of the

larger cities a priest showed from his pulpit a Protestant paper and warned the people that the Protestants were taking the town, and that all wrapping paper be burned, since a man had once bought something at a store wrapped in a Protestant paper, and became converted. Such are the *evil* effects of reading Protestant papers, according to the priest himself!

One of the best-known ex-priests in Brazil was first attracted to the Protestant Church by the home life of the missionary family residing in the city where he lived. But his final conversion did not come easily, nor was it a matter of a few days. When the missionary sent him his first Bible, he decided to burn it, and then had the leather cover made into some sandals. But despite his prejudices, God brought him out into the light of a new day and into the ministry of the grace of the Lord Jesus.

There is an old farmer whose face shows that he has been talking with the Infinite. Many years ago he read in a small newspaper, published by one of the missionaries, that there was a book that told the life-story of Jesus Christ. After some delays and many inconveniences, for he lived well over a hundred miles from any railroad, he bought the coveted Words of Life. There was an awakening in his soul, and he and his whole family abandoned the worship of the images and the superstitions of the Roman Catholic Church, and, what is more wonderful, his New Testament has been the means of winning more than seventy-five souls to the ideals of the Gospel.

Even a religious romance can be used to save a soul. So was it with the leader of a woman's auxiliary, the founder of one of the juvenile societies, and

one of the finest and most consecrated Christian women in the section where she lives.

God sometimes uses a discussion in the secular press to lead others, as when a young priest tried to answer some arguments of a missionary, and could not. Driven to find some ground on which he could stand, he began to read the New Testament in Latin, and today he is a minister and a teacher in the Theological Seminary.

Years ago in southeast S. Paulo, a young man heard the Gospel from his Christian employer and accepted Christ. When he died the young man moved away into the woods. Though he had a very poor education, he began to preach in his neighborhood. For twenty years he continued to do so without a visit from a Christian worker, building up about him a large congregation of interested hearers, nineteen of whom were baptized on the first visit of a minister to them three years ago. He had himself, after the manner of the early Church, been baptizing the little children to satisfy the demands of the families which had left the Romish faith, but still bore with them the dread of the death of a child before it is baptized by the priest. There are now three congregations in that neighborhood. So far, two of these congregations have had one visit from a minister. The other, none at all.

All of these conversions are unusual, but they go to show the many means used of God in Brazil to lead the souls for whom Christ died, into the Way.

The West Brazil Mission missionaries are where the Home Church wants them to be, and are doing what it wants them to do. They have heard the call of the great beyond and are trying to answer it like "The Explorer" in Kipling's story:

“There’s no sense in going further—it’s the edge of cultivation!

So they said, and I believed it—broke my land and sowed my crop—

Built my barns and strung my fences on the little border station,

Tucked away below the foothills where the trails run out and stop.

“Till a voice, as bad as conscience, rang interminable changes,

On one everlasting whisper, day and night repeated—
so:

“‘Something hidden! Go and find it! Go and look behind the ranges!

Something lost behind the ranges! Lost, and waiting for you—GO!’”

For did not Christ send us out “behind the ranges,” and there we hunt for lost lives—“lost and waiting.”

QUESTIONS TO CHAPTER FOUR

Had the Southern Presbyterians been active in Missionary work before “The War”?

What said our first Assembly as to end, motive and power?

During “Reconstruction” what did the Church do?

Give the countries and the dates of our first Mission work. Where was the first new work?

Give what, in your opinion, is the real reason for foreign missions?

Wherein lies the need of Romanism? What is required to meet this spiritual need?

Name another claim of South America and Brazil upon us to receive the Greatest Gift.

Who were the pioneers of our work in Brazil?

Contrast their traveling and ours today. Where did they settle?

Place Campinas. What great product grown around it makes it rich and famous?

What occurred there in the early nineties to suspend missionary work temporarily? (See next chapter, first part.)

- What church institution is located there? What has been and is our relation to the Seminary? What is the importance to a church of its own Seminary?
- What are the stations of West Brazil Mission? Remember all its stations, including Campinas, are centers of wide fields.
- How do fields differ as to the resistances met? What is the main difficulty in Ytú (or Itú—"Eetoo")? Who work there?
- Can you tell of the origin and extent of the Juquiá-Ribeira work? What did two laymen do in that region?
- Mention some of the special developments in Dr. and Mrs. Lane's field. What are they working for in the early future?
- Who represent us in our new field of Patrocinio? How does Romanism welcome the Gospel there? Look at the map: is there room for two missionary families in an area the size of South Carolina?
- Barretos: Note that Dr. Daffin's work will extend north beyond the Rio Grande and northwest far beyond what a number of men can serve. How goes the work there?
- Note that each missionary station is hundreds of miles from another, and that in only two places is there more than one missionary family. Where?
- What, then, is your impression of the extent of the territory of West Brazil Mission when compared with numbers of workers?
- What is West Brazil Mission already doing on its Progressive program?
- Point out at least three good reasons for using native lay helpers. What is the policy of West Brazil Mission in this regard?
- What are the women doing in West Brazil territory? Why has West Brazil Mission no women entirely devoted to this work?
- What is the usual young people's society in our fields?
- What can you tell of the Sunday Schools and of the D. V. B. S.?
- Can any one gauge the work done by a Christian paper circulating widely in such a land as Brazil? What do you think of literature as a quiet and long-suffering witness?
- Tell what you can of the power of the Bible and the importance of Bible societies.
- Give instances of the power of the Gospel.

CHAPTER FIVE

2

THE DOOR ENTERED

EAST BRAZIL MISSION

OUTLINE *of* CHAPTER FIVE

THE DOOR ENTERED

EAST BRAZIL MISSION

I. GENERAL FACTS

1. Founding
2. Area
3. Climate
4. Population

II. STATIONS

1. Lavras
 - (a) Historical
 - (b) Charlotte Kemper Seminary
 - (c) Boys' School
 - (d) Agricultural School
2. Piumhy
3. Campo Bello
4. Varginha
5. Oliveira

III. THE PAST AND THE FUTURE

1. Ideals and Influence
2. Contributions to the Cause
3. Problems and Needs
4. Future Growth
5. Progressive Program
6. Unoccupied Fields
7. Urgency

CHAPTER FIVE
THE DOOR ENTERED
EAST BRAZIL MISSION

"For a great door and effectual is opened unto me, and there are many adversaries."—1 COR. 16:9.

"Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."—COL. 4:3.

I. GENERAL FACTS

1. *Founding*

In 1893, Rev. S. R. Gammon began work in the south of the State of Minas at the city of Lavras, which became the center of a new field of labor. This move led some years afterward to the separation of our missionary force in South Brazil into two missions—East, and West Brazil. The East Brazil Mission occupied new territory, while West Brazil worked in the original field. Experience has proven the wisdom of the separation, which was necessary at the time because the fields were wide apart.

The work at Lavras was begun in 1893, primarily in an effort to get away from the dire effects of yellow fever at Campinas, until then the principal center of work of our Church. On account of its great altitude, some 2,700 feet, yellow fever was unknown in that region of Minas.

At the time the work was located there much had been done in the way of opening up the territory for evangelistic development. It was also evident, due to the plans already formulated, that this part of



East Brazil Mission

the State of Minas Geraes would some day be well connected up with railroad lines to all the principal cities of Central Brazil. These transportation facilities and the wonderfully healthy climate led Dr. Gammon to choose this part of Minas as the proper place for the Mission's activities. Only now, in 1925 — some thirty-five years later — are all these railroad connections being completed, with a new favorable feature. This whole part of the State is being knit together with automobile roads, so all the towns and villages can be reached, even though they may not be located on the railroad.

The wisdom of the selection of this region as a field for the missionary activities of our Church has never been doubted, and the subsequent development of events has confirmed this.

2. *Area*

The area occupied by the East Brazil Mission extends north from parallel 22 degrees north to the boundary of the State of Minas Geraes with the States of Goyaz and Bahia (parallel 14 degrees) and into those States until encountering the field of the Central Brazil Mission of the Northern Presbyterian Church. The east and west boundaries of the Mission lie between the 44th and 47th degrees of longitude. Forty-seven counties are included in this district, there being in the whole State of Minas 214 counties. The area of the State is comparable to that of the State of Texas. The territory of the East Brazil Mission is about the size of the State of West Virginia.

In all justice it should be said that there is some difficulty in assigning all this territory to the East Brazil Mission, or saying the Mission is responsible

for all this territory. As a matter of fact, the South Minas Presbytery of the National Presbyterian Church, an outgrowth of our mission effort in this territory, is at work in this same district, and as fast as any of the churches can get a Brazilian pastor and sustain him, that part of the field is immediately turned over to them. This Presbytery, while working in perfect harmony with our Mission, is not dependent at all upon the Mission for its proper functioning. Just at present it has under its jurisdiction a very small part of the area above mentioned, as a number of counties where the Presbytery has entire charge were not included.

3. *Climate*

Almost all this great area is included in the inland highlands—plateau and rolling lands—often breaking into rugged mountains, the altitude varying from 1,000 to 3,000 feet. With the exception of the extreme northern part, and the valley of the São Francisco river, and some of its tributaries where malaria is prevalent, the climate is only semi-tropical. The district is not only very healthy, but climatic conditions are comfortable in the extreme. The terrific heat common to most parts of the United States is not known. The average annual temperature of most of this district is about 60 degrees Fahrenheit, with extremes of 30 degrees and 90 degrees. Almost every year there is frost, occasionally a killing frost. The extremes of temperature between night and day are very great at times, so that while the winter and summer extremes are not so great, one gets the necessary stimulus by these daily variations. With the proper care of personal health, the chances of life are just as good in this district as in any part of the

world. In view of the fact that this region possesses such a magnificent climate, it is destined to have a great future in God's own Providence.

This district is also one of the best-watered sections of the world. Almost every farm in all this region has its own running water, and it is traversed by two of the great waterways of Brazil, the Rio Grande flowing west, and the São Francisco flowing northeast. Both rivers are navigable.

4. *Population*

In 1920 the first census of Brazil according to modern methods was made. The State of Minas has undertaken to interpret those figures to the best advantage, and has gone even further, making from time to time estimates of the growth of population, according to the percentage of normal growth. Three years after the regular census was made, a redivision of counties was made, the number being increased by some thirty or forty.

According to the estimates published in 1924, the population of the territory occupied by the East Brazil Mission in 1923 was 1,028,657. This gives an average of 20,000 for each county. The most populous county has only 50,000 inhabitants, and the smallest has 7,000. The most populous city in the territory has not over 15,000, while there are a number of small cities with from 5,000 to 10,000 inhabitants, all of which goes to prove that the great mass of the one million population is rural. Comparing the area with the population, we notice also that there are no very densely populated parts of this territory.

The people are of four classes: the higher class, including the professional classes; the great middle

class, farmers, storekeepers, etc.; the laborer class, mostly farm laborers; and the very poor and indigent, a surprisingly large class when the natural wealth of the country is considered. This latter class tends to decrease in number. The first class tends to increase in number, as do the other two. Occasion might be taken here to refute the statement frequently made that there is no substantial middle class in Brazil.

II. STATIONS

There are at present five stations in the Mission. These are Lavras, Piumhy, Campo Bello, Varginha, and Oliveira, named in the order of their establishment. Lavras might be called the central station, as it is the oldest and largest, the others being on the various railroad lines, giving access to the whole territory of the Mission. Other stations have been occupied in times past, but have been discontinued or transferred.

The following is as full a statement as space will allow in regard to each of these stations:

1. *Lavras*

The little city of Lavras was settled over two hundred years ago and came into being by the arrival of groups of gold prospectors. The word "Lavras" means *washings*, and the signs of the old gold washings are still in existence in many places on our Mission property. Lavras is some 250 miles north, slightly west of Rio de Janeiro, and to reach it two great mountain ranges must be crossed. Due to the difficulties of railroad construction through high mountains, the mileage gone over to reach Lavras is much greater than would be expected.

Geographically, the location is a fine one for a Mission work, as it is only a day's run to the great cities of Rio de Janeiro and São Paulo, and to the coming city, Bello Horizonte, capital of the State. Its magnificent climate has already been discussed, it being sufficient just here to say that we have no knowledge of the existence of a better climate. The city has modern improvements, such as street cars, electric lights, waterworks, telephone, bank, sidewalks, and a few paved streets. Just at present it gives evidence of a healthy growth, the newly constructed houses are many and attractive. Property values have soared, and our own Mission property has doubled in value many times over.

(a) *Historical.* When the work was first begun at Lavras in 1893 by Dr. Gammon, Miss Kemper and others, the International College that had been organized in Campinas for girls was transferred, and in Lavras was given the mother name, *Instituto Evangelico* (Evangelical Institute).

The missionaries upon their arrival rented a rather large property on the edge of the city and began their evangelistic and educational work. The little house in which the first school work was done in Lavras still stands, although in modified form, on our Mission property.

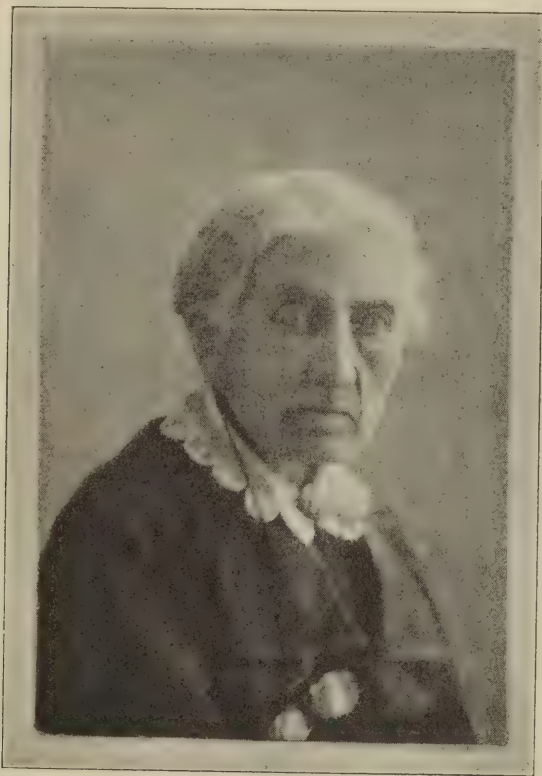
During the early years of the work at Lavras the girls' school was under the charge of the women, Miss Charlotte Kemper and others. The men, all ordained missionaries, gave all their time to evangelistic work and long itineraries were made into the surrounding country. In some places bitter opposition was met, to the point of endangering the lives of some of our missionaries. In other places the seed of the Gospel fell on fertile ground, notably at

Piumhy and Villa Nepomuceno. Regular organized churches exist at these two places today. One has a resident Brazilian pastor, and the other a resident woman missionary. At the last-named place an old gentleman, Snr. Veiga, a wealthy farmer, became converted, as did almost all the members of his family. When the old gentleman died he called all his children around him and had them sing his favorite hymns, and went happily across the divide. Such a deathbed testimony of the joys of the Gospel can only be understood by one knowing intimately the utter hopelessness of those of the Roman Catholic faith as they approach death.

(b) *Charlotte Kemper Seminary*. The girls' school opened in Lavras in 1893 was for many years called the Instituto Evangelico, but in 1908 it was named after our most venerable missionary, Charlotte Kemper. Miss Kemper taught some twenty years in the States before coming to Brazil and taught forty years in this land. Few teachers have had the privilege of completing sixty years active service in their profession.

Miss Kemper is an extraordinary woman in many ways. One of her cousins, professor of Greek at the University of Georgia, once made this remark: "Miss Kemper is the only woman I have ever known that worked problems in calculus for diversion." An accomplished mathematician, she was also an able scholar in languages, history, and philosophy, and a brilliant Bible student and teacher. For many years she translated into Portuguese the Sunday School lessons. Thus eminently fitting honor is being paid her name, and will perpetuate her loving memory by calling our girls' school the Charlotte Kemper Seminary. Even at the present writing, when she is at

the advanced age of 87, her interest and love for the work in Brazil, and most especially in Lavras, continues bright and vivid.



Miss Charlotte Kemper

The Mission now owns the best site in the city of Lavras, on the public square and garden, with three street-fronts. The old rambling buildings and adapted residences will be replaced with modern

school buildings, the Birthday Offering of the Woman's Auxiliaries furnishing the necessary means for this.

Under the most efficient direction of Miss Hattie Tannehill, the primary and normal work of the school is exceptionally well organized. In spite of the fact that the Lavras public schools are as good as the best in all Brazil, we have a great many primary pupils from all the social classes.

Domestic science, home art work, sewing, music and the fine arts are taught. A normal course prepares our teachers, but for lack of official State recognition of diplomas, our graduates cannot get public school positions.

The attendance this year (1925) is well over the hundred mark, with all of the fifty places in the boarding department taken. Last year all of the boarding pupils were members of the Y. W. C. A. and three of the girls joined the church. A great work is being done in educating consecrated Christian girls of our church families, and many of the future wives and mothers from Catholic families come under the influence of the Gospel.

The work of the Girls' Seminary has been highly complimented by the State officials, and they have only recently asked for copies of the courses we give, and have used our gymnastics teacher to train their public school teachers at Bello Horizonte.

(c) *Boys' School.* In February, 1904, eleven years after the girls' school had been founded, a boys' school was opened. The large country place in the edge of town, which had been rented when the missionaries first arrived in Lavras, had been purchased for the boys' school. From an elementary school it has grown into a High School, officially



Dormitory No. 1, Lavras School for Boys

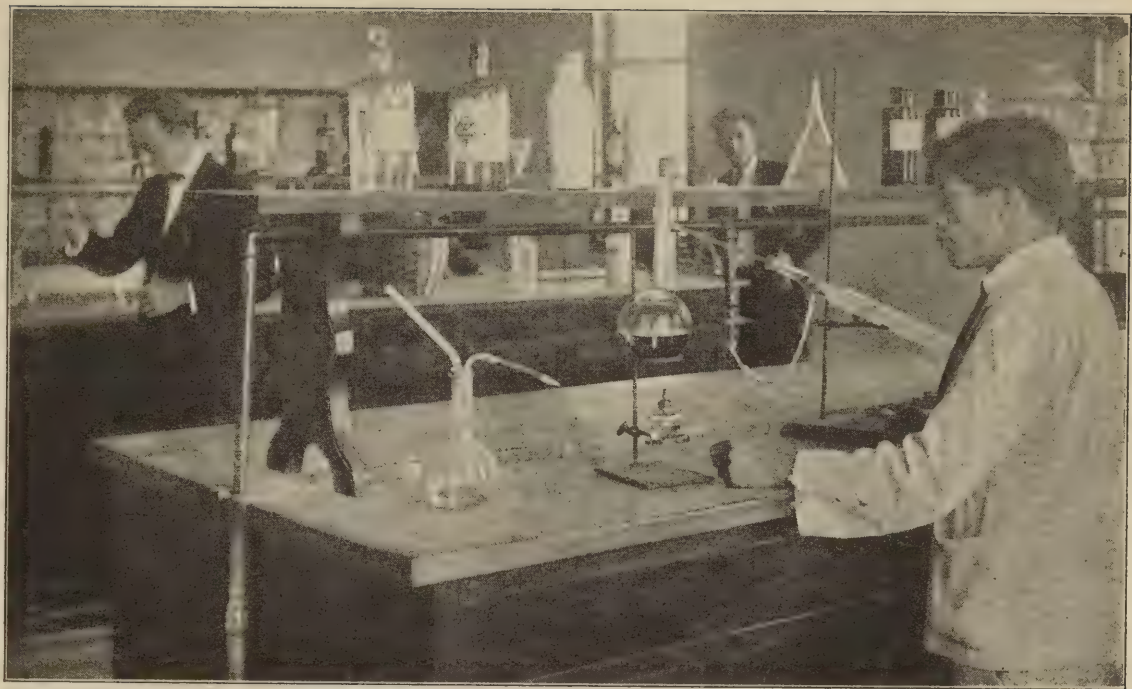
recognized by the Federal Government of Brazil. The original farmhouse is still used as a dormitory. Another dormitory was constructed in the early years, and a new one is now under construction. A large school building, an office building, and two missionary homes complete the present equipment.

The faculty at present includes some twenty teachers, and there are matriculated in 1925 the largest number of students ever received in one year. There are 135 boarding pupils and 250 in all. These pupils come largely from the State of Minas, but six States are represented, which shows the wide range of influence.

The subjects taught in the boys' school include all those generally required in Brazil, from the primary grades up through the high school, especial attention being given the Bible work. Special subjects are taught for the normal course, and also for the students who are candidates for the ministry in preparation for the Theological Seminary.

A self-help department has been an integral part of the work since its beginning, and literally hundreds of students have been aided in getting an education. Just about one-third of the students of the Presbyterian Seminary in Campinas, who have been licensed or ordained in the past fourteen years, got at least part of their college preparation at Lavras. Many of the students have completed the higher professional courses. Some are practicing physicians, some lawyers, many are merchants and farmers. One is now mayor of one of the cities in Minas, and many others occupy positions of influence.

(d) *Agricultural School.* The last of three schools which comprise the Evangelical Institute to be organized at Lavras was the agricultural school,



Chemical Laboratory, Lavras Agricultural College

founded in 1908. Since all the work of the East Brazil Mission is in an agricultural district, and there was not a single agricultural school in the whole State at the time it was founded, it was quite natural that Dr. Gammon should see the necessity for such a school and endeavor to meet the need.

The ends in view were these: to educate in agriculture our own Christian constituency, to attract others to the influence of the Gospel in our school, to aid in solving the self-help problem, and to break down prejudice in general against our work by helping those surrounding us where they most needed help. Christ certainly employed this latter method in reaching many a poor sinner.

At first an elementary course was given, four years in connection with high school work. At present two years high school work are required for entrance and a four-year course is given. The school is on a par with the few official State Agricultural Colleges which exist in the country at present.

A 600-acre farm is operated in connection with the college, where live stock of various breeds is raised, and where all the principal crops of the region are grown. Pure-bred sheep, cattle, hogs, chickens, and rabbits are raised and sold all over the country. Among the crops are corn, coffee, sugar-cane, cotton, beans, cassava, potatoes, rice, and alfalfa. In the orchard we find apples, peaches, avocados, oranges, grape fruit, plums, bananas, and mangoes. Just at present a specially interesting development is the propagating of an apple that has been found to produce well at Lavras.

The farm serves many purposes. First, of course, an agricultural college without a farm would be like a medical school without a hospital. Also, a great

many of the laborers on the farm have been brought to Christ. In addition to the regular farm practices, some useful experiments and real contributions are being made to the agricultural progress of the country as a whole. Just now an effort is being made to introduce into Brazil the growing of soy beans. Professors Knight and Wheelock co-operate in all the agricultural work, assisted by Dr. G. A. Roberts, associate worker. The school has had from the beginning the hearty support of the Government, and is now subsidized by the county, State and Federal governments. The State of Minas maintains ten scholarships in the school. On various occasions such opportunities have been utilized for helping the Government as in the work done to stimulate agricultural production during the late war.

The latest work undertaken by the school is an extension department. With funds given by leading business houses, an Agricultural Service Bureau was organized and a regular extension department is being carried on. This gives us all Brazil as our field and untold opportunities for forming contacts with many farmers and farming communities.

The Annual Fair held on the college campus brings us into the community life and several thousand people visit us every year.

The equipment of the Agricultural College is modern, the classroom building and dormitory having been completed in July of 1922. The Fair Ground buildings are utilized by the college most of the year.

Space will not permit a more detailed account of this agricultural work, but suffice it to say that it makes a definite contribution to the advancement of

the cause of Christ, and is one of the means used in bringing the true Gospel to Brazil.

2. *Piumhy*

At Piumhy, evangelistic work was begun many years ago, and now for ten years Mrs. Cowan has been the resident missionary. A church is organized, owns property, and is now planning a church building. The station is visited regularly every quarter by one of the ordained missionaries, although there have been times when this church would be as much as a whole year without a pastoral visit.

Piumhy is located in one of the richest agricultural sections in all Brazil, and with the substantial farmer's class of the region a great opportunity lies before the Church. It is hoped that at an early date a resident Brazilian pastor can be located here and the station turned over to the Presbytery.

3. *Campo Bello*

In 1913 a school was begun in the little town of Bom Successo, a few hours' ride from Lavras. The work was fairly under way after having suffered atrocious persecution, but repeated earthquakes caused the decision to leave Bom Successo to establish this work at Campo Bello. Campo Bello is a better town, surrounded by a much better agricultural district, and through the consecrated efforts of Miss Ruth See and Mrs. Armstrong, a fine school has been organized and a prospering evangelistic work begun. The congregation owns their property with a fine hall, and in due time will be able to put up a church building and call a pastor. The pastoral work is done from Lavras or Oliveira stations.

Special mention should be made of the fine work done at this station with the young people. The most flourishing young people's society within the bounds of the Mission is found here.

4. *Varginha*

In 1920, Dr. and Mrs. Allyn moved to Varginha to open up school work, and were joined by Rev. and Mrs. Baker for evangelistic work. Varginha is a very fine little city in the heart of a rich coffee-growing district. While the school here has only recently been organized it has prospered wonderfully. Misses Marchant and Foster ably guide its destinies, and in addition to their schoolroom work exert a very great evangelistic influence over the pupils.

Miss Marchant organized the first Presbyterial in Brazil, and the movement is spreading over the Church. It is hoped that she can soon devote her entire time to Women's Work.

The evangelistic work of Varginha covers an enormous area of a fairly populous region. Before coming to Varginha, Dr. Allyn had done medical and evangelistic work in various stations, principally at Lavras and Caxambú. With the linking up of this whole district with automobile roads, many towns and districts will be reached that have heretofore been inaccessible. There is enough work in this field for two or three ordained missionaries. In the near future this will be one of the most developed parts of our field, if men and equipment are provided.

5. *Oliveira*

The last station to be organized in the territory of the East Brazil Mission is at the little town of Oliveira, a few hours' ride from Lavras. Being a bigoted Catholic town, where no evangelistic missionary work had ever been done, our missionaries, Rev. and Mrs. Davis and Rev. and Mrs. Sydenstricker, were subjected, immediately upon their arrival, to persecution and many petty annoyances. A public Bible burning was held, and many serious efforts were made by the Catholic Church to discredit the Gospel and get rid of the missionaries. However, by prayerful and tactful work, a small group has been gathered in, and soon, under God's providence, the seed sown will begin to grow and bear fruit for His Kingdom. A large territory is being evangelized by this station, and the men from this station must constantly be traveling to the out-stations. Many of the places they visit should be regular stations. Four more ordained missionaries could easily find large fields within the territory of this station.

In the territory of this station proper we have no school work at present. The largest city in the territory of this Mission, São João del Rei, is a preaching point from this station. This was once a regular station of the Mission and should again be made one as soon as a missionary can be sent there.

III. THE PRESENT AND THE FUTURE

1. *Ideals and Influence*

The ideals and influence of our Mission are the same for all the stations, in greater or less degree as to influence, depending on number of workers,

period of work, and so forth. All the work is evangelistic, be it preaching, teaching or medical. Our one great aim is to hasten the coming of the Kingdom of God and the turning of hearts to Christ.

In addition to the regular Mission work, through the Sunday Schools, especially at Lavras, and the Women's Auxiliary of the Presbytery, efforts are being made to better prepare the national Church for carrying on the work we have begun.

On account of schools drawing such a large percentage of their students from homes of Roman Catholics, they have exerted an enormous influence in breaking down prejudice and obtaining for us open doors for Gospel work.

The native ministry has been trained under Gospel influences, and many Christian young girls have been prepared for Christian service. With a proper coordination between our evangelistic and educational work in the future, great progress can and will be made.

Fortunately, all our school work enjoys a good name both with our patrons and Government authorities. The Agricultural College, while the smallest of our institutions, is almost national in its scope and influence.

2. *Contributions to the Cause*

As an outcome of the work done by the East Brazil Mission, a *Presbytery* of the Brazilian Church has been established which functions entirely on its own initiative. Several self-supporting churches already exist in the bounds of the Mission. Almost a hundred *preaching points* are reached by our missionaries. Rev. and Mrs. Maxwell are planning to undertake work among the Indians, and his travels

among the various tribes have been a distinct contribution to the knowledge of the needs of this almost entirely unoccupied field. Many contributions have been made to the betterment of social, intellectual, moral and religious life of those immediately in contact with us, and twenty-five missionaries, constantly witnessing for Christ, will exert an ever-increasing influence.

3. *Problems and Needs*

Our problems are those inherent to mission work—lack of equipment, shortage of workers, necessity for more and better Brazilian helpers in educational and evangelistic work, shortage of transportation facilities, such as automobiles. We have also the religious problems common to all, the necessity of keeping up our "morale" and our spiritual life, not letting the every-day routine suffocate our zeal for soul-winning. Necessity of overcoming indifference and opposition among those with whom we work, desiring always a greater response from those who are converted and being trained for Christ's work.

4. *Future Growth*

As we look over the past, consider the present and contemplate the future possibilities of the work of this Mission, our very souls are stirred and a fire burns in our hearts. One million souls under our care, and a great growing, prospering region all around us! What would God not do through us in the next twenty-five years if we would yield ourselves into His hands, the clay for the potter to mould? We must set a goal, capitalize past-laid foundations and rise to the God-given opportunities that are before us—do the task for Christ's sake.



Presbyterial—Woman's Auxiliary, East Brazil

5. *Progressive Program*

At the suggestion of our beloved Executive Secretary, Dr. Egbert W. Smith, the East Brazil Mission resolved to adopt a progressive program for all its work. A committee of seven will organize this program, after a careful survey has been made of the field and a superintendent has been elected to give the needed time to supervising the carrying out of the program. It is to be hoped that a comprehensive and carefully laid out program will be in operation at once, and indications lead us to believe that a new day has dawned for the work of the East Brazil Mission. Personal evangelism will be stressed not only among the missionaries, but also among all the Brazilians in our churches. Revivals will be held in all stations and out-stations and, as far as possible, in all preaching points. Great stress will be laid on revivalistic preaching to bring men to Christ. In other words, we will be shaken out of any ruts into which we have gotten, and we will *progress* for Christ.

6. *Unoccupied Territory*

The East Brazil Mission is not adequately manning half its present territory. At least 500,000 people in our territory have no opportunity to hear the pure Gospel—all to our shame! God is opening up wonderfully all this vast territory, making it accessible by rail or automobile. Shall we let these people pass on through life without ever having heard the Gospel?

7. *Urgency*

We must make haste about the business of our King. We are His ambassadors, and are under spe-

cial commission. Will we fail Him who has sent us? Will the home church supply us with the material equipment we so sorely need? Will re-enforcements be sent us to complete our staff of workers for the fields now occupied and for the vast unoccupied territory? Will you give and pray that the Gospel may be preached to the one million souls in the territory of the East Brazil Mission?

QUESTIONS TO CHAPTER FIVE

How many Missions have we in Brazil? Can you point out their territories?

What area does "East Brazil" cover; what population?

Brazil is largely in the tropics: what effect has elevation on this part of the country?

What are the Mission Stations of "East Brazil"? (Use the map.)

The name Lavras tells a good deal of history: what? Is it well situated?

Who began work there? When? What is said of the Veiga family?

Whose name does the girls' seminary bear, and why?

Tell what you know of its work and its influence.

The second school is the boys': what does it teach? How far?

Into what ranks are these young men graduated? What about self-help? Would you think it usual in Brazilian schools?

What were the aims of the Mission in establishing an Agricultural School?

Tell something of its fine equipment. What is it doing? Does it touch the government in any way? What is its rank?

Who has long been our faithful representative in Piumhy (Pee-um-ee)? What are they working towards? Do you think that a good plan?

What does this general policy of all our work mean for the future?

Campo Bello (Fairfield): whence did the ladies in charge move thither? Why?

Where does Miss Marchant live? How is she related to the woman's work? What else goes on in Virginha (Var-geen-ya)?

What is a "bigoted Catholic town" like? Who suffered in one? Where? Why do Roman Catholics often burn Bibles? (It was done in Texas in 1921, and since in Rome; see, also, "The Survey," August, 1923).

Does "traveling constantly to outstations" mean anything to you?

What are the unifying ideals of "East Brazil Mission"?

Name some concrete contributions it has made and is making.

State the principal needs and point out two real problems.

What of the "Progressive Program"?

How does this Mission influence the Church and society about it?

Why talk about urgency? Does the King's business really require haste?

CHAPTER SIX



THE DOOR ENTERED

NORTH BRAZIL MISSION

OUTLINE of CHAPTER SIX

NORTH BRAZIL MISSION

- I. NORTH BRAZIL
 1. Founding New Station
 2. The City
 3. Climate

- II. EARLY YEARS
 1. Breaking Ground
 2. Persecution
 3. The First Baptism and the First Church
 4. Expansion
 5. Creating the Native Ministry

- III. RE-ENFORCEMENTS AND GROWTH
 1. Organization of North Brazil Mission
 2. Occupying New Centers
 - (a) Ceará
 - (b) Maranhão
 - (c) Parahyba
 - (d) Pará
 - (e) Natal
 - (f) Maceió

- IV. THE PRESENT SITUATION
 1. A Neglected Area
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 4. Stations
 1. Recife
 - (a) Personnel
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 2. Garanhuns
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 5. Outlook
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 7. Only a Boy
 8. A Leper Twice Cleansed

CHAPTER SIX
THE DOOR ENTERED
NORTH BRAZIL MISSION

"For a great door and effectual is opened unto me, and there are many adversaries."—I COR. 16:9.

"Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."—COL. 4:3.

1. *Founding First Station*

In mid-December, 1872, Rev. John Rockwell Smith left New York to begin a new work in Brazil. On the 15th of January, following, he landed in the city of Recife, capital of the State of Pernambuco, by which name it is often called.

2. *The City*

Recife derives its name from the low reefs which on that part of the coast parallel the shore, constituting a breakwater for an inner harbor, to which openings in their line, provide entrance. It is the most important city north of Bahia. We have seen how the Dutch made it the seat of government during the years of their invasion of Brazil. Lying on the easternmost rim of South America, it is naturally the first port of call for transatlantic shipping. Dakar, near Cape Verde, in western Africa, a port of growing importance, is the nearest point of the Old to the New World. Recife is already the first landing for the airplanes which have crossed the ocean. From early days this city has been the heart

and head of the foremost State in all the north, the center of its culture, enterprise, patriotic zeal and military prowess. Pernambuco State bears the proud name of "The Lion of the North"; and none begrudges it this title. The Capibaribe River meandering through Recife, increasing its water front, multiplying bridges and picturesque old world scenes, has beguiled those who can feel the spell to call the city "The Venice of Brazil." Be that as it may, no one can deny her charm, whether it be in the dazzling light of the sun, playing on the many-colored tile-encased buildings of an older day, or by moonlight, the moonlight of the tropics, falling on clusters of palm and cocoanut trees, mirrored in many waters.

3. *Climate*

Less than one-twelfth of the area of Brazil lies south of the tropic of Capricorn. This does not mean, however, that all the country suffers from torrid heat. Along the coast "as far south as Santos is a region of high temperatures and great humidity," but in the three southern states, and over a great part of the elevated central plateau a subtropical and temperate climate prevails. Recife, on the coast but a few degrees south of the Equator, though often hot in the daytime, enjoys cool sea breezes at night and is a healthy town. The coastal plain back of it is so narrow that a few hours' rail travel carries one into the high country of our newer stations of Garanhuns and Canhotinho, where conditions are not unlike those of our southern states. Missionaries of our Church have lived in most of the coast cities of North Brazil for long periods without undue detriment to health. With the wise selection of stations, and the possibility of retreating at convenient sea-

sons to chosen localities—a luxury in Brazil, where the missions have hitherto not been supported in their first efforts to secure recreation sites—the climate of North Brazil is not such as to hinder a sound person from laboring through many years to a ripe age. Our missionaries have worked with short furlough intermissions twenty, thirty and forty years in the heart of the tropics; nor has the climate proved unhealthy to their children. Climate need be no drawback to evangelizing all Brazil, even by the men and women from the North.

Not all of tropical Brazil basks in balmy sunshine. The interior of some of these northern states is often scourged by drought which slowly blights the crops, kills all vegetation, dries up the water-courses, bakes the soil and exterminates the last herds of gaunt cattle on the interminable “caatingas.” Man then faces death. Thousands have died. He either fights it out with stolid fortitude and fatalism, or abandons his lands to “trek” for weeks to the rolling plains farther south or to emigrate to the inhospitable rubber forests of the Amazon, that “Green Hell” from which few have returned. But it has been proved that irrigation can make those periodic deserts blossom like the rose, and sanitation and justice will convert that “Green Hell” into one of the richest portions of the globe.

It is said that in that far country above the city of Manaus there lies an island in the Amazon River known as “Conscience Island,” for the reason that men who shipped west into the rubber country often dropped their consciences on it, as their boats plied upstream, in order to “travel light.”

II. EARLY DAYS

1. *Breaking Ground* ,

Except for the presence of colleagues for a few months at a time—the Rev. and Mrs. John Boyle for a while in 1873 and '74; the Rev. William Leconte, in 1875-76, and the Rev. Ballard P. Thompson, for two months of 1880—Mr. Smith was alone at the new station till August of 1880, at which time Rev. and Mrs. DeLacy Wardlaw were sent out. During the first period Mr. Smith's work was extremely difficult. The Roman Catholic Church being united to the State, was the official religion in the time of the monarchy. Persecution was rife. Before Mr. Smith had time to acquire a good use of the language he was forced to go to the press to defend himself and the Gospel from a most insolent attack in an unworthy tract circulated by one of the friars. But the missionary was equal to the occasion and came out victorious. His articles in the daily paper made many friends for him among the prominent men of Pernambuco.

2. *Persecution*

As soon as Mr. Smith had acquired enough of the language, he began an active evangelistic work in several places in the province of Pernambuco, and in Parahyba and Maceió, capital of Alagoas. In all these places, he and the congregations he gathered met bitter persecution. In Parahyba the house where he was preaching was stoned; and as the believers ran into the streets they were met with stones and missiles. One woman received a wound on the head which was fatal.

In June, 1874, Mr. Smith visited the city of Maceió, capital of the state immediately south of Pernambuco, where he held services in a private residence, keeping, however, within the limitations which the law imposed on all non-Romanist acts of worship. For two or three nights things went smoothly enough, though groups of men gathered on the street whose presence and attitude foretold trouble. One night during the sermon the crowd attacked the house, severely stoned the front windows, wrecked furniture, and hurt a number of people, including the wife of the gentleman who had kindly loaned his front room for the service. No redress, of course, was to be had from the chief of police, two of whose sons were leaders of the rabble, nor from the governor of the province. At *Goyana* a half-witted man, related to an important family in the place, was used as a tool to persecute Mr. Smith personally; this poor creature interrupted the service for years, until finally the police authorities threatened to send him to an asylum.

Persecution in those days was bitter, as the older missionaries could testify. The authorities, from the governor down, were under the thumb of the bishops and priests, and the missionaries had no one to appeal to. But the Lord took care of His servants and of the work.

3. *The First Baptism and the First Church*

In August, 1878, five years almost to the day after the first public service, eleven faithful believers were baptized, and the first Presbyterian Church in North Brazil was organized. Prior to 1873 no evangelical work had been done in that part of the country among Brazilians, except by a colporter of

Dr. Kalley's Congregational Church in Rio de Janeiro who was gathering a congregation in the city at the same time that the Presbyterian Church was being formed.

4. *Expansion*

From this small beginning the work spread. Even before the organization of the church had taken place in Recife, groups and congregations were gathering in different parts of the city and of the State. By 1874, as we have seen, the Gospel was being preached in the capital of the State to the south; in 1878, in Parahyba, the state to the north; early in 1880, a hundred miles up the San Francisco River. In each of these places severe persecution had to be met and overcome. By the end of 1880 the "new sect," or the "new law," as it was so often called, was being heralded in ever-widening circles. Believers were wont to gather friends and neighbors about them when they moved into districts where the Gospel was not known, to read the Bible and to tell them of their new found joy. Colporters scattered books, and above all *The Book*, which often silently broke the ground in sinners' hearts. Public services were held, led by some more experienced Christian, or by the missionary himself, and thus in these and other ways the work grew till young Brazilians could be trained for the ministry and sent out far and wide to serve the existing groups and to create others. In North Brazil a definite effort was made to establish work in the important port and capital cities. The wisdom of this method commends itself to any one familiar with the influence of the city on the life of Latin America.

5. *Creating the Native Ministry*

In the meantime a beginning had already been made in the great work of training young men for the ministry. In this decade and in the following, five young men were ordained as ministers, a number received partial training, enabling them to do more efficient Christian work, while a number of others were in training, or ready to begin, when the seminary of the Presbyterian Church was finally established in South Brazil.

In those days it was usual for the students to live in the home of the missionary as they read theology with him and did active work in the surrounding country under his direction. The transfer of Mr. Smith to the Seminary as professor, a post to which he was elected by the first Synod in 1888; did not, however, bring the training of the Brazilian ministry in the North to an end. We shall hear more of the Seminary in North Brazil later.

III. RE-ENFORCEMENTS AND GROWTH

1. *Organization of North Brazil Mission*

As we have seen, the Recife station received no permanent recruits till late in 1880, though the work had spread in the state of Pernambuco and beyond into two neighboring states. The station was clamoring for other workers. About this time a number of important things happened: in 1880, Rev. DeLacy Wardlaw and Mrs. M. Hoge Wardlaw arrived; Rev. J. R. Smith married Miss C. Porter in 1881; Dr. George W. Butler (M. D.) came out in 1883, married Miss Rena Humphrey and was ordained in 1884; and finally, in 1884, Mr. William C. Porter,

later ordained, and Rev. and Mrs. Joseph Gauss joined the station. It was now possible to think of organizing a Mission. The five male missionaries then working in North Brazil constituted the North Brazil Mission in 1884. Ladies were not reckoned voting members in those days.

2. *Occupying New Centers*

The field of the new Mission was understood to extend north from the San Francisco River. Except for a small Congregational work, no other churches were evangelizing in all that part of Brazil as far as the Guianas and the Andes. To man such a field was impossible, and what could five evangelists do?

(a) *Ceará*. In 1882, Rev. and Mrs. Wardlaw moved to the city of Fortaleza (Fortress), capital of the state of Ceará, half-way between Recife and the mouth of the Amazon. There he continued to work, aided for two years by Rev. William C. Porter. Extensive evangelistic tours were made into the interior of this state and congregations were established and sustained at different points. Meanwhile, the congregation which was gathered in the city of Fortaleza developed into a fully organized church. Mr. Wardlaw worked in Ceará till he withdrew from Brazil in 1906. By that time the Gospel had been firmly planted. In 1896, Rev. Reynalo P. Baird, M. D., and Mrs. Baird joined the Ceará station, where they worked till 1907. Dr. Baird was greatly aided by his medical skill. After his death in 1907 no one took his place. The native Presbyterian Church now has full charge of all the work in the state.

(b) *Maranhã*. Dr. and Mrs. George W. Butler removed to St. Louis of Maranhã, capital of the state of the same name, farther onwards towards the Amazon. In this city they labored till 1893, faithfully spreading the Gospel. Their work was blessed by the creation of a strong church. Of Dr. Butler's work his oldest living colleague says: "Dr. Butler did a grand work in Maranhã." Rev. and Mrs. William M. Thompson came out in 1890, and worked in the states of Maranhã, Piauhy, Pará and Amazonas until their removal to Garanhuns some years later. In 1892, Rev. and Mrs. C. R. Womeldorf joined them and continued the work after Dr. Butler's withdrawal to Canhotinho in the interior of the state of Pernambuco. Rev. Belmiro Cesar, whom we shall have occasion to mention later, became pastor of the church in the capital, which years since has also passed into the hands of the native Church together with all other work in the state.

(c) *Parahyba*. Work was begun in Parahyba back in the seventies. In it one of the faithful lay workers of the Mission, Snr. Pontes, had labored some years. There Rev. and Mrs. George E. Henderlite established themselves upon coming out in 1893. An encouraging work was built up, and a church building erected. Mr. and Mrs. Henderlite gave Parahyba seven years of their youth. After his work in that city and state, Mr. Henderlite moved to Garanhuns. The Parahyba church continues as a strong church. More than one native pastor has served it efficiently. Rev. William Porter and Mrs. Porter reside there at present. In the interior there is a very wide and prosperous work, sadly hampered by lack of funds.

(d) *Pará*. The real name of this city is "Bethlehem of Pará." It stands at the mouth of the Tocantins River and is the great Amazon Valley ocean port. It is one of the important cities of South America and is destined to be one of the great cities of the world. Rev. and Mrs. Womeldorf after their brief residence in Maranhão lived and worked in Pará. Mrs. Thompson, while residing in the same city, worked in the interior of the state and in the adjoining states of Piauí, Pará, and Amazonas. In all these states work exists today as the fruitage of those and subsequent efforts. The Church and the Mission both, however, have lacked the men to carry on the work in the great Amazon Valley, up whose waters the seed has been carried to farthest borders of Brazil.

(e) *Natal*. A glance at the map will show that most of the capitals of the northern states were now occupied by missionaries or Brazilian pastors working in connection with them. From these larger cities work spread inland, and the new congregations were served as best possible by the minister in charge at the capital and such lay help as he could secure. After two years in Ceará, Mr. and Mrs. Porter were sent by the Mission in 1895 to Natal, where they opened a new station, and spent eighteen years of their life. When they entered Natal there was not a professing Christian in it; and in 1913 they turned over the work to a native pastor, with a good brick church and more than three hundred names of those who had made a profession of faith throughout the State. Soon after the station was established at Natal, Rio Grande do Norte, the converts began begging Mr. and Mrs. Porter to open a school for their children. Alone, and with a big

work in the church, Mrs. Porter began to teach in her own home, six little children forming her first class. The number of applicants, many of them Roman Catholics, increased so rapidly that it became necessary to appeal to the Executive Committee of Foreign Missions for help. In 1896, Miss Rebecca Morrisette was sent to Natal in response to this appeal, and there she worked for two years. Miss Eliza M. Reed came out in the latter part of 1899 and took over the school, and was in charge till 1904, when, with the concurrence of the Mission, she went to the city of Pernambuco, Recife, and opened a school there.

With the removal of Miss Reed to Pernambuco, the appropriation for the Natal school was so reduced that in spite of strict economy and many sacrifices and the fact that the school was moved to the Porter home to save rent, it was bankrupt after three years. For this reason, together with the failing of Mrs. Porter's strength, it was definitely closed, amid tears and protests from both pupils and parents. It was with sore and aching hearts that they said good-bye to the seventy-three pupils, knowing that never on this earth would they gather again to listen to the daily lessons from the Sacred Word, although they might, some of them, learn more of the mysteries of grammar and arithmetic.

In looking back to these years, Mr. and Mrs. Porter can say today that to this school was due the cordial acceptance they enjoyed in reaching the better class of people in Natal with the Gospel message, for the children took the Gospel to their homes and the barriers were thus broken down.

(f) *Maceió*, the capital of Alagoas, next-door neighbor to the south of the "Lion of the North,"

had already been the center of Gospel work. It was there that persecution was met in 1874. Heretofore, however, there was no worker to be placed in the field. In 1885, Rev. and Mrs. Gauss were sent to Maceió. Their stay was short, for he was commissioned to go before the Executive Committee of Foreign Missions in Nashville to place before them the need of entering more largely upon the use of laymen in the work. One must remember that there were only five couples in all North Brazil after thirteen years of work. Steady expansion of the policy to use laymen and Brazilian helpers, for which additional funds would be necessary, seemed the only solution of the problem of meeting such immense and rapidly growing responsibilities, where missionary forces were totally inadequate and must so continue, even though the Executive Committee at Nashville should multiply its workers much more generously than in the past. The committee did not grant the request of the Mission, and Mr. Gauss, deeply discouraged at what seemed a hopeless situation, resigned and remained in the United States. These facts are mentioned to show how the lack of support, very often impossible to grant, hinders work and retards growth on the mission field. North Brazil Mission has had a full experience of hope deferred.

Though Mr. Gauss did not return to Maceió, the work was not allowed to perish in the city or in the State. This today is also among the fields delivered into the hands of the Presbyterian Church of Brazil, upon which the responsibility of the State now falls.

VI. THE PRESENT SITUATION

1. *A Neglected Area*

If we leave out of consideration the far interior, North Brazil is that part of this immense country where fewest Christian bodies work. There are Congregational churches in one or two of the large port cities, but this work is very limited. There are some Independent Presbyterian nuclei, with a small total membership, and possibly a few others not related to any of the regular church bodies. But for these and the Baptists, whose work has been pushed in some places, notably in Recife itself, the Presbyterians, consisting of our small mission and two Brazilian Presbyteries, with a small number of ministers, which have been formed in the territory worked by "North Brazil," are the only workers.

2. *Extent*

In 1922 the Executive Committee informed the Mission that it had "consented to the request of the Christian Missionary Alliance that we turn over to them a part of this territory." After this part was turned over, supposing all missionary responsibilities of our Church in the Amazon Valley to cease, what remained? There was still all the territory from the mouth of the Amazon to that of the San Francisco rivers. All this vast expanse is by inheritance legitimate Presbyterian territory, and all that is not actually in charge of the Brazilian church is open to the North Brazil Mission. This immense field covers some 460,000 square miles, "a territory larger than the combined areas of West Virginia, Virginia, North Carolina, South Carolina, Georgia, Florida,

Kentucky, Alabama, Tennessee, Mississippi, Delaware and four-fifths of Maryland." "The population for which we are now responsible, according to the Government statistics for 1920, is 7,434,392. Within our territory there are 131 cities of more than 20,000 inhabitants, 24 of which have more than 50,000," "municipalities" included. Recife itself is now reckoned to have a population of 310,000. We cannot hold ourselves responsible for 7,500,000 and more, but this is the population within the territory in which we are *heavily responsible*. Over this area the results of our work and of the Brazilian Church are felt. No other strong bodies of Christians are working in it but the Baptists.

3. *Our Force*

What are five ordained men, one learning the language, three engaged largely in teaching or publication work, the fifth over seventy years of age, though still active, and a devoted group of five ladies training girls and young women, when compared with responsibilities of this magnitude? Of these fifteen, five have gone out since January, 1923. In 1919 Mr. and Mrs. Taylor began work. For thirteen years prior to that time no ordained man had been added to the force.

4. *Stations*

In all of these northern states some Presbyterian work is being done, except in the state of Piauhy (Pee-ah-wee), which, as large as Florida and Georgia, has more than 600,000 inhabitants. In these eight northern states there are so few ministers of the Gospel in the two Presbyteries that the Mission

cannot do more than hold three stations at present—Recife, Garanhuns, and Parahyba.

(1) *RECIFE: Educational Work.* Agnes Erskine Evangelical College is located in Recife. Its situation and importance give it prestige in a vast territory where it is the only evangelical school exclusively for girls. It was opened in 1904 in a private house not adapted to school needs, the building being on a noisy street, without sufficient grounds for the children to play in at recess. In 1914 the residence adjoining became vacated, and was rented to make more comfortable arrangements for the boarders. The school continued in these two buildings till 1920, when it was moved to property owned by the Executive Committee. After thirteen years of asking, hoping, and praying, by the gift of Mr. and Mrs. Sproul, of Staunton, Va., the school was located in a permanent home, and named Agnes Erskine Evangelical College in memory of Mrs. Sproul's mother.

(a) *Personnel.* The school was opened by Miss Eliza M. Reed, who continued in it till the year 1913. Miss Margaret Douglas came to the school in 1906, and has continued in it till the present. Miss Edmonia R. Martin came in the year 1912, and has spent all her time with the school, with the exception of two years in the school in Garanhuns. Miss Caroline Kilgore came in 1917 and has remained there ever since.

(b) *Work.* The course of studies covers nine years, being about equal to the graded school, with two years of high school work. The largest enrollment reached is 185. About half of the school comes from Protestant homes. All Catholics and Protestants have a Bible lesson each day and attend

daily religious exercises. All boarders attend services in the Presbyterian church. Thirty-six girls have graduated from the school. Of these, twenty-one were Christians, but four of the remaining have been converted since graduation.

In 1916 Miss Leora James came out to Pernambuco to teach in the Mission school, but within two years the governor of Rio Grande do Norte begged her to go to Natal and take charge of the Domestic Science School, for which fine buildings and a complete outfit were at her command. After a visit to Natal she, with the Mission's approval, accepted the offer. The school was such a success that in a short time Miss James had a national reputation. The Minister of Education of the Federal Government called her to Rio de Janeiro and put her in charge of the Domestic Science Department in all the schools in different parts of the Republic. Miss James resigned her commission as missionary, and is still in the National Capital as superintendent of the Government schools.

Only those on the mission field will ever know what these consecrated, noble missionaries have gone through to bring Agnes Erskine Evangelical College to the position of honor and Christian influence that it now occupies in a city of some 300,000 inhabitants.

(c) *Seminary.* Dr. J. Rockwell Smith had been instrumental in training the first ministers in the North. After he came South to the Synod's Seminary, despite difficulties and intermissions, faithful hands labored at this all-important task. When Dr. George E. Henderlite moved to Garanhuns he threw his strength into this work. Dr. Thompson and a few native ministers did likewise. The result is that today the Evangelical Seminary of North



Seminary Building, Recife, Brazil

Brazil is established in Recife. It occupies a handsome building, almost entirely the gift of our Executive Committee. Dr. Antonio Almeida, who spent a year at Union Seminary, Richmond, Virginia, is the director. It is receiving students from the Presbyterian, the Independent Presbyterian, and the Congregational churches. The Congregational Church has a representative on its faculty. Representing our Mission is Rev. Robert B. Smith, who with Mrs. Smith went to the field in 1923. Mr. Smith, son of Dr. J. Rockwell Smith, still "had the language," and was able to begin work at once. The latest developments promise a professor from the Independent Church of Brazil and another from the Central Mission of the Presbyterian Church, North, which works in Bahia state and inland. This Seminary should create a new epoch in Christian work in all the North.

For years Dr. Henderlite was the heart and soul and the dynamo of this School of the Prophets. In the early days of struggles that usually go untold, he and Mrs. Henderlite, with a few of the faithful, stood wisely and persistently by their ideals, hoping, working and waiting, till they withdrew from the work in 1923. Dr. Henderlite and his consecrated helpmeet made a great contribution, for now through their efforts there is this seminary in North Brazil.

(d) *Evangelistic Work.* The Presbyterian churches in the city and most of the congregations in its neighborhood are in the hands of able native ministers, as is the work in the state. Mr. R. B. Smith aids in this evangelistic work.

(2) *GARANHUNS.* In this upland city reside the Thompsons, the Taylors, and now Miss Cockrell and Rev. and Mrs. Neville, recently arrived and

“busy on the language.” It is well that Portuguese is not as bad as Xavier pictured the language of Cathay.

(a) *Publication Work.* Dr. Thompson has for years been conducting the publication work of our Church in North Brazil. At Garanhuns an able weekly, the *Norte Evangelico* (The Northern Evangelical), the only Presbyterian weekly in the North, *The Expositor*, a solid monthly, and a series of well-edited Sunday School quarterlies, not to speak of tracts and church publications, are issued. This work is so regularly maintained and is of such a character as to have become an indispensable part of our work. It permeates the whole region.

(b) *School Work.* Dr. Thompson’s report, given below, was submitted to the Mission at the end of 1924. Rev. G. W. Taylor is now in charge of the school, with Dr. and Mrs. Thompson as teachers. Dr. Thompson is also the very efficient and considerate Mission treasurer.

REPORT OF THE GARANHUNS SCHOOL FOR THE YEAR 1924

Boys in the first to the fourth years.....	84
Boys in the fifth to the eighth years.....	18
Girls in the first to the fourth years.....	57
Girls in the fifth to the eighth years.....	8
	167
Total.....	167

Teachers, 10, all professing Christians, four men and six women; of the men, three are native and one foreign; of the women, five are native and one foreign.

One of the teachers in this school, who was trained by Miss Reed, married the pastor who took up the work in Canhotinho, left by Dr. Butler; and now she and her husband have a flourishing school.

The Mission grants a small pittance to its maintenance.

The Garanhuns school owns no property; it is carried on in rented houses, entirely unsuited for school work.

(c) *Dr. Butler.* Before Dr. George W. Butler closed the door of his humble consulting room for the last time in Canhotinho, for there he had moved from Recife on coming south from Maranhão, the Lord had made his work a blessing. To a singular degree he united in his heart and life the love of souls and the skill of the healer.

In Canhotinho, not far from Garanhuns, he worked till his death in 1919. But Canhotinho could not contain him. He was known and called upon over a wide area. At times as many as six states were represented among his patients in one morning. It was his privilege to demonstrate what medicine can do for the Gospel in the interior of Brazil. Only closed eyes can fail to see its power. His work can be summarized in the words of his wife: "He was the worst hated and best loved" of any man in the whole of North Brazil. It is told of him that when he first went to Canhotinho, if he boarded a train to go to one of his preaching places, or to treat the sick, a telegram would be sent by his enemies to the station ahead to stir up persecution. However, later on sentiment had so changed that the train conductor would hold the train at the station to allow Dr. Butler time to drink a cup of coffee. He once narrowly escaped death at the hands of an assassin who was sent by the parish priest. A native Christian threw his body between them, letting the knife go into his own heart. Years afterward this priest, being ill, sent for the doctor to

treat him, for Dr. Butler's fame was by this time widespread. The message was delivered in these words: "I know you are a devil, but I am ill and want you to cure me."

(3) *PARAHYBA*. We have often spoken of this city. Rev. William C. Porter, our veteran missionary of North Brazil, and Mrs. Porter, who joined the Mission upon her marriage in 1891, are now in charge of our work there. Though Mr. Porter reached the age of superannuation in 1925, he has continued in the active pastorate in the city and in prolonged horseback trips through the interior of the state. To those who know what these words mean, they in themselves should constitute an irresistible appeal for more men and the means to place a large number of lay-workers all through the interior.

5. *Outlook*

North Brazil is far poorer than any other part of the nation in which we work; the Brazilian church is not nearly so strong in this section as it is elsewhere in the Republic; the whole country is open to the preaching of the Gospel; no other equally important part of it has so few workers; no Mission in Brazil has had so little help from our Executive Committee. These facts speak for themselves. Is it not time to *man* and to *equip* our work in North Brazil?

6. *Results of Fifty-two Years of Work*

If figures can be allowed to speak where spiritual values are the true data, let these bare statistics testify to the creation of a Brazilian Presbyterian Church in North Brazil. They represent, needless

to say, not only the work of the Mission, but also of the lay-workers of the Brazilian ministry which grew and labored side by side with North Brazil Mission for the past half century.

Natives brought into the ministry.....	26
Organized churches.....	22
Congregations	110
Church members received in 1924.....	450
Total membership.....	4059
Total minors baptized.....	2000
Presbyteries	2
Mission schools	2
Theological Seminary.....	1

Territory: Eight of the twenty states of the Republic of Brazil. A great task awaits workers from the San Francisco to the Andes.

7. *Only a Boy*

But there are other results that cannot be told by figures, yet they are the visible results that thrill the missionary's heart and keep him constantly on the alert.

One day Snr. Vianna, Dr. Kalley's colporter, was selling Bibles and distributing tracts on the streets of Recife; he had often suffered insult and violence, and many a day had passed that left no record of good accomplished. A colporter is a man who lives on the faith that bread cast upon the waters will return after many days. So he worked on, casting his seed and leaving the reaping to the Lord of the harvest. One of the passers-by that day was a boy of sixteen, whom he persuaded to accept a tract. It did not interest him, but led to another talk with the young man. Snr. Vianna then proposed that he

go to see the missionary, who would be glad to see him. "Yes, he had time to take him; he would be well received." So they went to the missionary's lodging. That visit led to friendship, and later the young man accepted Christ and began to study with his new-found friend. He had to begin low on the ladder of learning, and years passed before he finished, but in time he was ordained a minister of the Presbyterian Church, the first fruits of the Brazilian ministry in North Brazil.

Rev. Belmiro de Araujo Cesar served for a long period of years in important pastorates such as Parahyba and Maranham. Some years ago he moved south and took charge of a church in Rio de Janeiro, to which he ministered till failing health obliged him to withdraw from active work. From the first he has been a diligent student of the Bible itself, whose riches he has stored in memory to an unusual extent. His preaching has in consequence been biblical and evangelistic, with the seal of the Lord's blessing.

God's blessings have accompanied him not only in the pulpit, but within his own home. Eight children, five boys and three girls, have grown to manhood and womanhood under his roof, where they developed sound Christian characters and learned the joy of personal work for Christ. Despite the father's struggle for existence on a meager and insufficient minister's salary, two of his sons are ministers and a third is finishing his course in the Seminary, while the other two are office bearers in the church. One of these is the President of the Board of the Evangelical Hospital in Rio de Janeiro, the other a trusted Government official in an important post. His daughters, too, are all active in Christian work. One is the wife of the first missionary of the

Presbyterian Church to Portugal. Another also married a minister, and the third presides over her own Christian home, in and out of which she gives her time and strength to Christ's service.

Such chains of influence as these, so briefly sketched, set in motion power which never dies away; its contacts are ever multiplying and creating new life begotten by the Spirit of God.

8. *A Leper Twice Cleansed*

Rev. Frederick C. Glass, of the South American Evangelical Union, who has for many years been a zealous organizer of colportage of the Scriptures and Gospel literature, and is one of the pioneers in Indian work in the far interior, tells the following story of a man whose work has blessed that of all missions in Brazil:

"Camillo Roig was a prosperous rum-seller in a seedy suburb of S. Paulo. His jovial and good-natured manner won him many customers; and being a faithful son of the Catholic Church, his conscience did not worry him much. A little extra devotion to the Madonna, with an extra mass or two, covered a multitude of sins; and to kiss the cross and the few images in his possession meant many days' worth of indulgences, so what was there to fear? Camillo had been a sacristan in his own country of Spain and knew all the tricks of the trade. He hated the Protestants, too, and that was an appreciable virtue in itself that must outweigh many of his sins. *But*—he was a leper! For many years he had sought deliverance, had traveled far and wide, and had spent large sums of money—all to no effect. And his scarred and bloated face grew worse and worse.

"In the till of his drawer he kept half a dozen little saints on whom he lavished much affection; and very often, when nobody was looking, Camillo would pull out these saints and cover them with kisses. The spirit of idolatry with its strange fascinating power, had gripped the man's soul. He was a leper indeed!

"Yes, he hated the *Protestantes*, and whenever any discussion took place over his counter, Camillo soon damped the arising interest betrayed by any of his customers. He also had a very summary way of dealing with colporters or Gospel tract distributors, for whom he had a special contempt, at once consigning all their literature to the flames, as 'Mother Church' advises.

"'Will you accept one of these little books?' It was a very pleasant-faced, smiling lady who addressed him, with a very nice voice, too; at least so Camillo thought. So he accepted the proffered Gospel with a good grace, and the lady passed on.

"It was a very pretty little book, with a picture on the cover (a Scripture Gift Mission Gospel), and it happened to bear the name of his favorite saint, though whether this was John the Baptist or John the Evangelist he was not sure. So on this account, and because of the lady's smile, he kept the book.

"A few days later, out of curiosity, he started reading the first chapter. At once an inexplicable sensation thrilled his mind, and though he could barely understand what he read, he felt a deep conviction that it was the Word of God.

"Camillo read the Gospel through, and it haunted him day and night. Do what he would, he could not drown the impression made. There was the address of a Gospel hall stamped on the back of

the book, and several times he resisted an impulse to go there. At last his state of mind was such that he threw all pride to the winds and crossed to the other side of the city where the hall was situated. He heard the Gospel preached for the first time, drank it in, and a few weeks after was truly converted.

“Camillo at once made short work of his little saints, but he did not see how he could abandon his livelihood. Soon after, a baptismal service was announced, and he applied as a candidate, but found to his sorrow that he could not be accepted until he had abandoned his business. This he endeavored to do, but could not find a purchaser.

“On the eve of the baptism, however, Camillo suddenly resolved to forsake all for Christ’s sake. He did so at a great sacrifice, and the following day he was baptized with some fifteen others in the Tieté River.

“The day after his baptism, Camillo stood at the mirror prepared for his morning shave. He almost dropped the razor in amazement, and called out excitedly to his wife: ‘Look at my face! I’m healed! Glory to God!’ The ugly sores on his face were gone, and the bloated appearance had disappeared! He stripped and found the same had taken place all over his body. He was healed—healed on the occasion of his baptism. I knew Camillo before the event, with the tell-tale sores on his hands and face, and since that eventful day I have known and traveled with him for years, and I can affirm from intimate knowledge of the man, that, explain it as you may, he has not a trace of the foul disease upon him up to the present day, ten years later!

“Camillo was severely tested after this, for everything to which he turned his hand failed, until his capital was exhausted; and then God led us to try him as a colporter. His success was immediate and sustained, and he is now the best colporter of the British and Foreign Bible Society in Brazil. He has also been signally used of God in the conversion of hundreds of Roman Catholics, especially through open-air preaching. The many remarkable experiences of this lion-hearted man would fill a volume; and yet it can all be traced back to that little book—the Gospel according to John—and a lady’s smile.”

The 1924 report of the British and Foreign Society says: “Camillo Roig, our oldest colporter, has been on the staff for more than twenty years. Roig’s circulation for the year was 2,668 copies.”

QUESTIONS TO CHAPTER SIX

- Tell something of Recife. What is said of the climate and missionary work? Is there only one place where duties are forgotten?
- Tell something of the early years in Recife.
- What happened in Parahyba and Mació? Give more than one reason why the Gospel has been persecuted in Brazil.
- How long was it before the first baptisms? How did the Gospel spread?
- When were there missionaries enough for a Mission to be organized?
- Tell something about the early work in Ceará and Maranhã.
- Which of our missionaries worked longest in Parahyba?
- Where is Pará and what is shipped from there?
- Describe the Porters’ work in Natal. What became of the school?
- Did the Committee grant the request Mr. Gauss bore to them? What was the result?
- What was and what is the extent of “North Brazil” territory, and what is our personnel?

Describe the work and influence of "Agnes Erskine."

What did Dr. Henderlite do for the Seminary? Who represents us there? What are the prospects?

Dr. Thompson does more than one thing well; which?

Tell of the fine school in rented houses.

Who died for whom? Tell of the Doctor's work.

Where do the veteran missionaries of "North Brazil" live? What does he do at seventy?

Mention some of the handicaps of The Unequipped Mission, and some of the results of its work.

"Only a Boy!"—what came of it?

Tell of the leper twice cleansed.

CHAPTER SEVEN



SHUT THY DOOR—PRAY

OUTLINE OF CHAPTER SEVEN

SHUT THY DOOR—PRAY

I. GO YE THEREFORE AND TEACH

1. Not Quitting Time
2. Unevangelized Areas
3. Unfinished Work
4. The Missionary is a Factor Essential to Expansion
5. All Doors Are Open

II. FIELDS OF SERVICE

1. Educational Institutions
2. Medical and Social Needs
3. How it Works
4. Social Work
5. The Indian

III. THE IMMEDIATE NEEDS OF THE MISSIONS

1. Workers
2. Equipment
3. Renewed Hostility
4. Spiritual Need

CHAPTER SEVEN

SHUT THY DOOR—PRAY

"But thou . . . when thou hast shut thy door, pray to thy Father which is in secret."—MATT. 6:6.

"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."—LUKE 10:2.

I. GO YE THEREFORE AND TEACH

When we look on the missionary work in Brazil from the position of "the home churches," we anticipate the day when that work will end, brought to a conclusion as a finished task. Yet the day will never come when immediate and constant inter-cooperation between the young, powerful and independent national Church and the older Christian communities should cease. The great task of building the Kingdom of God on earth cannot relinquish any of its energies to national isolation when once the Church of Christ has been aroused to its world task as the essential business of the Church. If co-operation is to mean efficiency, means will be found to create and to maintain useful interaction that will be to the advantage, not only of the younger churches, but of the older bodies no less.

1. *Not Quitting Time*

The day of the withdrawal of the missionary from Brazil has not come. The *modus operandi* (see Appendix) established by the General Assembly as the working basis of missionary and native organizations, and the present Progressive Program of the Presbyterian Church, calling for an imme-

diate increase in the missionary forces, and the pronouncement of the Panama and the Montevideo Congresses are sufficient proof of a recognized situation. If we add to these formal statements the evidence of facts, we simply confirm convictions. It is not a question of dispute in the Presbyterian Church. We shall point to some of these facts.

2. *Unevangelized Areas*

The vastness of the territory of Brazil is such that an immense portion of its population has not been reached by the Gospel. Whole states exist where Gospel work is only beginning, others in which it exists in small centers, whereas no single area, whether in city or country, has been *fully* evangelized. The population of the country, as has been said elsewhere, is largely unchurched, and those who are in the Roman Church do not have the pure Gospel. If all the 513 missionaries in Brazil today could be withdrawn from the work they are doing and placed in fields entirely disconnected with the native church, the force would be inadequate to the task still to be done.

3. *Unfinished Work*

Within the borders of the native church a large share of work is still dependent on the presence of missionary effort in one or another form. The withdrawal of this help would create new demands on the native church which would employ great energies that should otherwise be available for conducting the work in hand, and for normal expansion. It is conceivable that the native church might by such a course be thrown into a struggle which would absorb most or all of its energies, bringing about a "stale-

mate." The lack of healthy expansion has in the past produced the paralysis of growth in other lands. The division of labor, which is the basis of the *modus operandi*, recognizes this need when it lays upon the "mother churches" the responsibility for advancing into unevangelized territory. This becomes still more evident when we remember that the growth and solidification of the work already being done is demanding more men and women than the church institutions are training. There are not enough preachers, teachers, Sunday School workers, not to speak of social and juvenile workers—who can hardly be said to exist—to meet the demands already weighing on the young native churches. The rapid industrial and economic progress which is already felt in certain parts of the country serves notice that the supply of candidates for Gospel and social Christian service must compete with stern rivals for the youth of the church. Proper candidates for the ministry do not present themselves to the schools for preparatory training, nor to the seminaries for professional training, in sufficient numbers. The small classes graduated from the seminaries disappear in the fields already being worked. The perfecting of organization, schemes for co-operation, schools, and other institutions are demanding in increasing numbers the ablest leaders of the church. These men go into the office, and men to fill their former places must be supplied.

4. *The Missionary is a Factor Essential to Expansion*

In short, the demands of the Church as it stands today do not give it any spare laborers for expansion. The lack of financial resources, natural in a new

church just won out of Romanism and indifference, does not allow of great undertakings and has not proved adequate to the responsibilities assumed. The Presbyterian Church is putting new plans into effect to secure better financial support. The present fact is that the income of the Church is not adequate for evangelistic work, not to take into account the expensive work of schools and other institutions.

5. All Doors Are Open

Protestantism is meeting an opportunity it cannot afford to lose. Many factors have contributed to the weakening of the hold of the religion of Rome on the people. On the other hand, industrialism is sweeping hundreds of thousands away from all religious faith. The so-called "intellectuals" are a most powerful class and exert a constant influence, especially on each generation of educated youth. They are, as a class, inimical to religion. The impact of the modern financial world upon Brazil, with its capital, its free-thinking workmen, its ideals from without, and the new wealth, bound to come in unmeasured bounty, bringing the leisure and the means to gratify every whim, thus forcing the Romish Church to tack before the changing winds, call loudly on our Church and on the Christian churches of the United States to evangelize this country at once. If they fail, the growth of population will intensify many-fold the difficulties, and material development will cruelly outstrip moral and spiritual energies. "Ye have taken away the gods which I made, and what is it that ye say unto me, 'what aileth thee?'" Brazil stands before a tremendous moral crisis. The existing forces of religion have proved inadequate to the country, and the immediate future promises to

strain all the moral reserves of this and the other half of the continent.

This complex situation leaves every door open to the Gospel. Reports from every portion of the land bear witness that the faithful preaching of the Gospel of Christ is winning souls everywhere. Fields which for years seemed stagnant are opening up. Every field in West Brazil Mission has outrun the forces at work. Within the last decade other churches have been richly blessed by God in virgin country, where now the growth of the Church is limited by the lack of men and means. While this is true, the facts already stated are true: the native churches cannot enter these open doors. Draw your own conclusion.

II. FIELDS OF SERVICE

1. *Educational Institutions*

Without wishing to prolong for a day longer than necessary the presence of the missionary in the educational life of the National Church, it is none the less unquestionable that the National Church is not in a position to take over the existing educational work of the Missions. The same causes which render necessary the continuance of missionary co-operation in other branches are also strongly felt in this. Remember that 75 per cent. to 80 per cent. of Brazilians are illiterate, and the great majority of the state educational systems are inefficient. The churches in the United States are strenuously arguing for denominational colleges. Probably every argument invoked to support the educational state "drives" in our Church could be applied with far greater weight to school and college education in Brazil at this moment.

2. *Medical and Social Needs*

Medical work in Brazil has never been developed as a phase of Christian activity. Our Church has sent out three physicians, Drs. Butler, Baird and Allen. There are probably not a half dozen medical practitioners in mission work in Brazil. The result of these experiments, for the lead was never followed, was to prove how valuable an ally to evangelistic work these medical men and women are in Brazil. Brazil has an able body of doctors. The large cities and larger towns, and some small towns, are served by qualified practitioners. Many of them are men of high scientific attainments. None the less, it is a sad truth that the country districts are not adequately served, even when relatively near towns, and the population is mostly rural. We may add that the profession of nursing is in its first days—almost non-existent.

There are in Brazil, with its more than 32,000,000, at present five medical schools, graduating a few hundreds yearly. These men are not sufficiently numerous to cope with the needs of the centers of population. The result is that an immense number of people are without medical attention. In some parts of the land one may travel hundreds of miles and not find a medical man. Quackery, often enough of the very worst type, takes charge. Superstition and magic work havoc. Infant mortality, even in the large cities, is extremely high.

Hookworm and other parasites have reduced hundreds of thousands to semi-invalidism. Some counties approach 100 per cent. of infection. Tuberculosis is prevalent, and, except in a few cities, no war is waged on it. Malnutrition in a land of plenty is weakening the less fortunate classes. Diseases due

to blood taint—the wages of sin—reach an incredible percentage.

The drain of these alone upon the vitality of the nation is beyond all computation, and the suffering they produce touches life at every point. Malaria is a dreaded scourge in some places. While it is not a plague as in Africa, it does incalculable damage not only in the deadly forms, but in its slow undermining of all health. The consumption of alcohol is now recognized as an active and increasingly powerful agent in national degeneracy.

Recently published studies on *Leprosy* reveal a situation unrealized by most people. It appears that Brazil is supposed to have in the northern part of the country 2.03 lepers per thousand of population. In South Brazil the figure is 2. This puts North Brazil eighth, and South Brazil tenth, in the world's scale which registers China as 2.50 per thousand, and English India 0.34, and Japan 0.28.

Brazilian laws have made the practice of medicine very difficult for foreign trained physicians. Something, however, must be done to meet the needs of these sufferers all over the land. Doubtless the means can be found when concerted action is undertaken and the motives and purposes of medical work are clearly understood.

3. *How it Works*

In a country district somewhat off the railroad there were a number of families of believers. The neighborhood had no school and had never had one. Most of the adults were illiterate and the children were growing up in the same ignorance, when a believer from another one of our churches moved into the district and immediately opened a little primary

school to which the children gathered to learn to read. One little girl of ten, who belonged to a family just coming into the church, gave evidence of being a Christian. She studied diligently and was soon reading, the only one of the family to possess the rich boon. As soon as she had learned she took charge of family worship at home which all attended. A short while afterward the father, who was a man of middle age, and had professed his faith, came to the missionary and told him: "I'm learning to read, too." "Who is teaching you?" he was asked. "My little girl," he answered. "And how far along are you?" he was asked again. "I've learned all the letters," he said; "now all I've got to do is to put them together."

Some years ago in the home of the author's parents, an old Christian woman of sixty or more, converted late in life, busily applied herself to her letters and learned to read out of a New Testament. One of her avowed reasons for doing so was in order that she might be able to read the story of Jesus to her old and blind husband who was also a converted man. In all her long life in Romanism nothing had stirred her mind as had the Gospel. She had received no stimulus, even in her youth, sufficient to impel her to learn to read.

4. *Social Work*

The Congress of Montevideo in 1925 emphasized the need of bringing the influence of Christian ideals immediately to bear on social conditions in Brazil and in the rest of the continent. It is time that this phase of Christianity be called into action in Brazil. A great deal is to be accomplished. A wholesome public opinion is to be created in order to

overcome inveterate evils, common to all societies, and to remove social disadvantages and handicaps. One feels that the Brazilian heart will respond with alacrity to this appeal. From what has been said before, it is clear that the author does not look on this as a substitute, as another Gospel, but as a *phase* of the Gospel of the Cross. It is high time that the mother churches bestir themselves to make now the contribution which lies within their power to render.

5. *The Indian*

Another unfinished task in which the missionary is called upon to take his full share of labor and responsibility, the exact nature of which will be worked out in connection with the Brazilian Church and the Brazilian Government, is that of evangelizing the Indian.

No one knows how many Indians there are in Brazil today. Some put the figure as high as 3,000,000. It must be borne in mind that when we speak of Indians in Brazil, we do not refer to half-breeds who are within civilization, but to aborigines more or less untouched by other racial elements. They are, in Brazil, not a factor within the pale of civic life, but an element outside of it. The Romish Church has work among these people, but that work is totally inadequate, and has fallen under severe criticism by officials of the government intimately conversant with conditions. These critics have come out of their way to contrast Protestant work with Romish Missions, entirely to the advantage and in praise of the former.

At present, all Protestant work done among Indians is done by missionaries, and most, if not all, of them are from Great Britain. While there has been

some discussion in the Presbyterian Church for a few years, the general feeling is that the Church has neither men nor means at present to attempt this new task. In the meantime, these wards of the nation, who should be the special care of the Church, pass rapidly away without the knowledge that they have a Heavenly Father.

Word has come back from far down the Araguaya that one of those inland tribes gathers at dawn to greet the rising sun in worship: "Oh! Sun, we worship thee; and if thou are not God, we worship Him that made thee.

" 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? And he that keepeth thy soul, doth He not know it? And shall not He render to every man according to his works.' ”¹

III. THE IMMEDIATE NEEDS OF THE MISSIONS

1. *Workers*

The greatest factor in all human work is the worker himself. The Progressive Campaign of *West Brazil Mission* calls urgently for seven additional missionaries, for four women teachers, and for the means to employ sixteen additional lay workers.

These are modest requirements. A few weeks since this Mission was called upon to enter into an agreement with one of the Presbyteries by which many hundreds of square miles of territory, containing hundreds of thousands of inhabitants in one of the most advanced sections of all Brazil, was deliv-

¹"The Indians of Brazil—Still another open door." (R. B. Clark.)

ered into its control. Over that country Rev. John Boyle had traveled and worked a generation and more ago. To occupy that section alone four men could be immediately employed. By turning over a wide field to another Presbytery, it was possible for the Mission to free Rev. and Mrs. George H. Hurst and to locate them at Araguary. A certain missionary expects within a few months to leave on furlough. Despite the fact that the home office has promised re-enforcements, and has men at its call, one of whom knows the language, hope continues to dwindle of securing a missionary substitute for this wide and important field. *The sole reason for this is the lack of funds.*

The Mission is entirely unable to work out its plans for two modest schools because of the shortage in men and equipment.

North Brazil Mission is the poorest manned of our Brazilian fields. It has been practically impossible for the Mission to do any advance work in all this territory because of the lack of re-enforcements. From 1893 to 1919, North Brazil received only one new ordained man, but he continued for only eleven years. After his death, eight years passed before a substitute, Rev. George W. Taylor, joined the Mission.

At the date of this writing, details of the Progressive Program for *East Brazil Mission* are not available. Here again we find the same need. That Mission occupies one of the most important sections of Southern Brazil. Within recent years it has opened a number of evangelistic stations. Point after point lies within ready reach; but the lack of men for evangelistic work has put a stop to advancement. The growth of schools at Lavras calls in-

sistently for an increase in the teaching force, while the new schools opened at other points are unable to develop or to make use of present opportunities because of lack of personnel and of equipment. This restricts the usefulness of the Mission at every point, and tends to overtax the strength of all concerned. The pitiful thing involved is the loss of opportunities.

2. *Equipment*

Each Mission is beseeching the home office to come to its immediate help by furnishing the means wherewith to labor efficiently: *Schools* must have *buildings and increased facilities*; *missionary homes* should be secured as an economy of Mission funds if for no other reason; *Ford cars* could double or treble usefulness in itinerating fields; the creation of a Church Loan fund would stabilize and strengthen many struggling congregations; and grants in aid to worthy causes should be available. Except for schools, and particularly for those at Lavras, very little equipment has been furnished the Missions in Brazil. The very efficiency of the spiritual work demands that the material endowment keep pace. Not wishing in the least to overstress the material, it must be said that at certain times equipment may be of the utmost value to promote the spiritual interests of Mission work, and the lack of it seriously retards all effort. If the Missions in Brazil are to avail themselves of the present opportunity, in faithfulness to their past and their commission to advance, the time has come for the home Church to supply their modest requirements.

3. *Renewed Hostility*

In the midst of this great and varied work, we are to reckon not only with indifference, unbelief and various substitutes for Christianity, and the natural sin of the human heart, but with systematic and determined opposition.

The attitude of the Church of Rome is unmistakable. She is closing her ranks, reorganizing her forces, and marshaling all her power to combat the spread of the Gospel. Protestant work in South America faces a stern struggle, the sternest in its history. Within recent months, reactionary elements at her bidding endeavored to alter the constitution of the country by an amendment to permit the introduction of religious teaching in the public schools. A great prayer arose from Protestant Christians all over the land. The amendments were defeated. The lesson should stand! Rome feels herself strong enough to attempt to regain ground lost nearly fifty years ago. We must take full notice.

In addition to all this, violent persecutions are becoming more common, and the apathy of authorities reveals something more than indifference. Recently a violent outbreak occurred at our Passos preaching point. In this mob frenzy, property was destroyed and Christian residents were obliged to flee the town. Within recent months more than one place of worship has been assaulted and burned. All this testifies to the spread of the Gospel.

4. *Spiritual Need*

Not all supporters of God's work beyond the seas can contribute as they would like of their means. But there is one gift which every sincere Christian can make. Strange to say, it is a gift that is given by a far lesser number than one would suppose, since

it is within the reach of all God's own. I refer, of course, to the gift of *prayer*. One trembles at times when it becomes evident that the spiritual motive is not always behind the work at the home base. It seems easy to evoke other motives, and these sometimes displace Christ's motives. Is it not time for a revival of real prayer for the men and women and all God's children on what we call the "foreign fields" of the "world," in order that the hands that grow weak may be strengthened, and that the "home Church" may be aroused to its full duty? Hitherto the Church has played with foreign missions. It must get Christ's Spirit more and more fully, or witness a breakdown of all "methods" of work and of giving. If His Spirit is lacking, the end of all effort is in sight for the "home Church" and the "foreign fields."

No need is greater today on the field than the need of prayer for the power of God's Spirit in the life of the missionary, in the life of the native convert, and in the life of the home Church. The cause of foreign missions has become a world movement. How much danger comes with power and honor! Do we not hear repeated questionings as to the "motive" of foreign missions? It seems quite modern in Europe and North America to ask whether the motive has not been changed. This is not the day to allow the Church to forget whence cometh her help. Prayer will very soon give us the means now sorely lacking, and send out waiting men and women endowed with His Spirit. What is the use of giving to missions if one will not pray? Why study missions if one will not pray? "*But thou . . . when thou hast shut thy door, pray . . . and thy Father shall reward thee.*"

The task is overwhelmingly great. There is nothing before the world today which can be compared with it in extent, in difficulty, and in soul-trying demands. It were foolhardiness for any group of men, or for the Church itself, to attempt it without the assurance of Divine Power to enable it to do a superhuman work. If we do not read the signs wrong, "The Home Church" must more completely turn, and that quickly, to the source of power, subordinating every activity and every "method" to the motive of Christ Jesus, and so give means and prayer and self. Attempts based on other motives will fail.

"I cannot do it alone;
The waves run fast and high
And the fogs close chill around,
And the light goes out in the sky;
But I know that we two
Shall win in the end,
Jesus and I.

Coward and wayward and weak,
I change with the changing sky—
Today so eager and brave,
Tomorrow not caring to try;
But He never gives in,
So we two shall win,
Jesus and I."

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

"I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

"But thou . . . when thou hast shut thy door, pray."

QUESTIONS TO CHAPTER SEVEN

What recent official declarations prove that missionaries are needed and desired in Brazil?

Point out some of the important factors of the unfinished task.

What danger faces the work in this era of rapid material progress?

What is said of the shortage of laborers?

Cite the present experience in "West Brazil" fields.

Would it be practicable for the native Church to take over the operation and manning of the missionary schools?

Tell how it works that a little child shall lead them.

Does Brazil need medical workers consecrated to Christian work? State facts with regard to conditions. What of leprosy?

Can the Gospel make a social contribution to Brazil today?

Has the Indian been evangelized? Why not? Does it seem likely to you that the native Church can give them very soon the care they so pitifully need? Who can?

Specify the greater needs of our Missions. Which is placed first?

What are the needs of equipment?

How is Romanism reacting to the spread of the Gospel?

What is the fundamental need?

Does your experience lead you to think there is enough real prayer for missions?

Has the motive for foreign missions changed? Are all motives and "methods" good and strong enough for the home task and the foreign task?

What is your duty now?

APPENDIX

PROTESTANT MISSION WORK IN BRAZIL

Societies and Laborers

Chr. and M. Alliance.....	4	Sev. Day Adv.....	63
Am. Bible So.....	2	So. Bapt. Conv.....	109
Assemblies of God.....	21	World S. S. Asso.....	2
Evan. Lutheran.....	2	Y. M. C. A.....	18
Inland So. Am.....	9	Y. W. C. A.....	6
Meth. Ep. So.....	89	Miscellaneous	18
Presby. U. S.....	51	British and European.....	68
Presby. U. S. A.....	48	Local Societies.....	4
Prot. Episc.....	11		
		Totals.....	527

General

Resident Stations	120	Church Community..	101,454
Native Staff.....	713	In Schools.....	11,568
Churches	732	Physicians	4
Communicants	69,147	Treatments	14,841

PROTESTANT MISSIONARY WORK IN LATIN AMERICA

Area of South America, 7,598,000.

Population of South America, cr. 70,000,000.

Missionaries in Latin America, 1903, 1,438; 1924, 3,249.

Adherents, 1903, 387,000; 1924, 785,000.

Communicants, 1903, 132,388; 1924, 368,228.

Mission Stations, 1903, 324; 1924, 559.

*Data from "World Missionary Atlas," through
"Missionary Review of the World," October, 1925.*

EVANGELICAL ACTIVITY IN BRAZIL

Progress Since 1916

	BAPTISTS		CONGREGATIONAL		EPISCOPAL			
	1916	1922	1916	1922	1916	1922		
1. Organized Churches	161	259	15	25	15	23		
2. Memberships	12,516	20,614	2,000	3,463	1,382	2,171		
3. Native Pastors.....	45	156	9	18	13	15		
4. Evangelists and Lay Workers	62	250	....	13	....	....
5. Foreign Missionaries	53	85	....	....	5	7		
	(26 ord.)							
6. Sunday Schools.....	170	347	50	73	22	38		
7. Total, Officers, Teachers, and Pupils	7,170	23,669	4,000	6,451	1,052	2,610		
	METHODIST		PRESBYTERIAN		INDEP. PRES.		TOTALS	
	1916	1922	1916	1922	1916	1922	1916	1922
1.	78	136	99	149	61	89	430	676
2.	6,957	11,076	14,000	19,381	7,000	9,000	43,855	65,705
3.	23	43	67	77	20	22	177	331
4.	18	18	.....	.....	.....	.....	80	281
5.	21	75	27	30	.....	.....	106	146
	(26 ord.)							
6.	109	183	*150	257	.....	.....	501	898
7.	5,034	10,590	*7,000	12,898	.....	.....	24,256	56,218

*Estimate only, exact figures not available.

Data furnished to Montevideo Conference, 1924.

MISSIONARIES OF THE PRESBYTERIAN CHURCH TO BRAZIL

EAST BRAZIL MISSION

Allyn, Dr. Horace S.....	1896
Allyn, Mrs. Emma Carter.....	1896
Baker, Rev. Frank Fisher.....	1915
Baker, Mrs. Irene Allyn.....	1919
Cowan, Mrs. Kate Bias.....	1888
Davis, Rev. Augustus Lee.....	1920

Davis, Mrs. Elizabeth Gammon.....	1920
Foster, Miss Edith.....	1924
Gammon, Rev. Samuel Rhea.....	1889
Gammon, Mrs. Clara Moore.....	1909
Hunnicut, Mr. Benjamin Harris.....	1910
Hunnicut, Mrs. Nannie Kolb.....	1917
Kemper, Miss Charlotte.....	1882
Knight, Prof. Charles Clyde.....	1909
Knight, Mrs. Emmer Fry.....	1909
McCord, Mr. James L. (Associate Worker).....	1926
Marchant, Miss Alice Genevieve.....	1907
Maxwell, Rev. Albert Sidney.....	1921
Maxwell, Mrs. Mabel Davis.....	1920
Roberts, Dr. G. A. (Associate Worker).....	1926
Roberts, Mrs. Ora Glenn (Associate Worker).....	1926
See, Miss Ruth Bosworth.....	1900
Sydenstricker, Rev. John Marion.....	1919
Sydenstricker, Mrs. Myrtle Strosberg.....	1919
Tannehill, Miss Hattie Gee.....	1920
Wheelock, Mr. John Henry.....	1922
Wheelock, Mrs. Catherine Bookwalter.....	1925

NORTH BRAZIL MISSION

Cockrell, Miss Susan.....	1925
Douglas, Miss Margaret Moore.....	1906
Kilgore, Miss Rhoda Caroline.....	1912
Martin, Miss Edmonia Richmond.....	1912
Neville, Rev. William Gordon.....	1925
Neville, Mrs. Mary Tennent.....	1925
Porter, Rev. William Calvin.....	1884
Porter, Mrs. Katherine Hall.....	1891
Smith, Rev. Robert Benjamin.....	1923
Smith, Mrs. Alice Kendall.....	1923
Taylor, Rev. George Washington, Jr.....	1919
Taylor, Mrs. Julia Pratt.....	1919
Thompson, Rev. William M.....	1890
Thompson, Mrs. Kate Guthrie.....	1890

WEST BRAZIL MISSION

Boyle, Rev. Gaston.....	1908
Boyle, Mrs. Sarah Smith.....	1909
Daffin, Rev. Robert Dale.....	1905
Daffin, Mrs. Roberta Hall.....	1906
Hardie, Rev. Alva.....	1900
Hardie, Mrs. Kate Hall.....	1902
Hurst, Rev. George Harvard.....	1923
Hurst, Mrs. Hazel Everly.....	1923
Lane, Rev. Edward Epes.....	1921
Lane, Mrs. Mary Abbott Cook.....	1921
Morton, Mrs. Lucy Hall.....	1924
Smith, Rev. James Porter.....	1909
Smith, Mrs. Sarah Hall.....	1909
Woodson, Rev. James Robertson.....	1924
Woodson, Mrs. Jessie Gordon.....	1924

STATISTICS OF PRESBYTERIAN CHURCH
OF BRAZIL*Statistics of General Assembly, 1925*

Presbyteries, 11; the first, missionary, organized 1865.

Synods, 3; the first, containing missionaries U. S. A., U. S., and Brazilians, organized 1888.

General Assembly, 1; organized 1910.

Number Ministers, 97; Licentiates, 3; Candidates, 21.

Communicants, 23,131.

Received, 1925, 2,553.

Number Baptised Children, 19,672.

Baptised, 1925, 2,720.

Number Elders, 423; Deacons, 370.

Sunday Schools, 334; Teachers, 1,342; Pupils, 17,513.

Ladies' Societies, members, 3,587.

Christian Endeavor, members, 1,386; Children's Societies, members, 1,608.

Number Preaching Points, 874.

Church Buildings, 204; Valued, approximately, \$1,000,000.00.

Manse, 45.

Total Contributions, approximately (1925), \$170,613.00.

RESOLUTIONS OF THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH OF BRAZIL

In 1916 the General Assembly of the Presbyterian Church of Brazil took the first steps towards organizing a plan of co-operation between the foreign missions of the two mother churches and itself. The plan was adopted at the ensuing General Assembly of 1917, and has been the basis of co-operation ever since. This *modus operandi* recognizes the establishment of an independent Brazilian Presbyterian Church and regulates: the mode of procedure by which it should incorporate into its direct jurisdiction all fields evangelized by missionaries, as these become stable organizations capable of self-support; the conditions under which subsidies may be granted by the Missions and accepted by the native church; and the fields and ecclesiastical relations of the missionaries, who are to sever, save in exceptional cases—one of which is that of missionaries who are rendering direct service to the native church, such as Seminary professors—all connection with native presbyteries.

This agreement results in hastening the development of the native church, in the gradual elimination of missionaries from its councils, and in relegating usual missionary activity to the work of pioneering.

In consequence of the action of the 1916 Assembly, the Stated Clerk sent a message of greeting and of thanksgiving to the Board of Foreign Missions in New York, to the Executive Committee of Foreign Missions in Nashville, and to the individual missionaries whom they have sent to Brazil. From this message we taken a few significant paragraphs:

“Most Beloved Brethren:

“The Presbyterian Church in Brazil sends you most hearty greetings.

“The infinite goodness of God has blessed your labors in the land where lie some of the venerable pioneers of the evangelization of Brazil. Under the tolerant government of a liberal Monarch the persuasive message of A. G. Simonton, A. L. Blackford, G. Nash Morton, Edward Lane and J. R. Smith, entering the Center, South and North of the country, waked the Brazilian soul to the two great realities of sin and of redemption in Christ Jesus; to the vision of the spiritual life; to personal and direct contact with the Father; to aspirations for a nobler life for our native land, and a holy life for the Kingdom of God. You brought Brazil ‘the open Bible, the free and liberal school.’

“Within a half-century the seed sown by the pioneers . . . has already borne fruit—a national church still small, but deeply rooted. . . .

“Together have we labored, suffered, rejoiced and triumphed. In the history of modern missions it has fallen to our lot to try new methods, to learn new lessons and to bequeath to the patrimony of the Church the rich wisdom born of hard toil. . . .

“To you we owe as a priceless gift to the social life of our people the founding of the school of liberty, in the system of church government by which you have taught us to rule our congregations, begetting in the hearts of Brazilian Presbyterians an unconquerable love of democracy, fruitful seed plot for needed reforms in days to come.

“To you we owe as an incomparable gift to our moral life, the teaching and the example of the ‘awful sense of duty,’ the keen consciousness of individual responsibility to the Sovereign God, and the clear conception of Christian morals which you gave us with the Westminster Symbols.

“To you we owe in the creation of a new Brazil the formation of an ecclesiastical body, stirred by the spirit of expansion of the church that sent you hither, aspiring to become a community capable of self-government, self-support,

self-propagation and of changing the whole nation by its spiritual influence.

"To you we owe more than all else, as the supremest gift made by you to our well-being, the sweet message of boundless and free pardon in Christ through faith and repentance; of free access to the Throne of Grace through the risen Mediator; of the mother-hearted, helping and sanctifying Spirit; and of grace, firm and sure, which grants us the vision of Eternity.

"We bear to our God sincere thanksgiving for having directed to our mountains the 'beautiful feet of the evangelists of peace.'

"To you we send in this message the joyful expression of heartfelt and personal appreciation of your labor, of its worth, its meaning and its blessings. Linked together by indissoluble ties of benefits received in the association of half a century, and by our common vision of a wise and Sovereign God, our collaboration with you, now fuller in a new phase of our warfare, should create other ties of affection and spiritual union, which shall join us more closely.

"In a solemn hour of anguish and bitterness to men, of anxious hope for the Church on this continent, give us your hands; we would press upon them the warm kiss of our filial gratitude, and we would steady ourselves upon them, as we step forth upon new undertakings in the harvest whitening beneath the gleam of the Southern Cross.

"The blessing of God, and the love of Jesus Christ rest upon you; the Spirit seal unto you the graces of the Gospel.

(Signed) "ERASMO BRAGA,

"Stated Clerk of the General Assembly.

"Campinas, 26 of October, 1916."

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CROWLEY, JEREMIAH J., "Romanism a Menace to the Nation," 1912, an authoritative and convincing revelation of conditions existing within the United States.

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The following are more or less rough approximations to Portuguese pronunciation:

KEY TO PRONUNCIATION

Note. *A*, often *ä*, as in *far*, *father*, written below "*ah*", e. g. "*ahn*": *än*; *e* often *ě*, as in *egg*; final *e* similar to *ě* in *sent*, falling towards *ē* in *bedeck*—*i*, has the sound of *ee*, or of *i* in *ill*—*o* is often *ō*, as in *odd*; or *ō* as in *old*, written below "*oh*"—*u* is as in *rude*—*y* before a vowel is much like *y* in *yoke*—*ã* *o* is one of a group of nasals without a true equivalent in English—*c* before *e* and *i* is soft, before *a*, *o*, *u*, hard like *k*—*r*; initial or double *rr* is aspirate, or rough; *r* in the word is always clearly sounded, and slightly rolled, or trilled—*s*, final or between vowels, is *z*.

Alagoas: ah-lah-góhaz.

Bahia: Bah-eé-ah; *i* as in *ill*.

Barretos: Bah-rhá-tos; always aspirate, or roll the double *r* in Portuguese. *e* as *a* in *face*; *o* as in *old*.

Bello Horizonte: Bell-oh: oh-reez-óhn-te; *r* rolled slightly; *e* as in *sent*.

Brazil: Brah-zill; *i* as in *ill*.

Cabral: Kahb-rál.

Campinas: Cáhm-peé-nas; *i* as *ee* in *eel*; *s* as in *position*.

Campo Bello: Cáhm-po; *o* as in *old*, or *oh*: Bello, as above.

Canhotinho: Cahn-yoh-teén-yoh.

Ceará: See-ah-rah; *e* as in *carpet*.

Garanhuns: Gar-an-yoóns; *g* as in *get*; *y* as in *years*.

Goyana: Goyáh-nah.

Guanabara: Gooah-nah-báh-rah.

Iguape: Ee-guáh-pe; *g* as in *get*; *e* as in *sent*; *u* as in *rude*.

Instituto Evangelico: Een-stee-toó-toh; *u* as in *rude*; Evangelico: Eee-vahn-géll-ee-koh; *g* as in *get*; *e* as in *get*.

Juquiá: Joo-kee-áh.

Lavras: Láhv-rahs.

Maceió: Mah-say-ó; *ay* as in *ray*; *o* as in *odd*.

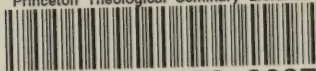
- Maranhão: Mah-rah-n-yám.
 Minas Geraes: Mee-nahs; Geraes: Jer-áh-ez; *jer e* as in *Jeremiah*.
 Natal: Nah-tahl.
 Olinda: Oh-leén-dah.
 Oliveira: Oh-lee-vay-rah; *ay* as in *way*.
 Pará: Pah-ráh.
 Parahyba: Pah-rah-eé-bah.
 Patrocínio: Pa-troh-seén-yoh; *yoh* as in *yoke*.
 Pedro: Pá-droh; *e* as *a* in *face*, *roh* as in *row*.
 Pernambuco: Per-nam-boó-koh; *e* as in *pet*.
 Pirapora: Pee-rah-póo-rah; *o* as in *odd*.
 Piumhy: Pee-yoom-éé.
 Recife: Rhe-seé-fe; first *e* as in *carpet*; second *e* as in *sent*; initial *r* is always aspirate, or rough.
 Ribeira: Rhee-bei-rah; *ei* as in *eight*.
 Rio de Janeiro: Rheé-oh; dee; Jah-nei-roh; *ei* as in *eight*.
 Rio Grande: Rheé-oh; Gráhn-de; *e* as in *sent*.
 Santa Catharina: Sáhn-tah; Cah-tah-reeé-nah.
 Santa Cruz: Sáhn-tah; Krooz.
 Santos: Sáhn-tohs; *s* as in *position*.
 São Francisco: Sahm; Frahn-sis-koh.
 São João del Rei: Sáhm; Jo-am; dell (as in *dell*) Ray.
 São Paulo: Sáhm; Pahoo-loh.
 São Sebastião do Parizo: Sáhm; See-báhs-tee-ahm; doo; Pah-rah-eé-zoh.
 Varginha: Vah-geén-yah.
 Várzea Alegre: Váh-ze-ah, *e* as in *carpet*; Al-e-gre; first *e* as in *carpet*, second *e* as in *sent*.
 Vera Cruz: Vé-rah; Krooz; *e* as in *carpet*.
 Villa Nepomuceno: Veé-lah; Ne-poh-moo-sén-oh; *e* as in *carpet*.
 Ytú (or Itú): Ee-toó.

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