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SOUTHERN BAPTIST MISSIONARIES
40 OF THE 100 YEARS

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THE FIRST HUNDRED YEARS

"It is common knowledge that the evangelical Church in Brazil is the fastest growing Church in the world. Between 1911 and 1938 the evangelical strength of South America increased 88 percent, but in Brazil it increased 624 percent. No mission-field can match it. The real reason for this phenomenal growth is the zeal and vigor of the evangelical congregations." So says Prof. E. G. Homrighausen, of Princeton, in the "World Christian Handbook" of 1952, p. 40. Of course I would say *Christianity* where he says "Church." The growth of Baptists in that same period was 1200 percent.

THE FOUNDER

The founder of the first mission work here was Dr. Robert Reid Kalley (1809-1888), a Scotch surgeon. He received his diploma as pharmacist and surgeon in Glasgow in 1828, his title as Doctor (which there, as here, gives the right to teach) in 1838 and two more medical diplomas, in Portugal in 1839 and in Rio in 1859, where he defended medical theses. Four times a doctor, and active in eight nations, his was an outstanding culture, given gladly to Christ.

CONVERTED BY DEUTERONOMY

He was an atheist. But the calm, patient suffering of one of his patients convinced him of unseen realities he was a stranger to. So he began to study his Bible. Comparing the prophecies of Deuteronomy with the Jews, in whom he always took a great interest, he was converted by the correspondence of prophecy and fulfilment. His profound interest in Israel led him to work in Palestine, twice in life, and to make visits there again and again. He adopted a twelve year old Brazilian boy and, on retiring, took him to London. That boy became his biographer, in four large volumes in Portuguese, was married twice, to German ladies both times; and, under the Mildmay Mission, he labored among the Jews in London, as surgeon and preacher. I believe he has died recently. His name is Dr. John Gomes da Rocha. Dr. Kalley early gave a scholarly address to the general public about the Jews, in the Santa Isabel Theater in Recife, and found his interest in them a common bond between himself and Brazil's scholarly and democratic emperor, Dom Peter II, his intimate friend.

LIFE'S MORNING SACRIFICE

Dr. Kalley volunteered for China, but the delicate health of Mrs. Margaret Kalley made him change plans and they went to Funchal, on the Madeira Islands, in 1839. He returned to London and was ordained by six Presbyterian preachers from Scotland, who came there for that purpose; then he went back at once to his field. In his six years there, he organized six schools with two thousand pupils and established a hospital. It opened every day at 9 A. M. with worship, and would treat 45 patients a day. Every prescription began with a verse of Scripture. They treated all the poor gratis, and kept twelve beds full of in-patients. He began to write hymns. There were a lot of converts. In 1845, under the heartless persecution of Padre Telles, he was thrown in prison for five months without bail. The judge said his crimes were too heavy to allow of bail: APOSTASY, HERESY AND BLASPHEMY. After friends managed at last his release, at a given signal, the governor, the priest and a

vast mob met at Dr. Kalley's house to kill him. They took all his books and belongings to the street and burned them, having planned to burn him on the pyre. But he fled before them out the back gate and was hidden by friends. The streets were carefully guarded, to capture him. His friends were just as vigilant. His wife and a kinswoman went aboard an English ship in the harbor and the friends disguised Dr. Kalley in a hammock, as a sick old woman. It was inspected by the watchers and allowed to pass: "Just an old sick woman." Hidden in a canoe and smuggled aboard after dark, he escaped. More than 400 of the believers fled to the hills and later found their way out on another ship, going to work in Trinidad; and a group came and settled near Springfield, Ill. From that colony I used to have a subscriber to a paper I edited in Pernambuco. Mrs. Kalley was a nervous wreck from that awful experience and he took her to Palestine and there she died. He practiced medicine a while on Mount Carmel, where he met a nurse, Miss Sarah Poulsen, sister of a member of the British parliament. After his return to London, they married and set out to the United States to see how his scattered sheep were doing there. This was in 1852. From there, he decided to come to Brazil in 1854 and did so, after returning first to London, arriving here in 1855. This is the first hundred years.

ONE HUNDRED YEARS AGO

He wanted to keep his presence, as a former resident of Funchal, a secret, but a man formerly blind, in whose cure he had been instrumental, recognized him with a glad exclamation, and the news was out. After some months in Rio's hot summer, then plagued with tropical diseases of every sort, he moved up to the summer capital, Petropolis, beautiful city above the Rio mountains. There he began a Sunday School, on the old Raikes model. Petropolis then has 5239 souls, of whom 2743 were Germans. The vast German colonies in Brazil, with half a million descendants today, were a pet of the Emperor's heart and the Empire paid the salaries of a sufficient number of Lutheran ministers from Germany to minister to them in German. But they did no mission work to the Catholics about them, nor did the English, who, by treaty, had chapels in some ports for their citizens, since 1822. The first S.S. class was organized August 18, 1855, in the home of the British Ambassador Webb. Each Sunday there was teaching in German, when the Kalleys moved there in Oct., and then in English, and then in Portuguese and a class for the slaves, too; and Mrs. Kalley taught reading and the Bible week days. I know descendants of those Sunday School pupils. The Kalleys bought a beautiful home, "Gernheim", and had their meetings there. The Sunday School began with the book of Jonah as its first lesson, and they taught hymns and gave thanks. In time, thirty grandchildren of one woman in that class, then a girl, came into Christian life by way of that class. The Emperor made friendly visits in the lovely home and Dr. Kalley more than repaid them. He took part freely in helping in the great cholera epidemic of about a century ago, which took 4,000 lives, helping in both Rio and Pará. They kept up this Sunday School 16 years without organizing a church, in Petropolis.

I can only summarize his marvelous life. He published the first hymnal in 1861, "Psalms and Hymns", which served all denominations, including early Baptists, till Solomon Ginsburg's day. By then he had written 20 Psalms in meter and 130 hymns and choruses. Or rather that was his total in the several editions. She also wrote hymns. He published in the Petropolis secular press the "Pilgrim's Progress" and inaugurated a vast colportage work. Preaching on a ship in Rio harbor in 1858, he was heard by a Portuguese immigrant boy, José Luiz Fernando Braga, who came to be one of Rio's manufacturing families, who have been members and workers in the Kalley Church for four generations. He sent to Illinois for help and three Madeira families, one of them an English family, came to his aid, in a sixty days sailboat trip. Sisters of a Marquis and of a Baron of the Empire were converted.

Persecution arose again. The Doctor was forbidden to practice medicine. Only priests could marry people and that had to be thrashed out in 1860. Already 1859 had been the crucial year of his formal appeal to the Constitution and Laws of the land. Kalley was tried for selling false Bibles, and freed. Tallow and soap were put on his steps but no one fell. Believers were expelled from the Marine Arsenal, where one of these Madeira converts had exercised great influence. Two police and a mob of 200 surrounded his house, here in Rio, but Dr. Kalley barricaded the doors and higher authorities intervened. Eventually the Marquis of Olinda asked the bishop to remove the "consecration" from part

of the cemetery here, so the evangelical dead could be buried in *unhallowed* soil. He had to be elected pastor of the small church so he could function at their weddings, as the new law so demanded. All the battles of a missionary pioneer were fought through by him for us all, by the aid of the liberal, anti-clerical Catholics who later freed the slaves, made Brazil a republic and separated Church and State. He went home in 1876, having wrought out a "Brief Exposition of Doctrines", to stabilize the work, as his last achievement. He died twelve years later. Mrs. Kalley organized the "Help for Brazil Mission" and it sent out Solomon Ginsburg, Mr. Joyce and Miss Amelia Vigor (pronounced Vie-gore), who all became Baptists, from a study of the Bible. Miss Vigor became Mrs. Joyce, then Mrs. W. E. Entzinger, then Mrs. Severo Pazo, her last husband being a Baptist merchant in Bahia. My wife and I called on her recently here. She is in her eighties, living serenely with a grandson who is in the Brazilian air force. So are we Baptists debtors to the Kalleys.

WHAT SORT OF CHRISTIANITY?

What sort of Christianity did Dr. Kalley establish here? One of the most peculiar on earth. He was a sort of composite picture of Hudson Taylor, who somewhat followed his example and later encouraged the Kalleys, and of Charles Haddon Spurgeon, where he sent the first Brazilian pastor to be trained in the Pastors' College, and of the Brethrenism of J. N. Darby and George Mueller. With this Prebyterian start, Baptist influence and Brethrenist leaven, he worked out slowly the best Congregationalism in the world, hating infant baptism and holding fast to a very pure gospel, with a semi-Congregational, semi-Presbyterian setup. After half a century of succeeding fights within the church life by the promoters of Brethrenism's anarchy and chaos, it finally sloughed off and left a genuine Congregationalism. Its little group of churches united recently with the immersing "Christian" Churches (evangelical, not Campbellite), and that is the strange mixture in which they live today. Rev. Sinesio Lira is the noble pastor of the Kalley Church today.

With no denominational name, his Madeira Church became the *Igreja Madeirense* (not the Funchal Church, a provincial, not a city name). Here the church became the *Igreja Fluminense* (the State of Rio adjective rather than the city of Rio adjective, *Carioca*, because the Presbyterians beat him to registering under the new law and he considered that that adjective became their rightful name, had they cared to use it). It is as if the first church on Kentucky soil had taken the name: The Tennesseean Church. His church became the *Igreja Pernambucana*, in Pernambuco and ALSO THE NEIGHBORING STATES; *Igreja Evangélica*, in several cities; *Igreja Cristã*, in several; *Igreja Paulistana*, in S. Paulo; *Igreja Santista*, in Santos; *Igreja Paranaguense*, in Paranaguá; *Igreja Curitibana*, in Curitiba; and *Igreja Lisbonense*, in Lisbon, Portugal, with *Igrejas Chelense*, *Ajudense*, *Rossiense* and *Figueirense*, in other cities. To have all that confusion in the names of a single denomination is to make a circus out of your denominational name and terminology. It is as if everybody should insist in just being called Mr. Man. Every man and every group of Christians needs a name to distinguish them. Better just take the name you go by and let it go at that. If not, they will call you something worse, as Alexander Campbell discovered. We have some four or five sects in Brazil now, each with its supposed *monopoly* of the name *Christian*, a presumptuous folly if there ever was one. Dr. Kalley's followers came out into Congregational ranks at last, minus infant baptism. But if you come that near to the New Testament, why not come all the way? So thought a lot of people and they have come on over and been Baptists. So have said some fifty converted priests: "If you are going to leave Romanism, why not go all the way to New Testament Christianity and be a Baptist?"

"THAT ROCK WAS CHRIST" — AND NO BARE ROCK IS JESUS

There never was a genuine and full Christianity composed of "Jesus Only." Kalley's Christianity built individually on Christ for its hope, and "other foundation can no man lay." But Paul said those words about the Corinthian Church. And the Sermon on the Mount ends by summoning men, individually and collectively, to build on Christ and his words. On our Lord's true words about baptism, churches and an official ministry (all of whom are called pastors, bishops, presbyters in New Testament language), Dr. Kalley refused to build, for sentimental reasons. Many, many felt the lack and went beyond

Kalley to become Baptists, whose aim is to build on all Christ's words, not just those unionism is pleased with. You can't let your light shine in "the invisible Church."

Did you notice what Dr. Homrighausen said about Brazilian missions? It was the witnessing power of the "local congregations" that explains the marvels of the growth of the gospel here. That is New Testament Christianity. "That Rock was Christ", is the witness of Paul, Peter and prophecy. But it is never a bare rock. That rock always has a church on it, and I do not mean a building. I mean a congregation of redeemed people, and that is the way to do mission work. Dr. Kalley never learned that; and so there are only some 20,000 Congregational-Christians in Brazil to celebrate his centennial, while there are over 200,000 members of the Pentecostal Assemblies of God (congregational in their very name) and 130,000 Baptists, with about 100 churches in this city and many in nearly every Brazilian city, and as many Presbyterians as Baptists. Christianity grows by churches. The Rock, Christ Jesus, is infinite, universal, omnipresent. Millions of lives of faith and countless thousands of New Testament churches have that One Foundation. Our Savior is no bare Rock. Life is built on him, individually and collectively, his redeemed and his churches, forevermore.

"THE ZEAL AND VIGOR OF THE EVANGELICAL CONGREGATIONS"

Let me give you a direct glimpse of the "zeal and vigor" Dr. Homrighausen speaks of. It is my precious privilege now to be teaching children of some who were my students back in the twenties. One such is already a glorious Brazilian foreign missionary in Bolivia. Today two such had dinner with us. These are young women from our Training School. The mother of one was in our first class in the Training School in Recife. The other is daughter of a noble home missionary, graduate of our Seminary there, my student and helper then. His life and home have given a powerful witness in that wonderful mission work carried on by our Baptist Home Mission Board of Brazilian Baptists, to which for so long Dr. L. M. Bratcher devoted his heroic life. Now the work goes forward by leaps and bounds, under a young Brazilian pastor-secretary, and the churches have just made the greatest offering in their history for its expansion, by the leadership of Secretary David Gomes.

The daughter of this home missionary told this. Her father labors in and out from a village which you would think of as in the wilds, near Indian tribes. He has faced mobs before. Recently he faced another, led by their priest, a man named "Father" Lazarus. "Father" Lazarus came to him and very angrily said: "This is a Catholic land. We were all baptized in our infancy. You just can't go around all over this country preaching that infant baptism doesn't regenerate. It has to stop. So I now make you a fair proposition. Let's you and me both quit preaching about baptism." Our gentle, soft-voiced missionary said: "No. Never. I am going to preach the truth of the gospel at all costs. Baptism doesn't save and it is not for infants. And the people have a right to know that and judge for themselves." A two hours tirade followed, then a great procession behind an image, which pulled in its wake a mob armed with whatever they could lay their hands on. But somehow he went right on preaching, even as they passed his church. God guarded him and they did not attack, and so the Word runs and is glorified. Meet men like that from all over the nation and they tell you things like that. Not we missionaries, but that kind of devotion by saved people, who do not count the cost of faith's witness, is why you read these impartial words: "No mission field can match it."

AND A PERSONAL WORD

We are winding out our forty years of mission work in Brazil and shall retire the year following, as human plans go. I have in that time published various series of letters: "Letters Home", "Long Distance Call" and others, sometimes alone, sometimes with groups of colleagues. This final series, when I occasionally have time, aims to give a glimpse now and then of the victories of the gospel, and clarify its battle with Romanism and other sins of disobedience to the revealed Christianity of Christ our Lord.

Cordially yours,

W. C. Taylor