

# THE MISSIONARY SURVEY

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"No, do not do that, but thank God. It was He who saved us from sickness." But she would do it, and when the second epidemic came she was taken ill and died from the disease, and then her daughter, Dr. Torres' wife, was the next to get it, but he asked God to save her life and He did, and kept the others well, so that the doctor was again able to care for the sick, so he felt that once more God had come to him. After that he began to study God's Word and to attend the Protestant services, but did not unite with the Church. Later, when I visited Itapetininga and preached, he went to the house where I stayed and

we talked until after midnight. I urged him to show his gratitude to God, and he said when he left me, "I will show my gratitude by giving myself wholly unto God and to His service."

He kept his promise, and God has made him very happy in his work in bringing others to Christ. He is now an honored elder in the Itapetininga Church, superintendent of the Sunday School, and he often directs the service when the pastor is absent. He also writes articles on the Christian religion for the daily papers.

I feel we can truly say that the printed word is a power for good.

### WHY EVANGELIZE BRAZIL?

J. PORTER SMITH.

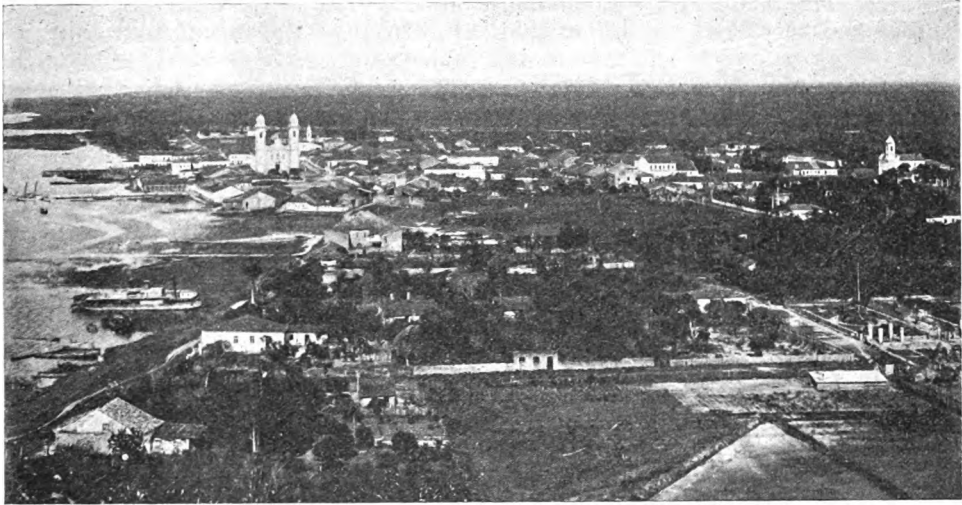
SEVERAL months ago the writer had the pleasure of greeting the first convert baptized in Brazil, an honored Congregational minister. Within the span of his life all the exist-

ing missionary and native Protestant work has been done in that land.

In the mid-fifties a Congregational physician started work in Rio de Janeiro. The work of his church is



Representatives of Native congregation in the state of Sao Paulo, Brazil. Within the group are three generations of Christians from whose ranks some of the able Christian workers of the native church have been drawn. The young man on the extreme left, a recent student of the Seminary at Campinas, was in charge of the congregation, which is an integral part of the native Presbytery.



Iguape, one of the oldest cities on the American continent, and the largest center of population in the Jupuaia field of our West Brazil mission. The great church building dominates the town. It houses one of the most far-famed "miracle working" images of Christ in Brazil. Thousands of people of all classes flock to it for worship at the annual festa.

confined to a few centres. In 1859 the first Presbyterian missionary landed in the same city; and in 1869 the pioneers of the young Southern Presbyterian Church reached Campinas in S. Brazil.

For nearly a quarter of a century the Presbyterians were the only forces regularly at work, excepting the small groups of Congregationalists. In the eighties other bodies began entering the field, till we now have Southern Methodists, Southern Baptists, Episcopalians, and one or two interdenominational and international missionary agencies, besides the native churches sprung of missionary efforts.

Though the time has been less than seventy years since the beginning, the results have been very encouraging. The Presbyterian Church has on its rolls over 20,000 communicant members; the Independent Presbyterian Church, its offshoot, about 10,000.

The sum total of all the Church members will exceed 70,000. This does not reckon the Lutherans, chiefly in S. Brazil, whose work is largely confined to immigrants of that creed. When they are counted the Protestant constituency of Brazil is about 500,000 communicant and non-communicant.

It is a noteworthy fact that the Presbyterian Church of Brazil was the first to reach ecclesiastic maturity in the history of Protestant missions. This was achieved in 1910 by the organization of the General Assembly. Its growth continues steadily and most encouragingly, and its constant care is to promote the rapid establishment of a fully self-supporting and self-perpetuating Church.

In some sections this has been accomplished, and to this end the Church is most zealous for the growth of its Seminary, in which the two mother Churches collaborate with it. It has just now finished the campaign for raising a relatively large sum to aid in the endowment of this Seminary. This notable achievement was conceived and launched by one of her noble native sons, who laid down his task to die, Prof. Gustavo Dias d' Assumocao.

It is a fact that the growth of the work in Brazil has been faster, and has led more rapidly to permanent organization than in any other of the great mission fields, with the exception, possibly, of Korea. When the comparison is instituted with full allowance for the advanced civilization of

the upper class, the scarcity of labourers, and the nature of the opposition, we see before us one of the most notable achievements of modern missions.

However, the present evangelizing forces are totally inadequate. This is recognized by all who are familiar with the facts. The recently organized Progressive Program of the Presbyterian Church calls for double the present force. The native Church is unable to do justice to the work already in its hands, and meantime all the interior lies open. Of all the larger bodies labouring in Brazil, our own Church has been the most backward in supporting the bulk of its work, and this despite the statements of many competent visitors, who have reported on the results secured and the immense need of the work.

The commercial world in the United States, in Europe and Japan, has grasped the promise of South America, and is bending its energies to draw full profit from the great wealth of the continent, so that one of the prime duties of its loyal statesmen must be the protection of the interests of their own peoples before the onset of "busi-

ness." The continent leaps into the forefront of the rapidly enriching and expanding portions of the globe. The 20th century may well be the century of South America on the western hemisphere, and Brazil is the richest half of South America. Yet the Church has failed to see, either its need, or her opportunity, and South America is our neighbor, not Europe's.

The Church has not realized that Romanism, in the words of Macaulay, is the most perfect contrivance "for deceiving and oppressing mankind;" that the major portion of the educated manhood of South America has severed all vital ties with that system, to the extent that we hear South American Romish ecclesiastics speaking of the Church as dead, of her grip as that of a "dead band," of religion as extinct in Brazil; that her masses worship for "doctrines the commandments of men."

The World Survey of the Inter-church Movement finds that "in spite of the awful needs, as great in the interior of South America as in China or Africa, American Mission Boards do not support one hospital in all the continent."



The Jupuia hamlet. This is the center of an extended Christian work up and down a group of rivers, harboring some sixty or seventy thousand souls. In all of this district, fever stricken with malaria and other diseases, there is not a single physician. Do we need medical missions in rural Brazil? There is no minister available to occupy the field. Two men could not care for this field efficiently. We need at least a married couple, a nurse and a school teacher.

"It is a fact that one preacher must leave an immense field and travel upstream 1,000 miles to visit a city congregation, which must remain pastorless for lack of a man; that another must travel a circuit of 1,000 miles mule-back to shepherd a large number of Churches and congregations of the territory in which he is the only minister: that a Presbytery has to call on a Seminary professor to serve a region of 60,000 or 70,000 souls, remote from his place of teaching, a region without one physician—amongst whom are many men and women, who have been under the influence of The Book alone for twenty years without ever seeing a minister, and are still waiting for a visit; that the forces are woefully meagre in a country 3,300,000 square miles in extent, with a population of 31,000,000, where an expense of 2,000,000 square miles contained, till recently, only nine missionaries excepting a few in one city, and very few native workers: that central South America is the greatest unevangelized territory in the world today: that little more than the fringes along the ocean and river fronts of Brazil have been occupied."

It is true, further, that we have a

force of only forty-five missionaries all told, in Brazil, and that four of these are now withdrawing from the work on account of ill health. One of our three missions has received one ordained man in the last thirty years. Another has received one man and wife since 1910, and in the same period has lost two workers. These missions are clamoring for reinforcements.

On the other hand, every door is wide open. The small native Church is waiting for us to see our duty more fully, and is calling upon us to enter the immense unoccupied territory which it cannot attempt to cover.

Remember that the victory of the Gospel in Brazil is not being won from paganism or heathenism, but in the teeth of the opposition of the strongest of organizations, relentlessly fighting every move to make known the pure and untrammelled Gospel, and, at the same time, against the full weight of modern unbelief in the thinking classes.

When Brazil has grown stronger in the Gospel she will turn her energies to the evangelization of her sister republics. Certainly to evangelize Brazil is to take the greatest step towards the early evangelization of the Continent.

*Campinas, Brazil.*

### OVER THE TOP

JUST two years ago last September, the Seminary of the General Assembly of the Presbyterian Church in Brazil, located in Campinas, held its anniversary celebration. One event marked this occasion as memorable. Sr. Gustavo Dias, professor in the State Educational system of S. Paulo, was then treasurer of the Seminary. His duties called him to wide acquaintance with the needs of the Church, and he perceived clearly that no institution of the native Church could mean so much to its future as its seminary, and the hard struggle constantly necessary to meet the expenses of maintenance pointed very clearly to the imperative need of securing at once an addition to its meagre endowment. The time

was ripe for a demonstration of the love and loyalty of the Presbyterian Church to the school which had trained and is training the major portion of its ministry, the only Presbyterian seminary in South Brazil.

To supply the need of strengthening the Seminary, Sr. Gustavo launched that anniversary night, a campaign to raise the sum of ten thousand dollars at present exchange, as additional endowment for the support of the native professors. To measure such an undertaking by the standards to which we are used, is simply to fail to grasp its meaning or to measure the faith and the hard labor involved. The idea was taken up immediately and enthusiastically. The plan was to raise the sum