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BRAZILIAN MISSIONS.

A

MONTHLY BULLETIN

OF

MISSIONARY INTELLIGENCE.

EDITED IN
SAO PAULO, BRAZIL,

AND PUBLISHED IN
BROOKLYN, N. Y.

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Brazilian Missions.

VOL. III.

BROOKLYN, N. Y., MAY, 1890.

No. 5.

—*The bound volume of BRAZILIAN MISSIONS for 1889 will be sent to any address, post-paid, for 60 cents.*

—THE REV. J. W. DABNEY, of the Southern Presbyterian Mission, died in Campinas on the 9th of March of yellow fever. This is the second member of that mission who has been stricken down by the pestilence at the post of duty within a year.

Mr. Dabney had won for himself an enviable place in the hearts of the people, and his loss will be severely felt. He leaves a wife and five children. Rev. E. Lane comes home with this bereaved family, but will return at once to his work. Mr. Dabney was making final arrangements to return to the United States with his family when he was attacked by the fatal disease.

It was supposed that Campinas would escape the scourge this year on account of the coolness of the season and the abundance of rain, but the physicians, who knew of the wretched neglect of the health authorities, were not surprised at the outbreak of the epidemic.

—MESSRS. MORRIS AND KINSOLVING, the young missionaries of the Episcopal Church, are making rapid strides in Portuguese, and are getting valuable experience among the people of the country, where no word of English can be heard.

They will very soon select a field of

work unoccupied by other missions, in accordance with the wise and just resolution on the Board sending them, and begin operations in the name of the Lord. From what we have seen of them we feel able to prophesy a rich harvest. They will probably select the promising field of Rio Grande do Sul.

—JOAO JOSE MACHADO DA COSTA, notary public and clerk of the Orphans' Court, writes from Joinville that he, by the grace of God, made profession of his faith in the gospel of Christ ten years ago, but that up to the present day he had never attended worship; that in the whole section of the country where he lives there is only one Protestant minister, and he a German, pastor of the Lutheran church of the colony, who preaches and speaks only German. This brother wishes to have his three children baptized, two of whom he had, through influence of family, baptized in the Romish Church. Happily the family is now converted to Christ, and he asks that a minister of the gospel pay them a visit, to teach them of Jesus and to baptize the children.

—DURING his recent trip through South Minas the recently ordained young minister, Benedicto de Campos, received seven persons into the different churches by public profession of their faith. The church at Cruzeiro, where he resides, is flourish-

ing. The building of the house of worship progresses slowly. It is being built chiefly by the people themselves, with their own hands.

—AT Dous Corregos a member of the church contributed 300 arrobas of coffee toward the new church building. An arroba is equal to thirty pounds.

—THE indications along all the line are that the people are waking up to the importance of self-support. It was shown plainly by Mr. Kolb's recent trip through the southwest of this province that, under proper management, the native church could soon be brought to complete self-support, and the missionary forces be released for the large cities and remove to new fields on the frontier, where the demand for mission work is urgent.

—ON the last Sunday of January at "Campo Largo," Paraná, the Rev. M. P. B. Cavalhosa organized the First Presbyterian Church, with fifty-two professed members. At the same time a house of worship built entirely by contributions of the people themselves was dedicated. It was at this place that the Rev. Messrs. Chamberlain and Landes were mobbed something less than two years ago. There are one hundred children belonging to this new church. What shall be done for their education?

MARRIED.

THE young minister ordained at the last meeting of the S. Paulo Presbytery, Rev. Benedicto de Campos, was married on the 6th of March at Baependy, Minas to D. Thereza Maria Magdalena. The ceremony

was performed by Rev. J. B. Kolb, who went up from S. Paulo for the purpose.

DISESTABLISHMENT ENFORCED.

SOME of the Brazilian officials evidently believe in the decree for the separation of Church and state, and intend that it shall be effective, as the following facts will show.

The Secretary of the Navy has recently dismissed all of the priests who served as chaplains on men-of-war, alleging that as the State has no religion, the servants of the State must have their souls cared for at their own expense.

In the State of Sao Paulo some vicars were placed over certain parishes after the decree of separation was issued, with the expectation that their salaries would be paid by the State, but instead of the State paying, the Governor recommended that the people support their own priests.

Application was made to the Governor to detail a "guard of honor" to accompany a religious procession, but the response came that the State had nothing to do with it.

Application was also made to have certain monies voted under monarchy paid over for the repairs of certain parish churches. The reply was that the Government only promised to pay certain salaries, and nothing more, and recommended that the petitioners look to their people for such monies.

The Governor of the State of Minas Geraes has decreed that there be no more religious instruction given in the public schools, that that

was a matter for the parents and guardians of the children to look after.

THE GREAT NEED.

REV. J. B. HOWELL, after ten years of labor, expects soon to return to the United States with his family. He retires permanently from the work, in pursuance of his original plan, and impelled by reasons independent of the work here.

The Brazil mission loses a most valuable man; one thoroughly acquainted with the peculiar needs of the work, and one whose labors the Lord has abundantly blessed.

The painful and perplexing feature of the case is that the vast field cultivated so zealously by Mr. Howell must be left without an ordained minister who can even pay it an occasional visit. The promising school work, the growing church, the group of anxious inquirers after the truth, are all left to themselves.

Rev. Mr. Kolb returns now to Sergipe, leaving this vast State of S. Paulo, with its numerous churches and growing work, that taxed the energies of four men only a year or two since, *with only a single ordained foreign missionary.*

The promising class of young men whose training for the ministry was commenced by Mr. McLaren has been without a special teacher for more than a year. We look anxiously toward the northern horizon for help; but month after month goes by, and no help appears, meanwhile the Master's work is in jeopardy.

Bright, promising young men, who

have nearly completed their preparatory studies, need, and need sorely, that guidance in the higher walks of Christian thought and learning which will fit them to be teachers and leaders of men.

In all this ostentatious mission work among the colleges can no young college-bred servant of the Lord be found to take up this work? Is this much talked of "volunteer" movement all talk? If not, do send us a man who can teach.

THE REPUBLIC.

IT still lives and flourishes. Every day seems to settle it more firmly on its feet. Peace reigns throughout the land. Public institutions are administered with more economy. New industries are springing up, and new impetus has been given to old ones. Abuses that have been rooted in the national life for centuries have been abolished. Reforms that strike at the very root of national prejudice, that destroy all traditions of social life, have been made without in the least disturbing society.

The Church has been divorced from the state. Civil marriage and complete religious liberty have been decreed and put into practice; almost universal suffrage has been granted. The autonomy of states and rights of municipalities have been clearly defined. A new Constitution—patterned largely after that of the United States—is nearly ready, and will be submitted to the people. All this in the brief space of three months by three military and five newspaper men, neither of whom ever before held office; with no disturbance of

the peace and order, or suspension of guarantees to life and property; without a single really despotic act that was not done in purest self-defense. Can a parallel be found in the pages of human history? It is well enough to laugh at a Brazilian's foibles, at his vanity, his grandiloquence, his sensitiveness to censure, at his suspicion of foreigners, at his exaggerated value of his nation and himself, his morbid sentimentalism; but it is also well to recognize his virtues, his warm-hearted generosity, his frank hospitality to his friends and to foreigners who do not meddle with his affairs, *and the unsuspected strength of character which the present crisis in national affairs has brought to light*, showing that foreigners have systematically underestimated the Brazilian. It is not to be supposed that no mistakes have been made. Some measures have been severely criticised, and it may prove that they have been too hastily adopted. Two members of the original Cabinet have retired on account of honest difference of opinion, and new men have come in who represent more nearly the republican idea as it prevails in the United States. The provisional Government has nearly completed its task, and will be ready to turn the Government over to the people when the appointed time comes.

Urgent reforms have wisely been made at once, and they will be submitted to the constitutional convention as accomplished facts. When criticising the verbosity of the new laws, we must not lose sight of the fact that under the monarchy everything was provided for by minute regulations, that the land was filled

with public functionaries and fiscal agents, that the present generation has had no school in which to learn the simple, direct methods of republican government. Their education and their legislation have been bureaucratic, and repressive of popular liberty and self-reliance. Every detail of life was provided for by a species of patriarchal, paternal care that completely buried individuality.

Many of the friends of the Government look upon the Sedition decree of December 23, which practically established a censorship of the press, as unwise. It seemed, however, to be necessary, since paid servants of the monarchy were seeking to undermine the Government by every device known to liars and intriguers. Many also look upon the banking law as a blunder, and consider it a dangerous experiment. It hardly seems to be framed on sound financial principles, and yet it may prove a success. The happy settlement of the vexed question of boundary with the Argentine Republic is a victory for the Republic of Brazil.

The one question upon which all persons of all parties agree is the imperative need of immediately extending the educational privileges to the people. Primary and intermediate education is being looked after in the different States as never before. Higher education is also receiving its share of attention, and there are several schemes afoot for a university. The great need is for trained educators, both for their normal schools and for higher education. Never before has the opportunity offered, and probably never again will Christians have such an opening for educating a

people, as now offers in Brazil. At this point all morbid sensibility and nativism disappears, and the foreign educator, if competent, will receive a hearty welcome.

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THE NEW MINISTERS.

FRANCISCO GLYCERIO, the new member of the Cabinet who succeeded Demetrio Ribeiro, is a strong man. He was early identified with the anti-slavery movement. A self-made man, he has attained a position reached by few of his class. He has a good percentage of African blood in his veins, and has been the acknowledged leader of the Republican party in the province of S. Paulo. His presence in the Cabinet is a guarantee of good faith with the people. He is a native of this province, and about fifty-six years of age.

Cesario Aloin, the member of the Cabinet who took the place lately vacated by Aristides Lobo, is a remarkable man in his way. Not an original Republican, but one who joined the ranks on the accession of Ouro Preto to power, because he thought the Emperor and Princess had violated the Constitution, and all established precedent, by calling the Ouro Preto party to power while the Conservatives were in a large majority in both houses. Sr. Aloin will greatly strengthen the Cabinet. A strong partisan, a clear-headed man, who is strongly supported by his province, Minas, of which he was Governor when called. It was he who interpreted the law separating Church and state to mean that the separation really separated, and therefore refused to hand over moneys previously voted to re-

pair the various parish churches, much to the disgust of the real authors of the law, who had purposely left it so ambiguously worded that it might be decided either way. His example was followed by the Governors of other States.

The questions which led to the withdrawal of two of the original conspirators were very important ones. The new Government was necessarily composed of men who had never before been in power; quite naturally they supposed that they had absolute control of their respective departments, and went about making the most sweeping reforms on their own responsibility. General Deodoro, however, holds that the supreme power and responsibility are vested in him, and he is disposed to adopt the doctrine of the United States, and consider the chiefs of departments simply *secretaries*. Hence the conflict, and the withdrawal of the pure Positivist element. It augurs well for the stability of the Republic that these changes can take place quietly, and that good strong men can be found to take up the work.

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ITATIBA.

BY MISS HENDERSON.

THE traveler in the interior of the province of Sao Paulo, who until within a few years made his journeys from place to place on mule back, or if the roads permitted, in a trolley (a rough vehicle somewhat resembling a Pennsylvania buck-board), from time to time was cheered by the gleam of white walls crowning a distant hill.

As he wound in and out among

the hills and valleys, measuring the weary leagues, he would be cheered by the thought that at last shelter and food awaited him. As he drew nearer, and the outlines became more distinct, the confused mass would resolve itself into the white walls of a church with its towers, surrounded by its "pateo;" grouped around it, the houses of the better class of inhabitants, surrounded in their turn by the humble clay-colored dwellings of the poor, clinging often to the steep sides of the hill.

Each road leading into the town would be guarded by a rough chapel, sometimes not more than five or six feet square, with its "santa cruz" garlanded with dead flowers, and the invariable towel suspended from it. The walls would be decorated with rude drawings representing miracles which had been performed by the holy symbol. No malign influence of Protestantism would be suspected or allowed in its well-guarded limits, where Romanism and ignorance reigned supreme.

Such was the sight which met the eyes of the weary missionary of the Southern Church, who, returning from a journey to the outlying towns, approached the little town of Itatiba some ten or eleven years ago.

A Bible long hidden away in a chest, and the faithful words of an humble Christian, whose business led him that way, had prepared the way, the Spirit of the Lord quickened the seed sown in a few hearts.

The minister left the place encouraged, and repeated visits and preaching in the humble farm-house of one of the faithful souls who had received the truth, led to the estab-

lishment of regular preaching once a month in the town. But the "strong man" does not allow his house to be broken open without resistance, and after a short period of growth Satan entered in once and again, and shook the little church to its foundations. But the Stronger than he sustained the faith and courage of his own true followers, and, in spite of trial and faithlessness on the part of some, the church grew. Tried in the fire, it was not consumed. To-day the small beginning has grown into a church of forty members and thirty-one baptized children, and the seed has been sown, only needing faithful ingathering to double its numbers in a few years.

The people themselves have bought land and paid for their own neat hall for public worship. Their earnest desire for more knowledge and instruction in the Word of God would put to shame many in Christian lands. Their desire to bring others to the light which they have received is most touching. It is, as usual, in the quiet homes hidden away among the hills that the good news comes with most power, as something new and sweet, to brighten the lonely and empty lives. It is here that the faithful old elder is busiest. His family has received instruction, and grown in the knowledge of the truth, and all of them have sweet voices, and have learned to sing hundreds of the hymns which tell the sweet old story. This is one of the surest ways to the hearts of those who are ignorant of the Gospel. Once heard, the hymns have a strange fascination, and they cannot resist the desire to hear them again. So he takes his children and

grandchildren with him to the houses where they consent to hear them, and they sing, and he reads and prays.

To the lady missionary who dwelt among them for nearly two years, he says: "Whenever you can come, no matter how busy I am, I will let everything go, and spend a week or ten days in visiting from house to house to carry the Gospel to the people. We will provide horses for any ladies who come with you, and I will go with you." Messages are always sent on such occasions, asking for visits; almost always there are such requests from new families. It is wonderful what power the Gospel has when it enters a family. When one member is caught in the gospel net, there may be, and generally is, bitter and long opposition, but the result is sure. One true conversion makes way for many others. One often hears the saying quoted, "You must not shake hands with a Protestant, or you will become one."

During a late visit a message was received from the friends of a woman who had professed her faith a year ago. They had been very hard and bitter, and she was very anxious that they should be visited at their own request. The elder was in the midst of his busy work of coffee-gathering, but called his grown son from the coffee-orchard to accompany his sisters on foot, to a house a league away, while he accompanied the ladies on horseback to visit a more distant family, and afterward all joined them for singing and prayer. We often wonder how many of our own trained elders would stop their business for an entire day for such a purpose.

LETTER FROM REV. B. F. DE CAMPOS.

DEAR DOCTOR: It is my privilege to give to my brethren in your country a brief account of the four churches that have been under my pastoral care since my ordination, which took place on 14th of October, 1889.

Lorena. On the 17th of May, 1868, in the house of Mr. Manuel José Carneiro, the Presbyterian Church of Lorena was organized by Rev. A. L. Blackford, six persons making on that occasion profession of their faith in Christ. This church, since its organization, has been visited by Revs. A. L. Blackford, F. J. C. Schneider, R. Lenington, G. F. Dagama, M. B. P. de Carvalhosa, M. G. Torres, D. M. Hazlett, J. T. Houston, A. B. Trajano, J. B. Howell, E. C. Pereira, D. C. McLaren. Of these, two lived in Lorena some time, namely, Revs. M. B. P. de Carvalhosa and E. C. Pereira.

The book in which are written the names of the members of this Church, gives an account of fifty-seven persons, some of whom are now members of other churches, some are dead, and some have been suspended.

During the ministry of Rev. D. C. McLaren, my predecessor, two persons made profession of their faith in Christ. I hear from Rev. J. M. Kyle that a son of this church, who now lives in Taubaté, is desirous of making profession of his faith and becoming a member of the Methodist church there.

This church is paralyzed. Its members are cold. Let us pray that God may send His Spirit to awake

the people of Lorena, and convert them to Christ.

Cruzeiro. On the 14th of December, 1874, in the house of Mr. Antonio Dias dos Sanctos, Rev. E. Vanorden and several other persons being present, Rev. M. B. P. de Carvalhosa organized the Presbyterian church of Cruzeiro, three persons making profession of their faith in Christ. This church has been visited by Revs. M. B. P. de Carvalhosa, R. Lenington, D. M. Hazlett, J. T. Houston, A. L. Blackford, M. G. Torres, A. B. Trajano, J. F. Dagama, G. W. Chamberlain, J. M. Kyle, and D. C. McLaren.

When Rev. D. C. McLaren took this church under his care, he found it paralyzed, and at the beginning of his ministry it suffered some persecutions from enemies. He received into the church twelve persons.

Since my ordination I have received here two persons; we have now thirty-four professed members, and some others are preparing for profession.

Our brethren are building a church where we may worship God in spirit and in truth.

Cruzeiro is my residence during this presbyterial year. With me are two ministers of the Episcopal Church of the United States, viz., Revs. Lucien Kinsolving and James Morris. They are the first missionaries of that church in our country. They expect to begin their work in Rio Grande do Sul, or Santa Catharina.

God grant that in this little village we may soon have many more brethren, and that these two brethren that are with us preparing for the work may be very successful in their enterprise in God's name!

Campanha. Rev. E. C. Pereira organized this church on the 6th of April, 1884. In Campanha the Gospel is now paralyzed, many members of our church there having changed their residence. But, blessed be God! although in Campanha the Gospel does not make progress, in Baependy we see a glorious future for the cause of Christ. In the neighborhood of that city we already have twenty professed members, and some more are desirous of giving the testimony of their faith. On my last excursion there I received into the church six persons by profession.

Canna Verde. On the 28th of October, 1888, Rev. E. C. Pereira organized this church. I have visited this church twice as licentiate and once as pastor. There we have a diligent catechist, G. Bernardes de Oliveira.

Our brethren there are also about to build a little chapel. God help them in their work!

These are the circumstances of my vast field. "The harvest is plenteous, but the laborers are few." I have twelve places where I must preach. We need preachers, we need teachers. Send them, O God, we pray Thee!

Truly yours in Christ.

BENEDICTO F. DE CAMPOS.

Brazilian Missions.

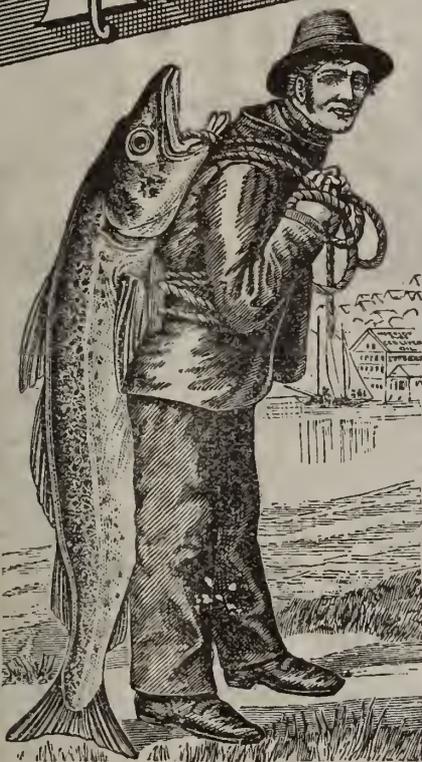
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