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Brazilian Missions.

BULLETIN NO. 1.

JANUARY, 1888.

SHALL THERE BE A MONTHLY BULLETIN FROM BRAZIL?

Brazilian missionaries are eager for some certain channel of communication with their home friends. They feel deeply that facts which come under their daily notice should be at once reported to those whose support is essential to the growth and maintenance of mission work.

The crowded columns of our missionary monthlies are quite inadequate to a full presentation of the field. The just proportion for Brazil must necessarily be a small one.

The editors are Presbyterian missionaries, but their aim will be to issue a bulletin which will find favor with Christians of all denominations. They hope especially to interest the students in colleges and seminaries. The subscription price, *twenty-five cents* for twelve numbers, puts it within reach of all.

Active efforts to circulate the word of God and to preach the Gospel of His Son in the Brazilian Empire commenced nearly a generation ago. Today there are more than three thousand native Protestants.

The history of their in-gathering forms one of the most wonderful chapters in the romance of modern missions. The triumphs of the past, glorious as they are, foretell but dimly the future conquests open to the Church of Christ. No one who says "I believe . . . in the Holy Ghost" should

fail to study His marvelous workings in Brazil.

And yet few mission fields are less known or more generally misunderstood. Hence this modest bulletin. Please listen to its facts.

Subscriptions may be sent with the cash to Rev. Donald McLaren, D.D., 372 Lewis ave., Brooklyn, N. Y. Other correspondence should be directed to "Brazilian Missions," Caixa do Comercio, 14 Sao Paulo, Brazil.

H. M. LANE.

D. C. McLAREN.

A WHOLE VILLAGE BECOMING PROTESTANT.

The week of prayer of 1887 was drawing to a close in Campanha, a little city in Minas Geraes. The native pastor had been impressing his people with the right to expect great things from God in answer to believing prayer; and earnest petitions had been offered for more rapid progress of the Gospel.

It was with no common emotions, therefore, that ere the week's close a letter was received from a distant village, urgently inviting the pastor to come and preach there. The writer was a young man whom business had called to the neighboring city of Lavras four years before on occasion of a public discussion, in which the young Protestant minister had decidedly worsted three priests of the Romish church, proving from their own copy of the

Scriptures how far from being "Apostolic" is the State religion of Brazil.

The place was Canna Verde, and little hopes had been entertained of its soon opening to the Gospel, for its people were reputed to be very fanatical, and only two years previously a colporteur barely escaped stoning, owing to a timely warning and the fleetness of his animal.

An interesting series of Providences had led to this invitation, as was afterwards learned. When Senhor Salathiel had returned from Lavras he brought with him a Bible and a few tracts, and attempted to explain to his neighbors how false were their notions of the Protestants. Few cared to listen. Only one or two were inclined to accept his statements, and he himself continued to attend Mass.

But he had gone far enough to excite the ire of the village priest, an ignorant fanatic of very immoral life. Excommunication followed, and terrible consequences were anticipated by the simple minded people. The only result, however, was to strengthen the opposition of the victim and excite the sympathy of his friends. The hostility of the priest did not stop with bawling denunciations and obscenities from the pulpit. Two years ago he stirred up the people of the "baser sort" to an armed attack on his opponent, which would have ended in murder but for the cool and prudent courage of Sr. Salathiel.

Then followed the excommunication of other leading citizens, for no alleged heresy, save friendship with the first. Little by little the brutal conduct of the priest, who acted like a madman, left him deserted by all the decent people of the place.

A change of ministries in Brazil means a clean sweep of all govern-

ment officials down to village magistrates. The rise of the Cotegipe ministry resulted in Sr. Salathiel's appointment as "sub-delegado" of Canna Verde, an office of large powers in the smaller places.

By a wise and prudent use of his authority he won new friends, while his skill in detecting crime, and energy in repressing it, made his name the terror of all evil doers. At last, he felt that the time had come to invite a preacher, hence his letter.

It was not till April that the close of the rainy season and the partial drying of the roads permitted the journey of eighty miles. Three days' travel on horse and mule back brought the Brazilian preacher and his American companion to their destination.

We purposely came without previous notice to allow the enemy no time to organize.

Arriving in the afternoon we found a little village of about seven hundred inhabitants, prettily situated on a hill-top. Our host lives on the central square, which surrounds the Romish church. From the doorway we could see the large cross which the Jesuits had erected a few years before; an object of superstitious reverence and idolatrous worship with the mass of the people.

A thunderbolt had riven it from top to bottom, and it was tottering to its fall, an emblem we hoped of the broken power of Rome.

After dinner the principal houses on the square were visited and formal invitations extended to the evening service. It is difficult to imagine the horror which is excited by the very name of Protestant among those who have not heard the gospel. Only twelve men ventured to attend the first meeting in Sr. Salathiel's parlor, and they seemed to

come with a feeling that they were almost committing a mortal sin.

The simple presentation of gospel truth, the absence of all denunciation of the priests, and the quiet, earnest manners of the young preacher won all hearts. The next day was spent in house to house visiting, reading and explaining the word of God, which was everywhere received with gladness. That night the house was crowded. All fears had vanished and an eager desire to hear the truth had taken its place.

Next day permission was obtained to use the public school, and during the remainder of our stay it was crowded every night. The extent of the interest and the ready acceptance of the gospel message was truly wonderful. The place was profoundly stirred. Little was thought of save the "new doctrine," so different from that taught by the priests of Rome. Some truly pious hearts had long felt that the teaching and practice of their religious guides could not be pleasing to God, and they hailed with joy the simple truths and holy demands of the divine book which had been so carefully concealed from them.

A colporteur arriving towards the close of the week sold seventy Bibles, Testaments and Gospels, and we left the whole village engaged in the study of God's word.

"Just to think," exclaimed the leading merchant, "I am fifty years old and never saw the Bible till this week. Thank God," he added, "my boy Julio is only nine, and he has just bought a Testament with fifteen cents of his own money."

A second visit, some months later, found the same deep interest in the gospel. Relatives and acquaintances had been invited from neighboring

places, and again the school hall was crowded night after night with eager listeners. We learned that during our absence the religion of the Bible had been the one theme of thought and conversation.

The village is one of Arcadian simplicity and seems to have been providentially prepared to be the scene of wonderful things in the founding of Christ's kingdom. There are eight or ten villages and important towns within a day's ride. In a number of them there are already signs of encouragement.

Here is a field that needs a whole man at once. How can these young converts be properly trained by a busy pastor eighty miles away, who has seven other out stations solely dependent on him for the work of God?

THE INDIANS OF BRAZIL.

The fact that there is a round million of wild Indians on the plains and in the selvas of Brazil, is practically ignored by the Christian world.

We, who live in the country, have been recently surprised by calls from the Paranapanema district for the government to send Jesuit missionaries to catechise, corral and baptize *pro forma*, the Chavantes and Guatos, who were coming into the frontier plantations by fifties and hundreds. Heretofore it has been the fashion to hunt these "buqres," and shoot them for sport, like any other wild game; but a few warm hearted men tried the other plan, that of treating them like human beings, and the result is that they are begging to be taken care of. These tribes are of a peculiarly timid and peaceable disposition, and only attack the white settlers when forced to retaliate. The whole district lying between the Par-

anapanema and the Tiete is peopled by these tribes.

Here is the finest chance in history for those of our Christian friends who do not believe in missions in papal countries. A million of native American pagans; 20,000 immediately accessible.

There is a large class of so-called "Tame Indians" scattered throughout the empire, whose condition is wretched almost beyond description, and who know nothing of Christ or His salvation. The condition of the wild Indian of these Southern provinces is simply that of a wild animal, naked and unspeakably filthy.

Has he a soul, and have Christian people a duty towards him?

The work of the government is a farce, so far as any serious attempt to evangelize the Indian is concerned.

The frontiersman shoots him without compunction, the Jesuit enslaves him in the most literal sense. Who is interested in the poor Indian, and who believes that Christ died for him?

SELF SUPPORT.

The converts show a most encouraging willingness to do all in their power to help sustain the Gospel work. Their contributions are, in the main, liberal, and considering the average poverty of the believers, the aggregate of their offerings is very creditable.

We have at hand only the statistics of the churches belonging to the Presbytery of Rio de Janeiro, including all organizations under the auspices of the Northern Presbyterian Church of the United States.

Thirty-three churches, with a membership of 2,096 communicants, report collections amounting to 18,593 milréis,

or, at the current rate of exchange, \$8,450. Seventy-eight per cent. of this sum was employed in congregational expenses, aid of the poor, houses of worship, etc. The remainder was given to outside objects, the larger part entering the National Sustentation Fund, started a little more than a year ago.

This movement is one of great promise, aiming, as it does, to stimulate the grace of giving in the weaker churches from their very start.

At the close of its first year the energetic Committee of Nine, composed exclusively of native ministers and elders, reported that three native pastors, certainly, and probably four, would be entirely supported by native funds during the current year.

"MISSIONARY REVIEW."

This is a little four page monthly, entirely devoted to the emancipation of the national churches from foreign financial aid.

Its success during the past year has been highly gratifying. Ably edited by the Rev. Eduardo C. Pereira, it has over 700 paid subscribers in eleven of the twenty provinces of the empire.

We call attention to the following extracts from the editorial article of the October number, as a fair specimen of the teaching which our native churches are receiving on the vital matter of self support:

"INDEPENDENCE OR DEATH.

"Our national history relates that Dom Pedro I., father of our present emperor, returning to Rio de Janeiro from a journey to San Paulo, encountered, a little distance from the city on the plains of Ypiranga, a messenger from the court of Lisbon, with express orders that he should return to Europe.

"Brazil was then subject to Portu-

guesse rule. Dom Pedro, voicing the aspirations of the Brazilians, drew his sword, and shouted 'Independence or Death!'

"The cry of Ypiranga, the historian tells us, echoed from the Amazon to the Plata, heralding to Brazil the day of her political independence.

"The time has come to sound this cry in the midst of our Brazilian evangelical churches. Subject till to-day to the financial rule of the Foreign Mission Societies, the vital spirit of Christianity, spirit of love, of sacrifice, and of nobility, ought to call out loudly to our Christian consciences, 'Independence!'

"The Foreign Mission, like a wise and loving mother, has long been calling in her daughter's ears, 'Independence!'

"Our Presbytery, the watchful guardian of our true interests, has continually shouted to us, and now especially in the new scheme of National Missions—'Independence!'

"Will the conscience of the Brazilian evangelical church be deaf to these appeals which reach it on every hand? No, thank God. The first step has been already taken. The conscience of our believers is happily not seared, and the answer to these appeals is found in the practical realization of the National Missions. * * *

"Two classes of considerations, one temporal, the other spiritual, reveal with certainty *death* as the inevitable consequence of lack of practical comprehension of this our momentous duty.

"The funds of the Foreign Society are not exhaustless. The field is the world. The work extends marvelously among all nations.

"In Africa, India, China, Japan, in every direction, new fields are opening and calling for laborers. If the funds of the Foreign Board were a thousand times larger than they are, would it yet have sufficient to meet all these numerous outlays, and at the same time excuse the native churches already established from bearing their own expenses? Clearly not. Therefore the Brazilian Evangelical Church

cannot, and must not, count on a perpetual foreign subsidy, because tomorrow, in the name of the great interests of the cause of Christ, she will be left to her own resources, and woe unto her if by exercise she shall not have become accustomed to bear her own burdens.

"Let us consider now the moral and spiritual result. Suppose that the mission treasuries of our brethren in the United States should receive from heaven a continual and exhaustless golden shower; would it be well to establish pipelines connecting each Brazilian church with these treasuries? No, a thousand times, no! A state of perpetual infancy, of servilism, of mercenary selfishness, of avarice—in short, a deplorable state of moral and spiritual death would be the natural consequence.

"'It is more blessed to give than to receive.' This great truth was announced by Him who knows infallibly the hidden springs of human nature. Universal experience justifies these words of the Divine Master. * * *

"In view of these considerations, flourishing in our hands the sword of the Spirit, let us, my brethren, make our churches reverberate with the holy cry of 'Independence or death!'"

CHRISTIAN EDUCATION.

What are you going to do for the school work in Brazil? Can you hope to evangelize the nation by circulating the Bible and printing tracts while nearly eight-tenths (according to the last census) of the whole population cannot read or write? This is the fruit of three centuries of undisputed sway of the Church of Rome.

During the past year, 204 pupils have attended the Sao Paulo Mission School, although more than 50 were refused admission to the day department for lack of room. All of those in attendance have been brought under the daily influence of the Bible, gospel hymns and the study of the Shorter Catechism. They have been touched by

the living word of God, and their influence upon society cannot be easily over estimated.

Seven pupils of the normal class, all members of the church, have gone out to take charge of schools at distant points in the mission field, before they had completed their studies, because the people could not wait. It is safe to say that more than one-half of the children of the members of evangelical churches in Brazil cannot attend a Christian school because, alas, there is no school to attend. The experience of almost every day in mission work bears testimony to the power of the school as an evangelizing agency. A wise friend said to the writer: "The word of truth spoken in the ears of youth is of the nature of germinal matter; it will go on reproducing itself to the end of time."

It costs only \$250 to \$300 per annum to support and educate a boy in our mission schools.

Who wants a boy?

The country needs teachers and preachers, most frequently the two combined in one.

"Illiteracy is the enemy of Christianity, and if some ignorant men have preached the Gospel with power it has been in *spite of* and not *because* of their ignorance."

ONE OF MANY.

Invitations are continually coming in from distant places asking for preachers.

In an important town in Minas a lawyer has been for several years a subscriber for the mission weekly, the *Imprensa Evangelica*.

Sending his last subscription to the paper, he says—and remember his only contact, as far as known, with

mission work has been through the printed page:

"I have been wanting to write you asking for an intelligent minister to establish the evangelical faith among this people. I make this request because I know of a favorable disposition on the part of several, who seem inclined to accept the doctrines taught by the Evangelical Church. I do not know the necessary conditions and therefore write to ask to see if I can satisfy them."

Here is an apparently influential man, living in an important center, ready to do what he can to introduce the Gospel. His city is more than a hundred miles from the nearest preacher, and we are as unable to respond to this and scores of similar appeals as though the calls came from Central Africa.

We can only report them to you who have the men to send and the money with which to support them; and beseech Him whose Spirit has prepared these bounteous harvest fields to "thrust forth" new reapers.

A BRAZILIAN "RICE CHRISTIAN."

Years ago, when a senator's daughter joined the Protestants in Sao Paulo, a newspaper correspondent sneeringly wrote that hers was the first conversion which could not find its ready explanation in the gift of a bushel of beans.

Of course the slander hardly needed refuting, when social ostracism, loss of business and friends, and often serious persecution fell to the lot of those who forsook the "religion of their fathers."

Still, however, the old theory finds supporters among those who do not care to believe in the genuineness of the triumphs of modern missions. To

such we would commend the following extracts from a letter which we regret our limited space will not admit entire :

“S. FELIX, BAHIA, May 7, 1887.

“*Brother*: Here, far from that place so highly favored where you reside, here in the neighborhood of the city of Cachoeira, where we have a little congregation, here in this village where I live, inhabited by 1,000 souls, all belonging to the religion of darkness, which repudiates God and worships clay; which dethrones virtue to enthrone vice; which keeps the Lenten fast—that baptized Ramadan—but which fills the soul with the most disgusting impurities, in the midst of this comes the *Review of the National Missions*, like a sweet breeze freighted with the fragrance of divine love. * * * *

“My daily prayer to our heavenly Father is that he will teach me to labor for the coming of his kingdom; and he seems graciously impelling my heart to do so. I have determined to contribute to the *National Missions* the tenth of my profits, beginning with the first of January of this year. I will deposit this proportion regularly in the hands of our dear brother Rev. Dr. A. L. Blackford. I am already debtor to the fund to the amount of eighty-five milreis.

“As soon as I am freed from some compromises which still remain from the “old life,” I promise, relying on our good Father, to contribute more than a tenth.

“And now, my brother, please pray to Him never to permit the slightest trace of avarice to dwell in my heart, and that, teaching me to labor for the end I have explained, He will also teach me to be humble, to be an exemplary Christian and not to show my left hand what the right is doing.”

And in proof of his sincerity in the last particular, came the request that the public acknowledgment of his gift be anonymous.

HIDDEN LEAVEN.

Evidence is continually appearing of unseen fruit, of the pervasiveness of the hidden leaven. Here are three cases recently reported by Rev. Miguel Torres in Minas. A group of weeping women stand at the bedside of a dying man. They are surrounding him as is the custom with images of the saints. He motions impatiently and says: “Take these things away; I want some one to read me a chapter in the Bible.”

And there was no Bible to be had, and none to tell of the salvation it teaches!

Another deathbed scene, with the same accompaniments. A crucifix—perhaps one blessed by traveling Jesuits, and sold for a round price with the assurance that clasped in the hands at death, the soul would go straight to heaven—is urged upon a man still lingering on eternity’s brink.

But he has heard of better things, and his answer is worth a dozen labored arguments on the need of missionaries in Brazil: “My faith rests in *Jesus Christ of the Protestants*.”

This, too, far from any church, or preacher. Who dropped the seed *no one knows*.

Near the town of Santo Antonio do Machado (St. Anthony of the Axe), a little country church has grown up. In the town itself there is but one believing family, and there has been no preaching for a number of years.

A group of idle gossipers is gathered in a store. They are talking of Protestantism, and the theme excites general ridicule and contempt.

There enters a woman—a fallen woman. Her sisterhood in shame, alas, is sadly numerous in Brazil.

After listening awhile she says:

"You men don't know what you are talking about. The religion of the Protestants is far better than ours. In our church there is plenty of room for such as me. It is not so in theirs. God helping me, I yet hope to abandon this life and become a Protestant."

A PRIEST AWAKENED.

During Mr. Chamberlain's tour in Rio Grande do Sul, last year, he was much impressed with a young priest with whom he conversed largely.

After nine or ten months, we hear from him by letter. A few extracts will show its character :

"I want to renounce the Papacy, and I trust in Jesus Christ that he will give me strength to do it.

"I say what I feel. I love Jesus Christ alone. I know Him only. I am ready gladly to lay down my life for His sake. I detest, I hate, I execrate the Papacy."

We have strong hopes that this man may yet be called to do a grand work for Christ. Other parts of his letter show that he still sees "men as trees walking."

Pray that he may be soon led into the full liberty of the sons of God.

FISHERMEN CALLED.

He who walked by the Sea of Galilee has not forgotten the lowly fishermen on the coast of Brazil.

Three hundred years ago a Protestant missionary, the only survivor of a company selected by Calvin, and sent by Admiral Coligny, walked up and down the coast from São Vicente to Conceição do Itanhaen. His career was brief. A year in a Jesuit dungeon and a public execution closed it. For three centuries his martyr blood has

cried for vengeance, but not in vain. The Gospel for which he died is being proclaimed to-day on the very spots where he doubtless often cried aloud unto the God of justice.

Recent trips of Mr. Chamberlain have shown widespread eagerness to hear the word. More than once this forty miles of seabeach has witnessed scenes of dramatic vividness. Late at night the tired missionary has reached some collection of fishers' huts. But rest is out of the question. On all sides the men and women collect, and in the glaring torchlight listen till the wee hours to the wonderful story. Twenty of these plain folk have been received on profession, and a great work has commenced.

A lad of sixteen was so filled with the desire to study that he came to São Paulo, quite on his own resources. Working at a trade, and studying at night, he gave evidence of piety and promise, and has now been a year and a half in the training school. He still hopes to return and labor among his people.

Will they have to wait till he can be prepared for a preacher of the Word? With the ever growing demands in other directions, yearly visits is all they can expect from our present scanty forces.

Copies of this number of *BRAZILIAN MISSIONS* are sent to many ministers and others who labor and pray for the extension of Christ's Kingdom, in the hope that they will be interested in its purpose. The single aim of this publication is to awaken a deeper interest in God's work in the great Empire of Brazil. To this end, we desire to reach as many readers as possible. May we ask your kind co-operation in securing a large list of subscribers?

It is not expected that the subscription price, *25 cents for 12 numbers*, will more than meet the cost of printing and postage. Specimen copies will be furnished for distribution on application. When money orders or postal notes cannot conveniently be obtained, sums less than a dollar may be remitted in two and one cent stamps.

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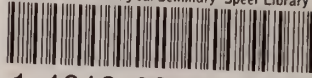
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