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LAVRAS COLLEGE

IN BRAZIL

Our Missions in Brazil

By H. F. WILLIAMS



Presbyterian Committee of Publication
Richmond, Virginia Texarkana, Ark.-Tex.

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IN BRAZIL

The Brazil Missions of the
Presbyterian Church
IN THE
United States.

----- BY -----
HENRY F. WILLIAMS

Published by the
PRESBYTERIAN BOARD OF PUBLICATION
Richmond, Va. Texarkana, Ark.-Tex.



CONTENTS.

	PAGE
CHAPTER I. South America.....	5
CHAPTER II. Brazil.....	8
CHAPTER III. People of Brazil.....	12
CHAPTER IV. Moral, Religious and Educational Conditions ..	17
CHAPTER V. Early Missions.....	20
CHAPTER VI. Our Early Missions.....	26
CHAPTER VII. Our Present Work.....	32

ILLUSTRATIONS.

Map.....	2
Avenue of Palms, Ytu.....	4
Loading Hardwood, Para.....	6
Indian Log Canoe.....	7
Governor's Palace, Bello Horizonte	9
Loading Coffee.....	11
A Pack Train.....	13
Plenty and Poverty.....	16
Candidates for the Ministry, Lavras.....	19
Miracle Cross.....	22
Itinerating in Brazil.....	25
A Country Church.....	27
Pernambuco.....	29
View of Lavras.....	31
Presbyterian Church, Pernambuco.....	31
Pernambuco Girls' School.....	34
Canhotinho.....	37
Faculty and Students, Lavras College.....	39
In the Coffee Orchard, Lavras College.....	41
Theological Students, Garanhuns.....	43
Day School, Bom Successo.....	44
Group Charlotte Kemper School Girls.....	45



AVENUE OF ROYAL PALMS—YTU, BRAZIL.

IN BRAZIL.

CHAPTER I.

SOUTH AMERICA.

DISCOVERY.—On the thirtieth of May, 1498, Columbus set sail on his third voyage of discovery. About noon of the last day in July a sailor, while going to the round top, saw the peaks of three mountains to the westward. The sailors gave thanks to God and said prayers used by seamen of those days in times of distress or joy. Columbus called the discovered island “La Isla de Trinidad,” the Island of the Trinity, for he had thought of giving this name to the first land found on the voyage, and “now,” said the discoverer, “God has graciously granted me the sight of these mountains near together.”

Sailing westward from Trinidad the continent of South America was discovered August 1, 1498. The explorer gave to the land the name “La Tierra de Gracia,” Land of Grace. Columbus, describing that part of South America which he called Gracia, now Venezuela, and referring to the Orinoco River pouring its flood of fresh water into the sea, said: “I think that if the mentioned river does not flow from paradise that it comes from a vast extent of land in the south, of which nothing hitherto has been known.”*

The continent of South America stretches over a territory 4,600 miles long, and over 3,500 miles wide. The area of South America, 7,598,000 square miles, is as large as two continents the size of Europe. The population,

*“Discoveries of America.”

about 54,750,000, is Spanish, Portuguese, Indian, Negro and mixed blood.

In 1493 Pope Alexander VI indicated an indefinite dividing line, giving the western portion of South America to Spain and the eastern portion to Portugal. This was supplemented by treaty in 1494. The Portuguese extended their sway from the eastern coast over Brazil, while the Spanish from the west took possession of nearly all the rest of the continent. In 1810 partly through the example of the United States, and partly through the establishment of the Napoleonic Empire in Europe, the Spanish colonies revolted and, after a long struggle, independence was gained and the various republics were formed. Brazil remained a subject colony of Portugal until 1822, and continued under a monarchy until 1889. The bloodless revolution which changed Brazil from a monarchy to a republic removed the last monarchical government from American soil, and completed the establishment of the great community of American Republics.



LOADING HARDWOOD AT PARA.
Shipment to the United States.

Columbus claimed the continent of South America as a Spanish possession, with the result that it was occupied by the Roman Catholic Church, which became the prevailing and dominating religion of the continent. These four hundred years of Catholicism are in a large measure responsible for the slow development, superstition and pagan ignorance of the vast majority of the people inhabiting the entire continent. History has demonstrated the failure and incapability of the Roman Catholic Church to meet the moral, educational and spiritual needs of the people of South America.

The Congress on Christian Work in Latin Lands, held in Panama, February 10-20, 1916, was the event of supreme interest in the religious relation of the two continents. This conference did for Latin America what the Edinburgh Conference did for the missionary work of the world, exclusive of Latin lands. "This Congress was held under the dominant impression that the present world situation has taught the world one supreme lesson, namely: that without Christ and his gospel, purely believed, faithfully obeyed, no science or culture or trade or diplomacy will avail to meet human need."*

*"South American Neighbors," p. 24.



INDIAN LOG CANOE.

This canoe, in the Botanical Garden, Para, is over 100 feet long.

CHAPTER II.

BRAZIL.

DISCOVERY.—Before Brazil was discovered Spain and Portugal had arranged their claims of conquest by a treaty which gave the territory now including Brazil to the latter. A Spanish explorer, Vicente Yanez Pinzon, discovered the northeast coast of Brazil in February and March, 1500. He did not take possession of the country and hence his discovery is not of historical importance.

In March, 1500, Pedro Alvarez Cabral was dispatched by Portugal with a fleet of thirteen merchantmen to carry commodities to India "over the sea-path explored by her daring navigators." Cabral was instructed to hold his fleet out at sea from the coast of Africa to avoid "troublesome currents and delaying winds." When near Cape Verde Islands he lost sight of one of his ships and while searching for it lost his course. On Wednesday afternoon, April 22, Cabral descried the summit of a high mountain on the coast of Brazil. After a few days' search he found a safe harbor south of the present city of Bahia. On the first of May, 1500, a large wooden cross was erected to which was affixed the declaration of Cabral's discovery of the country for the King of Portugal. Cabral called the discovered country "Terra de Vera Cruz" (Land of the Holy Cross), which shortly afterward was changed to Terra de Santa Cruz (Land of the Holy Ghost), and finally the permanent name, Brazil.*

EXTENT.—"Physically Brazil is one of the most remarkable countries in the world. Its shape suggests a huge fan. Its handle the narrow strip that slips down between

*"Discoveries of America."

the Atlantic Ocean and Argentine. The body of the fan spreads out northwestward toward the Andes and northeastward along the Atlantic shore. These diverging boundaries meet along irregular lines in the north. This enormous fan, Brazil, comprehends the heart of South America."*

The geographical extent of Brazil is appreciated by very few people. With an area of 3,218,130 square miles, Brazil is the largest of the South American republics. Its area



GOVERNOR'S PALACE, BELLO HORIZONTE, MINAS.

includes nearly one-half of South America. Brazil is larger than the United States, not including Alaska, and is larger than the whole of Europe. Lying between four degrees north and thirty-three south latitude, nearly the whole territory is within the Torrid Zone. It is over 2,600 miles long and 2,500 miles broad, and has a coast line of 4,000 miles.

"The country has forty-two seaports, the greatest river system in the world and almost every variety of natural product except some of the temperate fruits and grains.

*"In Four Continents."

Brazil represents not only half the area but also between one-half and one-third of the present population of South America."

DIVISIONS AND CLIMATE. — On the divisions and climate of Brazil we quote the following: "Brazil is naturally divided into three distinct regions: the lowlands along the coast, where are grand harbors and large cities; the middle section, which has magnificent and fertile plateaus formed by abrupt mountain ranges on the eastern side, watered by the tributaries of the Amazon and those of the river La Plata; and the vast and unexplored regions of the west. The climate is varied. Within the tropics the tendency is to extreme heat, accompanied in some parts by great humidity, but on the table-land the heat is modified by pure and refreshing breezes, and back on the mountain slopes one may dwell in perpetual spring. The table-lands and hillsides, with unrivalled navigable streams for internal communication and commerce, naturally fit it for agricultural purposes. There are no active volcanoes, and earthquakes are very rare."

PRODUCTS.—"Brazil is probably not surpassed in fertility, in climate and in variety of useful natural products—coffee, sugar, cotton, India rubber, cocoa, rice, maize, manioc, bananas, beans, yams, ginger, lemons, oranges, figs, cocoanuts, etc. There are herds of wild cattle on the plains, game in the woods, and fish in the waters, vast forests of rare growth and variety, wood of great excellence and beauty for all kinds of cabinet work, timber and lumber for all building purposes. Gold, silver, iron, lead and precious stones are abundant; indeed, the field for diamonds is one of the richest in the world. But the vast wealth of the States is found not in her rich stores of precious minerals and metals, but in her fruitful soil and exports of tropical productions. Her traffic in sugar and

coffee, under almost ruinous export duties, amounts to more in a single year than all the diamonds gathered within this century."

POLITICAL HISTORY.—Compared with other republics of South America Brazil did not become a republic until a comparatively recent date. Brazil during its early history suffered at different times attacks of the Spanish, English, French and Dutch, and was neglected by Portugal. When Napoleon, in 1808, forced John VI to take refuge in Brazil, it resulted in a more liberal commercial policy. About this time the first printing press was brought to Brazil. The colony was raised to a co-ordinate rank with the mother country. There were several revolutions, but independence from Portugal was not gained until 1822, when Dom Pedro I, the son of John VI, was proclaimed the Emperor of independent Brazil. His opposition to representative government and other causes made him so unpopular that he was compelled to abdicate in favor of his son, Dom Pedro II. Under this monarch the country steadily grew in wealth and population. The crowning achievement of his long reign was the emancipation of 1,500,000 slaves in 1872.



LOADING COFFEE.
Shipment to the United States.

CHAPTER III.

PEOPLE OF BRAZIL.

THE POPULATION.—The population of Brazil, largely an estimate, is about 23,000,000, a fraction over seven to the square mile. If Brazil were as thickly settled as Massachusetts it would have a population of 1,345,500,000, or, leaving out China, a population almost equal to the rest of the world. It is estimated that about one-third of the population is pure Portugese. As the early settlers intermarried with the Indians, the prevailing mixture has for its basis Indian blood. There are nearly 3,000,000 of more or less pure Portugese blood, and about as many white immigrants, mostly from Southern Europe, who have settled in the southern extra-tropical states. The negroes are found in largest numbers in the northeast Atlantic States, the Indians in the unsettled interior, while the mass of the population everywhere consists of a mixture of these three elements in every imaginable proportion.

An item of importance in Brazil is the extraordinary immigration from European and other countries. Germans, Italians, Portugese, Syrians, Spaniards from Spain and the Philippines are pouring in so that the population is becoming almost as heterogeneous as that of the United States. New activity is manifest on the part of the Roman priesthood, reinforced by many of the religious orders driven from France and the Philippines. "Nevertheless, the opening of the doors is wider than ever before, and the pure gospel may be preached and taught with absolute freedom."

In the political history of Brazil the notable reforms forced upon the government were in summary as follows:

"Equality with Portugal, independence of the mother country, a constitutional monarchy, and finally, November 15, 1889, a bloodless transition from an empire to a republic. The aged emperor, held in universal esteem, was exiled, together with his family, and the republic began under a provisional ruler. The following year a constitution similar to that of the United States was adopted and a president was elected."*

While Brazil has been frequently disturbed by changing political conditions, revolutions, insurrections and corruption of officials, she has made great progress. Bishop Stuntz says: "If we are inclined to emphasize Brazil's lack of public order, to criticize her currency, or to point to the high percentage of illiteracy among her people, we do well to remember that she assumed her status as a republic less than thirty years ago; that her economic stability had been shaken to its foundation by the sudden

*Brown in "Latin America."



A PACK TRAIN.

Pack trains and ox carts are largely used in transporting goods and products to and from the interior.

emancipation of slaves in the preceding year; and we must give just praise to the Brazilian leaders who have achieved so much of public order, economic development, and educational progress in less than three decades and in the face of difficulties almost insurmountable.”*

THE MORAL NEED.—Dr. Robt. E. Speer, after a thorough visit in nearly all the South American Republics, says: “The people have their noble qualities as truly and as conspicuously as any other people, and there are among them, as among all peoples, all types of character. Speaking generally, they are warm hearted, courteous, friendly, kindly to children, respectful to religious things, patriotic to the very soul; but the tone, the vigor, the moral bottom, the hard veracity, the indomitable purpose, the energy, the directness, the integrity are lacking in them. The deepest need is the moral need. The continent wants character. And character has two great springs, education and religion. Are these springs clean and abounding in South America?”

INDIANS.—The Indian population in the interior of Brazil is one of the darkest spots of heathenism in the world. It is estimated that there are 8,000,000 Indians in South America for whose spiritual life practically nothing is being done. Nobody knows how many of these Indians are in Brazil. It has been stated that there are as many as 250 tribes, in which there are anywhere from 1,000,000 to 3,000,000 Indians, according to varying estimates. “The same spirit which sends missionaries to barbarians, pagans, and heathen tribes in Africa should impel our steps to the helpless and homeless savages of South America.”

POVERTY AND IGNORANCE.—There are many cultivated and distinguished people in Brazil. There are edu-

*“South American Neighbors.”

cators of marked ability and business men of large capacity, but the mass of the people, especially in the rural sections, are poor and ignorant. Brazilian statisticians estimate 80 per cent of the population illiterate. The people are contrasts of wealth and poverty. Lands are not taxed except when transfers of property are made. This encourages the holding of large tracts of land by a few of the wealthy class. While there are some tendencies toward breaking up these large accumulations of land into small tracts, large land ownership is still a great hindrance to the development of the country and the uplifting of the common people of Brazil.

It is estimated that from five to eight per cent constitute the wealthy and ruling class, so from ninety-two to ninety-five per cent may be classed as poor. Not all of the poorer classes are in actual want, or suffer for the necessities of life. The rule in the Brazilian home is to have large families. The industrious man who supports his family with his daily wage has little or nothing left. A careful student of the economic conditions of the laboring classes in Brazil remarks, "What scant margin remains for emergency? The poor cannot call the doctor or visit the dentist, for the simple reason that there are no funds available."

The writer, while traveling through sections of Northern Brazil, where there was distressing opportunity for observation of the rural population, and, to a limited extent, living among the poor, frequently recalled the exclamation of distress made by Rev. J. H. McLean who, in his missionary experience, saw the desperate condition of the poor: "Poverty, poverty everywhere and often in the midst of plenty! Poverty and wretchedness as the recompense of honest industry! The common causes of indigence operate in Latin America as elsewhere—laziness,



PLENTY AND POVERTY.

- (1) A fazenda home.
- (2) Company of poor farmers.
- (3) A common home of the poor.

improvidence, drunkenness and lack of education. But there is too much, far too much, unmerited pauperism. It carries no inherent blessing but fosters ignorance, crime, misery and despair.”* The itinerating missionary in Brazil can truly say, “The poor have the Gospel preached to them.” (Matt. 11: 5.)

CHAPTER IV.

MORAL, RELIGIOUS AND EDUCATIONAL CONDITIONS.

IMMORALITY.—While Brazil is not lower in the moral scale than many other nations, there is an appalling amount of immorality, especially among men. This condition is a confirmation of the proverb, “Like priest like people.” The whole history of the dominating church of Brazil has been that of a domineering and corrupt priesthood. While in the early days the Jesuits did much for the native population, the immorality of the priests is traditional and continues to the present time. One of the causes of immorality among the common people is the excessive charges made by the priests for the performance of marriage ceremonies which has prevailed all through the religious history of Brazil. Some years ago the Brazilian Government recognized this evil and passed a law which required civil marriage. In their worship the unintelligent masses are pagans. In Oriental countries the people worship images. In Brazil the images or pictures of saints are objects of devout worship. Idolatry is found in the worship of an image; in the many images that are objects of worship there is polytheism.

*“The Living Christ in Latin America.”

SKEPTICISM.—Many of the educated men of Brazil openly express their disgust with the immorality of the priests and the superstitions connected with the worship of saints. It is considered a conservative estimate that ninety per cent of the educated men of Brazil are skeptics. A careful student of the religious conditions in Brazil says, "Brazil lies a helpless prisoner of Romanism, one hand mangled by superstition, the other by infidelism, while her feet are fast bound with stocks of ignorance and immorality." The Gospel is the only hope of Brazil as it is the only hope of the whole world.

EDUCATION.—A writer in the *Missionary Review* summarizes the educational condition and system as follows: "The future of these republics is hampered, if not imperiled, by the low average of intelligence. Illiteracy ranges from forty to eighty per cent. Of course there are many educated and cultured people, but the safety of a republic depends on the diffusion of intelligence. They who would best help Latin America to a surer progressive civic life must inspire a deeper desire for general education and must lead the way in securing it. There are probably forty thousand students in the various universities, most of whom it may truly be said that the doctrines and ceremonies of religion to which they have been accustomed no longer make any strong appeal to them. But they are to be the leaders of thought and action for all those republics whose future will be largely determined by them. If they become skeptics or totally indifferent to all religious questions, it will bode no good for the future of those lands. If we have a message for inquiring minds and if we can open up to them possibilities of a higher life than any that now seems open we will be doing much for the stability and permanence of Latin American institutions."

RELIGIOUS LIBERTY.—In the matter of religious liberty the fifth article of the Constitution of the Brazilian empire declared that “the Roman Catholic shall continue as the established religion of the State; all other religions shall, however, be tolerated with their special worship in private houses, and in houses designated for the purpose, without the exterior form of a temple,” meaning a building without steeple or church bell. The constitution of the Republic declares the separation of Church and State, religious liberty and equal rights and privileges of all religious denominations. Legally the door is wide open for the Protestant propaganda, but public opinion makes persecution possible, and it is practiced in many instances. However, it is now a far brighter day than in the times of intolerance of Roman Catholicism when Brazil was a colony of Portugal, or even in the early days of missionaries still living.



CANDIDATES FOR THE MINISTRY, LAVRAS COLLEGE.

CHAPTER V.

EARLY MISSIONS.

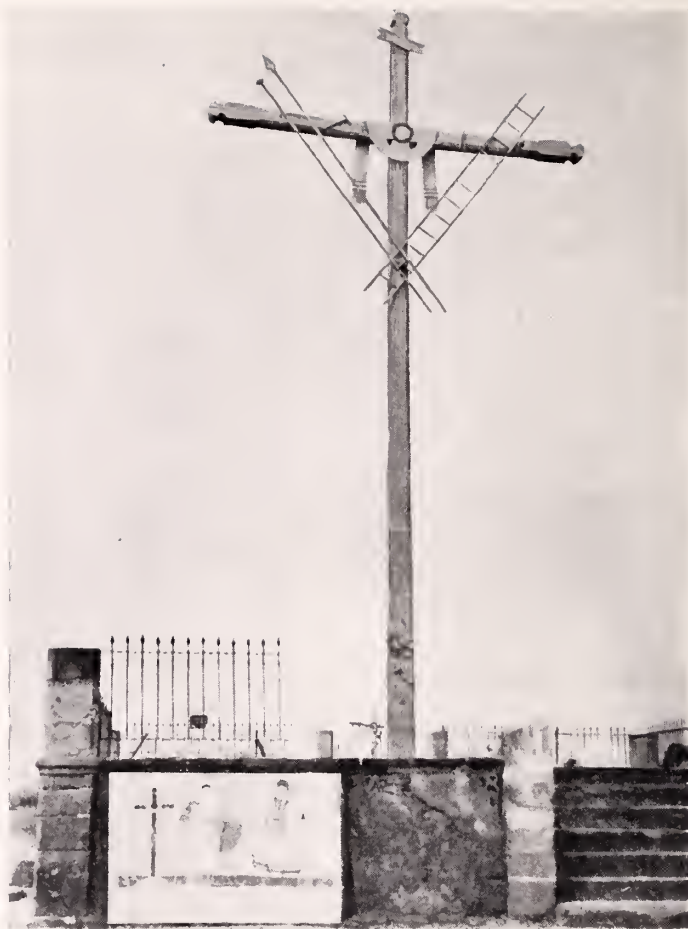
CATHOLIC.—When Brazil was discovered it was claimed for the Roman Catholic Church, and as the country was conquered and colonized the priests were sent as missionaries to the New World. When the King of Portugal sent the first Governor to the city of Bahia in 1549 six Jesuit priests accompanied him, the first that came to any country of the Western Hemisphere. The Jesuits energetically pushed their way to the interior, and to this activity can be traced influences and results affecting the welfare of all Latin America from these earlier days through the centuries to present times.

PROTESTANT.—The first Protestant to land in Brazil, or on any Latin American soil was a Huguenot named Nicolas Durand de Villegagnon. Through the influence of Admiral Coligny Henry II of France provided Villegagnon with vessels to take a company of Huguenot colonists to Brazil, where it was hoped they would escape persecution. The colony sailed from Havre in July, 1555. On November 10th the two ships arrived in the Bay of Rio de Janeiro, one of the most beautiful bays in the world. This was seventy years before the Puritans landed in New England. On an island in the harbor, 1,800 feet long and 300 feet wide, Villegagnon built a fort. On a rock in the center of the island a hut was built, one side of which was a chapel, the first Protestant house of worship in America. Learning by experience the need of increased religious influence in the colony, Villegagnon sent a messenger to France with a message to Coligny, asking for additional colonists including a number of arti-

sans. The messenger sent by Villegagnon was also instructed to make an earnest appeal to Calvin and his friends at Geneva for ministers to help plant the gospel in America. This appeal was received with joy. Lascarbot, who wrote in 1609, says: "The Gevenes, naturally desirous to spread their own religion, gave thanks to God as they saw their way open to establish their doctrine yonder, and to cause the light of the Gospel to shine forth among those barbarous people, godless, lawless and without religion." Two ministers, Peter Richer and William Chartier, were appointed by the Geneva Church to go to America. Ten artisans joined the expedition. Three of this company became the first martyrs of the New World.

On the arrival of the 290 colonists in March, 1557, they were conducted to the island of Coligny (now called Villegagnon) where they held the first Protestant service in America. The first Protestant hymn sung in America was the fifth Psalm. Peter Richer preached the first Protestant sermon in America, using as the text Psalm 27: 4: "One thing have I desired of the Lord."

In after years Villegagnon apostasized to the Roman Catholic Church, betrayed the colony, denounced Protestants as heretics and returned to France with the ignominious and deserved title "the Cain of America." The Portugese captured the French island in 1567 and dispersed the colonists. The Jesuits completed their work of destruction by their relentless and cruel persecutions, under which some of the Huguenots gave up their lives, some fled to the Indians and preached the Gospel, and others returned to their homes. "In those days Portugal was wont to make thorough their work with heresy and heretics, and no vestige of these thirty years of missionary work remains."



MIRACLE CROSS—LAVRAS.
For description, see foot-note on opposite page.

The earlier mission work in Brazil includes that of the Dutch among the Indians from 1854 to 1864, and the Methodist Episcopal Church of the United States in 1836; the Protestant Episcopal Church in 1860; the Presbyterian Church, U. S. (South) in 1869, and the Methodist Episcopal Church, South, 1876. Other missionary efforts were made by several individuals. The representatives of the American and British Bible Societies have been among the most efficient forces in the missionary work in Brazil. They have suffered persecution, imprisonment, and even death in circulating the Word of God.

The first mission in South America that has been continued from its beginning was established by Dr. Robert Reid Kalley, a Scotch physician. Expelled from Madeira Island, where he labored with marked success, Dr. Kalley took refuge in Brazil, where he again began mission work in Rio Janeiro in 1855. He was a remarkable man, "a skilled physician, an accomplished linguist, a talented poet and musician, and a Christian of commanding character." The Brazilians quickly responded to the preach-

"MIRACLE CROSS," LAVRAS, BRAZIL.

On the outskirts of the city of Lavras there is a large cross erected which is claimed to have miraculous powers. It is said that it took twenty oxen to draw the principal beam. The cross is about fifty feet high. Attached to the cross piece there is a spear, representing the spear used when our Lord was pierced, a rod like the one on which the vinegar and gall were given to him, and a ladder such as is supposed to have been used when the Lord was taken down from the cross. On the upmost part of the beam is a metal crown of thorns. On one side of the cross beam there are nails; on the other a hammer. One of the miraculous cures claimed to have been effected at this cross is that the lives of a mother and child were saved at the birth of the child by the father resorting to the cross and asking Mary to deliver the mother and child from death. On the iron fence surrounding the cross there are a number of tablets supposed to commemorate the miraculous cures that have been wrought. (See inset.) Among them is one placed there by this father. It is a crude painting on battered tin fourteen inches square. On this is pictured the cross, the Virgin, the mother and child and the bed. The inscription gives the statement of the above and closes with "as my petitions were heard I have painted this miracle." The date upon the tablet is January 23, 1916. Mention is made of this particular case of Mariolatry to show that this form of idolatry or Mary-worship is commonly practiced. There are many hundreds of miracle crosses, churches and shrines in Brazil.

ing of this gifted and godly man and he served the congregation for twenty-one years. An interdenominational missionary society known as "Help for Brazil" was formed in Scotland, which continues the work begun by Dr. Kalley in Rio Janeiro, Pernambuco and other fields.

The history of Presbyterian missions in Brazil divides itself into two parts, before and after the Civil War.

Before the outbreak of the Civil War in the United States Presbyterian missionary work in Brazil was carried on with an insufficient force, and without adequate means for its support. Notwithstanding the difficulties under which the Presbyterian missions and missions of other denominations have been prosecuted, there has been a steady, though sometimes slow growth, until at the present time the Presbyterian Churches of Brazil occupy a prominent place in the religious life of the country.

The first Presbyterian missionary in Brazil was Rev. Ashbel Green Simonton, who, in 1859, began work in Rio de Janeiro, the then metropolis in the country, with a population of nearly 500,000 people. Rio is now the capital of Brazil, with a population of 1,000,000. Of Mr. Simonton it is said: "He was a man peculiarly qualified for the pioneer missionary work from his scholarly attainments, gentle manners, sturdy and sterling Christian character. He was always deservedly popular with Brazilians, and to his wisdom and faithful foundation work the success of the Brazil mission is largely due." In connection with the mention of Mr. Simonton and his work in Brazil, it is important to note that in the beginning there were two great lines of missionary activity, the pulpit and the press. During all the years since, in all the missions of the various denominations in Brazil, these two lines of activity have been made prominent, with the addition of Christian education.

In 1888, after twenty-eight years of foundation work, the missions of the Northern and Southern Presbyterian Churches of the United States were united to form the Synod of Brazil. The Church in Brazil regards the evangelization of the more distant regions, where there has been little or no Protestant preaching, as the most important work of the missionaries. Missionaries in Brazil define the general policy of their relation to the Presbyterian Church of Brazil as follows: "We act simply as pioneers. As soon as a Church can be placed on a self-supporting basis we turn it over, if possible, to the care of a native pastor, responsible to the Presbytery. Our relations with our presbyteries are most harmonious, and, we trust, by the grace of God, to continue to work shoulder to shoulder with our Brazilian brethren in the evangelization of the land."



ITINERATING IN BRAZIL.

CHAPTER VI.

OUR EARLY MISSIONS.

BEGINNINGS.—In his Memoir of John Leighton Wilson Dr. DuBose claims that Drs. Wilson and Dabney were the first advocates for a mission to Brazil. In 1854 the Presbyterian Board had, in the first year of Dr. Wilson's administration as Secretary, opened its first mission to Papal South America in 1858. Dr. Wilson directed the attention of young Ashbel Green Simonton to that "Neglected Continent," and in the summer of 1859 Simonton sailed for Rio de Janeiro to lay the foundation of what has grown into the large and aggressive Synod of Brazil. With this great field of Papal America still on their hearts and fresh from pleading its claims before the old Board, it is not strange that as soon as the smoke of war had cleared away we find these two great leaders of our Southern Presbyterian Church, Drs. Wilson and Dabney, pressing on our own church the needs of Brazil. It may have been, too, that Simonton's two years of teaching in Mississippi and his acquaintance in Virginia and Baltimore had served to interest many amongst us in his field. No doubt, also, this interest was fostered by the removal after the war of many Southern families to the land of the Southern Cross. A number of these families were from South Carolina, and this fact may have led to the overture from the Synod of that State to the Assembly of 1866 to open a mission in Brazil. It was not, however, till the summer of 1868 that the committee saw the way clear to send out the Rev. G. Nash Morton on a tour of inspection. In the following summer Mr. and Mrs. Morton and Rev. Edward Lane sailed from Baltimore and in August, 1869, settled at

Campinas, as their first station. For many years "Campinas" was a household word in the Southern Presbyterian Church. It was the center of our second largest foreign mission and gathered about it an interest deep and lasting. Here was built up the Campinas Institute, one of the most ambitious and influential educational institutions our Church has ever had in all her mission work. From this center also evangelistic influences and energies radiated far and wide among the coffee fazendas of the prosperous State of Sao Paulo. At a later period heavy clouds of misfortune and financial troubles settled over Campinas. When at length these passed away and a brighter day seemed to be dawning a succession of epidemics of yellow fever decimated the ranks of the mission, removing several noble leaders and rendering it needful to abandon Campinas in large measure. In 1892 the seat of the mission was transferred to Lavras, among the mountains in the State of Minas.*

*Rev. D. C. Rankin in "After Forty Years."



A COUNTRY CHURCH, WEST BRAZIL MISSION.

SOUTH BRAZIL MISSION.—Miss Charlotte Kemper was appointed to the South Brazil Mission in 1882. Her long experience in the field, together with her skill in translation and ability as a writer, peculiarly qualified her to prepare an historical sketch of our work in South Brazil. We quote from this sketch:

“In 1871 Mr. Lane made a flying visit to the homeland and, returning to Brazil, took with him a valuable reinforcement in the person of Mrs. Lane. In 1872 Miss Henderson was sent out, and a little later Miss M. Videau Kirk, of South Carolina, joined the Mission. These were the pioneers, the advance guard, of the army that had for its motto, ‘Brazil for Christ.’ And very important was the service they rendered in breaking down the barriers of prejudice, removing obstacles and clearing the way for those who should follow. If the record of Mr. Lane’s evangelistic journeys in those early days had been preserved, it would form an interesting chapter in the history of our Mission in Southern Brazil. After a term of twenty-three years, with only one interval of rest, he died of yellow fever in Campinas, on the 26th day of March, 1892, the very day on which the younger soldier, Lapsley, in ‘Darkest Africa,’ laid aside his armor.”

In 1875 Rev. John Boyle, who had been associated with the work of our Church in North Brazil, was transferred to the Campinas Mission. Later he removed to Bagagem, in the State of Minas, where, for five years, he labored faithfully and successfully, making frequent journeys into the adjoining states, sowing the precious seed that is now yielding an abundant harvest. In October, 1892, this faithful servant of Christ entered into his rest, cut off, as it seemed to all, in the very prime of his usefulness. Rev. G. W. Thompson was associated with Mr. Boyle in Bagagem, but scarcely had this young and valiant soldier of

the cross buckled on his armor when he was called to lay it aside. He died in Campinas, of yellow fever, in 1889, having gone thither to minister to the sick and suffering. On his tombstone in the cemetery at Campinas is the inscription, appropriate to Mr. Thompson and other of our Brazil missionaries who have "fallen asleep" in Brazil, "Greater love hath no man than this that a man lay down his life for his friends." (John 15: 13.)

At a time when our missionaries were actively working in the interior in the States of Minas and Goyaz there was a Mission called Interior Brazil. This territory was finally merged into the South Brazil Mission.

In the further organization of the field, following the opening of the work in Lavras, the South Brazil was divided into the East and West Brazil Missions.



PERNAMBUCO, BRAZIL.

NORTH BRAZIL MISSION.—At the inception of the Brazil work the Executive Committee had, with some hesitation, chosen Campinas rather than Pernambuco, resolving at the same time to occupy the latter city as soon as opportunity offered. This opportunity came at the close of 1872, when the Rev. J. Rockwell Smith went out, followed the next spring by Mr. and Mrs. Boyle. The great distance, 1,500 miles, between Campinas and Pernambuco made necessary the organization of the North Brazil Mission, which included all the country from the southern boundary of the State of Pernambuco to the Amazon River in the north, a territory almost as large as the United States east of the Mississippi River.

Beginning at Pernambuco stations were opened along the Atlantic Coast to the northwest as far as Para, and up the Amazon to Manaos, a city next in size and importance to Para. From Pernambuco (also called Recife—reef) the work was developed along the narrow gauge railway for 200 miles southwest to Garanhuns and Canhotinho. The missionaries evangelized over a large territory, traveling on horseback and living, much of the time, among the poor in villages and rural districts. They met with violent opposition and suffered frequent persecution. The priests burned the Bibles, incited mobs to stone, and sometimes destroy, places of worship. The number of missionaries has always been limited. The mission has been forced to train native ministers under great disadvantage, but have given, not only to the North Brazil Mission, but to other Presbyterian Churches and mission fields in Brazil, a number of able Brazilian ministers. In the Northern Brazil field Ceara, Maranhao, Natal, Parahyba, Para, and Caxias in the interior, were successively occupied.

Among the missionaries who have been longest at work in this field are Dr. and Mrs. Geo. W. Butler, Rev. and Mrs. Geo. E. Henderlite, Rev. and Mrs. W. M. Thompson, Rev. and Mrs. W. C. Porter and Miss Eliza M. Reed.

The Presbytery of Pernambuco was formed in 1887 by uniting the missionaries and natives and was one of the four that in 1888 constituted the Presbyterian Synod of Brazil.



(1) VIEW OF LAVRAS FROM COLLEGE BUILDING.

(2) PERNAMBUCO PRESBYTERIAN CHURCH.

CHAPTER VII.

OUR PRESENT WORK.

As stated in previous paragraphs the territory in Brazil which the Southern Presbyterian Church has voluntarily assumed to evangelize is included in three missions, North Brazil Mission, East Brazil Mission and West Brazil Mission.

NORTH BRAZIL MISSION.

The cities and towns where missionaries reside and are regular stations at the present time (1917) are Pernambuco or Recife, Canhotinho and Garanhuns.

PERNAMBUCO.—Pernambuco, the capital of the State of the same name, with 225,000 population, is situated on the Atlantic coast a little over eight degrees south of the equator. The building of an extensive breakwater within the last few years gives this port a good harbor. Extensive docks and warehouses have been constructed. A large number of old buildings along the shore have been demolished and fine up-to-date banking houses, business establishments and government buildings have been erected. It is in many ways a modern city with excellent street railways and electric light systems, waterworks and other modern improvements. Pernambuco is the railway terminus of a system of narrow guage railroads extending northwest some distance from the sea with lines to Parahyba and Natal on the sea coast. There is also a narrow guage line extending southwest a distance of 200 miles to Garanhuns. The chief exports are cotton, sugar and dyewood. In ordinary times the city has considerable trade with the United States and Europe.

Our missionary work in Recife was opened in 1873. The missionaries at this station are (1917) Miss Margaret M. Douglas, Miss Edmonia R. Martin, Rev. and Mrs. W. C. Porter, Miss Leona James and Miss R. Caroline Kilgore. Mr. and Mrs. Porter are engaged in evangelistic work. The other missionaries are connected with the Pernambuco Girls' School.

We have a strong, well-organized church and four other places of worship with 256 communicants and a Christian constituency of 416. There are two Sabbath schools with a Sunday school membership of 125. The church is self-supporting, with a Brazilian pastor of marked ability. The annual contribution, according to the last available report (1915), was \$2,410.00.

The Pernambuco Girls' School was opened in 1892 by Miss Eliza M. Reed. On account of lack of help and sufficient support the school was discontinued. It was opened again in 1904 under the direction of Miss Reed and has been in successful operation since that time. This school is the most important center of Christian education for girls in North Brazil. During 1916 eighty pupils were enrolled. Many of the pupils are from the best Catholic families of the city, notwithstanding the fact that the Bible is one of the regular text-books. and that under no circumstances is any pupil permitted to enter the school who will not take the Bible course. Miss Margaret M. Douglas as principal, Miss Martin as an associate in the management of the school, and Miss James are the missionary teachers. A competent corps of Brazilian teachers assists in the work. These teachers are very largely former students of the school. The long standing need of the school has been a building. The rented quarters are inadequate and inconvenient and unsanitary.



PERNAMBUCO GIRLS' SCHOOL.

(1) Graduates. (2) Brazilian teachers. (3) A primary class.

GARANHUNS.—Garanhuns is about 200 miles southwest of Pernambuco. The station was opened by Dr. Geo. W. Butler in 1901. The missionaries at the station are Rev. and Mrs. Geo. E. Henderlite, Rev. and Mrs. W. M. Thompson and Miss Eliza M. Reed. The population of Garanhuns is about 5,000. It is a business center of very considerable importance. It is a healthy location with an altitude of nearly 3,000 feet. When work was begun at this station the missionaries encountered the most violent opposition and no little persecution. These days of trial and danger to life and property are past. We have now a self-supporting church with a well organized Sabbath school and other church societies.

The educational work at Garanhuns consists of a successful day school, under the direction of Mr. Thompson, in which Miss Reed is also a teacher. The most important educational work is the training of a native ministry under the general direction of Dr. Henderlite, who is assisted by Mr. Thompson and Miss Reed. The work of training these native ministers has laid a great burden on the workers, but the results have justified every expenditure of money and effort.* Nearly all the Brazilian Presbyterian pastors in North Brazil, and a number in other parts of the country, received their training in the Theological School at Garanhuns. The foreign missionary of the Brazilian Presbyterian Church sent to Portugal was a former theological student under Dr. Henderlite and his associates. Garanhuns is also a center for publication of Christian literature edited by Mr. Thompson.

There are several prosperous country congregations in the out-station fields. The territory to the west and northwest of Garanhuns that could be worked, were there a sufficient missionary force, is almost unlimited.

*See illustration, p. 39.

CANHOTINHO.—Canhotinho is a small town twenty miles from Garanhuns on the railroad toward Pernambuco. The station was opened in 1895. Rev. G. W. Butler, M. D., and Mrs. G. W. Butler are the missionaries at this station. The story of the opposition to the gospel when first introduced in Canhotinho is well known. There is now an organized congregation with two out-station places of worship and 290 communicants. There is a good Sabbath school with a membership of over 100. The excellent day school is taught by a young Christian Brazilian woman and is a strong force in the community.

Dr. Butler's work as a medical missionary is one of the great triumphs of the Gospel in North Brazil. The patients come to the clinic and hospital in large numbers and from long distances. The number of treatments during the year covered by the last report was 8,500. Dr. Butler has always done an immense amount of charity practice, but he has received from his paid practice sufficient amount to erect a church and a school building. Through the generosity of a Methodist friend in Mississippi a good hospital, costing \$5,000, has been recently erected. It bears the name of its generous donor, "Enoch's Hospital."

The cities and towns that were formerly occupied by missionaries and where churches have been organized or there are congregations of believers, are as follows:

Para (or Belem), the capital of the State of Para near the mouth of the Amazon, is a city of great importance. Rev. W. M. Thompson was located in Para for a short period. A group of believers was formed which is now in charge of a Brazilian pastor. Manaus, about 900 miles up the Amazon from Para, is another important city where Mr. Thompson gathered a group of believers which continues its organization and worship.

Proceeding along the Atlantic Coast to the southwest from Para, we arrive at the city of Maranhao, an important city, the capital of the State of the same name. Dr.



CANHOTINHO.

- (1) Enoch's Hospital. (2) Sr. Caetano Vidal dos Santos, and
Rev. Geo. W. Butler, M.D.

Then: "Well, let me run and throw my stone, too," was what Sr. Caetano said when told that the mob was stoning a Brazilian evangelist who had been sent by Dr. Butler to preach the gospel in hostile Canhotinho. But his heart was moved with pity when he saw the evangelist at the railroad station sitting with his open Bible, patiently waiting for whatever might happen. The would-be persecutor became, at once, the protector and savior of the elderly preacher.

Now: For twenty-one years Sr. Caetano has been a believer, a church member, a staunch defender of the gospel, and a loyal friend and heroic defender of the missionary.

Butler opened the work at this station many years ago. There is now a well organized Presbyterian Church in charge of a native pastor.

The town of Caxias, situated on the Itapicura River, about 200 miles from its mouth, was occupied as a station in 1896. The church at this place maintains its organization under a native pastor. Fortaleza (or Ceara), the capital of the State of Ceara, is an important city of 50,000 inhabitants. It is the main shipping port of the state which produces cattle, hides, cotton, rubber and coffee. The church, organized by our missionaries at the time Fortaleza, was a regular station, supports a native pastor.

The next city of importance is Natal, the capital of the State of Rio Grande del Norte. It is a city of some 40,000 population. The church was organized during the work of Rev. W. C. Porter. It is now the strongest Presbyterian Church in North Brazil. Its able pastor is known far and wide as a preacher of extraordinary power. The church has about 300 members, with a thorough organization, including Sunday schools, a Christian Endeavor Society, Women's Missionary Society, etc.

Parahyba is a city of considerable importance. It is the capital of the State of the same name. It is on the sea coast about twelve hours sail from Pernambuco. It also has railroad connection to the south.

In the North Brazil Mission there are at points not occupied by resident missionaries twelve organized congregations, thirty-two other places of worship and 1,516 communicants. There are thirteen Sabbath schools, with a membership of 870. The income from native sources during the year covered by the last report received was \$10,292.00. Ten Brazilian pastors and evangelists are regularly employed in this field, supported by the churches and Home Mission funds of the Presbyteries.

EAST BRAZIL MISSION.

It is not possible to accurately define the territory of the East Brazil Mission. Lavras is the central station and from this point the field extends toward the West Brazil Mission and in other directions to an indefinite distance.

The stations are Lavras, Bom Successo and Piumhy.

LAVRAS.—The visitor to Lavras would go by rail from Rio Janeiro about 200 miles slightly toward the north-west. The town is picturesquely situated in the mountainous part of the State of Minas, the great mining state



FACULTY AND STUDENTS, LAVRAS COLLEGE.

of Brazil. The population of the town is between four and five thousand. The railroad on which it is located, with another line to be completed, makes Lavras an important point locally and in its relation to a large section of country that will be rapidly developed.

The missionaries at this station are: Rev. and Mrs. S. R. Gammon, Miss Charlotte Kemper, Rev. H. S. Allyn, M. D., and Mrs. Allyn, now on furlough. Mr. and Mrs. C. C. Knight, Mr. and Mrs. B. H. Hunnicutt and Miss Alice G. Marchant.

The station was opened in 1892. The statistics furnished for the annual report of 1916 report 7 out-stations, 2 Brazilian pastors, 3 organized congregations and 2 schools with a total of 226 students. The total income from native sources, including the tuition to the schools, is \$20,000.00. The church at Lavras is well organized, with a Brazilian pastor and is self-supporting.

The two schools in Lavras are the *Gymnasio de Lavras* (the college for men) and the *Charlotte Kemper School* for girls. Lavras is in every way an admirable location for the schools. Twelve years after Lavras was opened as a station it was deemed advisable to open a school for boys. The school has steadily grown in numbers. It is now impossible to receive all the boys and young men that make earnest application for admission to the college. In an annual report of the work of the *Gymnasio de Lavras* it is said: "We have found it necessary to limit the number of boarders. More than before we have found men of prominence in the state sending their sons to us, even in spite of our being the heretic Protestants. It has been with some pride that we have heard the *Gymnasio de Lavras* spoken of as the first institution of its class in the state. Requests for catalogues have come from the extreme north of Brazil to the last state in the south." The Agri-

cultural School is a distinctive and eminently successful department of Lavras College. The religious training and spiritual life of the students are evident in the fact that out of 115 boarding students in the school, when the writer recently visited Lavras, there were seventeen candidates for the ministry.

What has been done for the boys and young men in the Gymnasio is being done for girls in the Charlotte Kemper School. This school has a reasonably good equipment,



IN THE COFFEE ORCHARD, LAVRAS COLLEGE.

including several buildings and a campus. Evidently our East Brazil Mission and a large territory outside the mission is well provided with facilities for Christian education in our two splendid schools at Lavras.

BOM SUCESSO.—Bom Successo is a town of some 2,000 population, about twenty-five miles from Lavras. For a number of years it has been one of the out-station preaching points. The missionaries at the station are Miss Ruth See and Mrs. D. G. Armstrong. It was opened as a station in 1913. There are two out-stations, two organized

congregations and three other places of worship. Miss See and Mrs. Armstrong moved from Lavras to Bom Sucesso in 1913 to open a day school in response to the request of the City Council and Mayor, the city paying the rent of a house for one year and furnishing it free. The following year a boarding department was opened. The school has been a success from its beginning. It will be remembered that an attempt was made to blow up the building in which the school was conducted. The man who placed the dynamite at the instigation of the local priest, has recently completed his prison sentence.

PIUMHY.—Piumhy is an interior town about 100 miles northwest of Lavras. The journey to this place requires nearly two days horseback travel over mountain roads or paths. It was opened as a station in 1894. The missionary at this station is Mrs. Kate B. Cowan, who, with great devotion to the people of the town and surrounding country, is diligent in the work of house-to-house visitation, organizing Sunday schools and distributing Christian literature.

WEST BRAZIL MISSION.

The field of the West Brazil Mission can be reached by travel from the United States by a sea voyage to Rio Janeiro and a railroad journey of 300 miles from Sao Paulo. The sea voyage can be continued to the city of Santos, the sea port of Sao Paulo, and thence by rail to Campinas. The stations of the West Brazil Mission are Campinas, Descalvado, Ytu, Braganca and Itapetininga.

CAMPINAS.—Campinas is a thriving city of about 40,000 population. It is 120 miles from Santos and 60 miles from Sao Paulo, the capital city of the State of the same name. It has an elevation of about 2,300 feet above sea level and the climate is semi-tropical. In a previous chapter refer-

ence has been made to the early work at Campinas. Our missionaries at this station are Rev. and Mrs. J. Rockwell Smith. Dr. Smith is the President of the Presbyterian Theological Seminary.

DESCALVADO.—Descalvado is 120 miles from Sao Paulo. The population is about 5,000. It is situated in the heart of what is perhaps the greatest coffee-growing region in the world. The station was opened in 1908 by Rev. and Mrs. Alva Hardie, who are the missionaries at this point. There is an organized church, a good church building erected at a cost of \$5,000.00. There is also a missionary residence well located in the town. The Descalvado field includes five out-stations. There are regular services maintained at four important towns along the line of the railroad.

YTU.—Ytu is one of the very old cities of this section of Brazil. It for many years has been the headquarters of



THEOLOGICAL STUDENTS, GARANHUNS.
Rev. W. M. Thompson, Rev. Geo. E. Henderlite.



DAY SCHOOL, BOM SUCESSO.

the Jesuits. The Jesuit College at one time had an attendance of 600 students. This number has been greatly decreased of late years as the result of the organization of a public school system. The population is about 6,000. Rev. and Mrs. J. P. Smith are the missionaries at this station, which was opened in 1909. There is a comfortable missionary home with a mission hall, etc. In the Ytu field there are four out-stations, five organized congregations and twelve other places of worship.

BRAGANCA.—Braganca was opened as a mission station in 1909. Rev. and Mrs. Gaston Boyle are our missionaries at this point. In connection with his work at Braganca, Mr. Boyle has out-station work at three important towns and surrounding districts. In the Braganca field there are three organized congregations with 143 communicants.

ITAPETININGA.—The West Brazil Mission in extending its work opened up a field on the line of railway running from Rio Janeiro southwest through the State of Sao Paulo and on to Buenos Aires in Argentine. The central station, Itapetininga, is some 200 miles south of the city of Sao Paulo. This very important field was opened in

1912 by Rev. and Mrs. R. D. Daffin. With a population of over 5,000, this city is an important commercial center for both local and interior trade. The State Normal School is located here, and there are a number of prosperous manufacturies. There is a good church organization. A new building has been recently completed and dedicated. The Mission owns the missionary home.

FAXINA.—Continuing the journey about eighty-five miles toward the boundary of the State of Sao Paulo at the south, we arrive at Faxina, a city of some 6,000 inhabitants. While this is not a regular station of the West Brazil Mission, it is a very important point in Mr. Daffin's field. The church is well organized and worships in a recently completed building, wholly paid for by the Brazilian congregation. There are several strong country churches in Mr. Daffin's field.



GROUP CHARLOTTE KEMPER SCHOOL GIRLS.

A SUMMARY.

Population of the field in the three Missions, 4,036,000.

Missionary force, 34; Native workers, 26.

Churches and congregations, 39, with 3,458 members.

The 42 Sabbath Schools have 1,800 scholars.

The 14 schools enrolled last year 488 students.

In two Theological schools there are 12 students for the ministry. There are 17 candidates for the ministry in the college courses.

For full statistics see last Annual Report of the Executive Committee of Foreign Missions.

CONDITIONS AND NEEDS.

The writer has recently returned from a missionary tour in Brazil, a journey of nearly 17,000 miles by steamship, railroad and on horseback. Nearly all our stations and a number of the out-stations were visited. There was every opportunity for a thorough study of our fields and work. Many new, or deepened impressions were received. The following are mentioned:

Brazil is great in extent and resources. It is a country of large possibilities.

The people are genial in disposition and are friendly to the United States.

While there is a prosperous and cultivated class, ignorance and superstition prevail in the large mass of the population.

The poverty, ignorance, superstition and idolatry of the masses, the unbelief of the upper classes and corruption of the dominating church make Brazil a missionary field as needy and important as any country where we have missionaries.

Our missionaries in Brazil are a band of as faithful, able, consecrated, self-sacrificing men and women as will be found in any foreign field.

Under difficulties not exceeded in any field our missionaries are preaching, teaching and healing with fidelity to the supreme object of soul-saving.

The Brazilian Presbyterian Church is well organized with its presbyteries, synods and General Assembly. In the local churches Sunday schools, women's societies, Christian Endeavor societies, etc., are increasing in number and efficiency.

The missionaries are overworked. Reinforcements are not only needed, but are absolutely essential to holding the work already established.

Our schools of all kinds are doing an exceptionally good work. The students are given Christian education, with a strong emphasis on Christian training. There is urgent need for improved equipment.

Brazil is an open door to the Gospel. In vast stretches of territory and among multitudes of people the message of salvation has never been proclaimed.

The Brazilian Christians, pastors and people, express deepest gratitude for all that the Christians of the great Republic of North America have done for the great Republic of South America.

The missionaries and Brazilian Christians everywhere request of the "mother church" in the United States prayer in their behalf, and send an earnest appeal for additional missionaries to aid in winning Brazil for Christ.

MISSION STUDY QUESTIONS.

CHAPTER I. SOUTH AMERICA.

1. What island first discovered? By whom? Date.
2. Give date of discovery of the continent. What name given to part discovered.
Now what Republic?
3. Size of South America—length, breadth, area compared to Europe.
4. What is approximate total population and nationalities?
5. How was South America divided in 1493-4?
6. When did the Spanish colonies revolt and final result?
7. What great country last to be a colony? When? When a republic?
8. How did the Roman Catholic Church become the dominating religion?
9. What recent conference was of supreme interest in the religious relation of two continents?

CHAPTER II. BRAZIL.

1. State facts of discovery. Names given.
2. Describe shape of Brazil. Geographical extent and comparative size.
3. How many and what are the distinct regions of Brazil?
4. What are the products, foods, fruits, minerals, etc.?
5. Name of three outstanding facts of history of Brazil.
6. Who was Brazil's greatest Emperor?

CHAPTER III. PEOPLE OF BRAZIL.

1. What is the estimated population of Brazil? What nationalities?
2. What are some of the noble qualities of the people? What the greatest need?
3. What per cent of people illiterate? What per cent wealthy and ruling class?
4. What is the prevailing condition of the rural population?
5. What facts should a critic of Brazil remember?

CHAPTER IV. MORAL, RELIGIOUS AND EDUCATIONAL CONDITIONS.

1. What are some of the reasons for immoral conditions?
2. What form of idolatry is practiced in Brazil?
3. What is the prevailing attitude of educated men toward religion?
4. How many students in universities? Our duty to them?
5. What religious liberty was granted in the Constitution of the Empire? What in the Constitution of the Republic?

CHAPTER V. EARLY MISSIONS.

1. When did the first Catholic missionaries arrive in Brazil?
2. First Protestant missionaries? Year? Where locate?
3. Name four "first" Protestant things or facts in the New World.
4. Study the illustration, "MIRACLE CROSS," page 22.
5. What denominations sent missionaries in earlier years?
6. What are the periods of Presbyterian missions in Brazil?
7. Who was the first Presbyterian missionary? When? Where?

CHAPTER VI. OUR EARLY MISSIONS.

1. Name our first missionaries to Brazil. When sent out and where did they locate?
(Refer to map.)
2. To what place was seat of missions transferred? Why? Date?
3. What was the motto of our early missionaries?
4. Give some account of at least three of the early missionaries.
5. When, where, by whom was North Brazil work opened?
6. Give general location of the South Brazil and North Brazil missions.
7. What two stations opened 200 miles interior from Pernambuco?
8. Trace opening of cities and towns along Atlantic to the Amazon River.
9. Into what two missions was the South Brazil Mission divided?

CHAPTER VII. OUR PRESENT WORK.

1. Name our three Brazil Missions. Locate in a general way the fields.
2. What is a "Mission"? What is a "Station"?

Questions are not necessary to guide the leader or members of the class in the study of each station. The name of the town, or city, location (refer to the map), population, industries and general items should be brought out. Next should come a study of the work (church, schools, etc.) and the names and special work of the missionaries.

For statistics get a copy of the last Annual Report of the Executive Committee of Foreign Missions, Nashville, Tenn.

Write for any desired information that will be of practical interest to Mission Study class.

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