

## Brazilian missions : a monthly bulletin of missionary intelligence

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VOL. I.

SEPTEMBER, 1888.

No. 9.

# BRAZILIAN MISSIONS.

A  
MONTHLY BULLETIN  
OF  
MISSIONARY INTELLIGENCE.

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AND PUBLISHED IN  
BROOKLYN, N. Y.

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*Beware of Substitutes and Imitations.*

# Brazilian Missions.

VOL. I.

BROOKLYN, N. Y., SEPTEMBER, 1888.

No. 9.

THE Rev. J. Aspinwall Hodge, D. D., of Hartford, Conn., and the Rev. Charles E. Knox, D. D., of Bloomfield, N. J., sailed from New York for Brazil on the steamship *Finance* August 1. These brethren go by appointment of the General Assembly of the Northern Presbyterian Church, to be present at the organization of the Synod of Brazil. They were accompanied by Rev. G. W. Chamberlain, who has been in the United States since last October.

WE are very glad to announce that the overworked teachers of the Sao Paulo school are at last to have a valuable helper in the person of Miss Marcia P. Brown. Miss Brown was also a passenger on the *Finance*.

BISHOP GRANBERRY, of the Methodist Church South, is making his second visit to the flourishing Mission of his church here. He presided at the sessions of the annual conference which met at Sao Paulo during the last week of July. He is a grand preacher and a noble man. It gladdens our hearts to know that he brings two new ordained missionaries, and expects to send that many each year. The Bishop leaves his own daughter, to teach in the girl's school at Rio.

FORTY or fifty young Englishmen are said to be thinking seriously of

coming to Brazil in a body to work among the Indians and freedmen.

WE are indebted to Rev. J. L. Kennedy, our colleague in Sao Paulo, for the account of the recent revival in Piracicaba at the time of the meeting of the District Conference of the Mission of the Southern Methodists.

THE article "Gospel Work in Brazil" is a translation of one addressed to Brazilians, by a young Brazilian pastor, the Rev. José Primenio, recently ordained by the Southern Presbyterian Mission of Northern Brazil. He is settled in Maceio, and is the only gospel minister in Alagoas, the smallest province in the Empire, being, however, a few hundred square miles larger than Maryland, and having more than half the population.

Which can better spare the pioneer missionary to the 1,000,000 Brazilian Indians, Maryland or Alagoas?

WE call especial attention of the students of Lincoln and Fiske universities to the facts concerning emancipation in Brazil contained in our last number.

The shackles have just been struck from a million of their brethren. Is no one there ready and able to bring them the Bread of Life? Gospel

work in Brazil has many attractions, one of them being the absence of race prejudice, which blots American Christianity North and South. One of Brazil's most honored poets was a mulatto; her late prime minister is another.

Who will heed the call for a Moses to deliver this people from the darkness of their spiritual Egypt?

A PUBLIC school teacher in the city of Rezende, province of Rio, recently tried to take all his boys to the confessional.

Two only, refused. One was the son of a Protestant. The other was a little fellow only seven years old.

When one said to him: "One of these days you will want to get married, and then you will have to confess," "Oh no," said he, "I can get off by paying twenty milreis."

IT has been recently stated that the collection of alms for the Holy Ghost in the Capital of the Province of Rio de Janeiro, had been reduced to a regular business, and a profitable one too. The manager of the scheme employed several assistants, and mapped the city out into districts, canvassing thoroughly. To say that this is *begging*, is a misnomer. A person wearing a red silk frock, and carrying a silver rod surmounted by the image of a dove, strikes his palms at the door and demands contributions with a tone of authority. It is said that the solicitors receive a certain percentage of their receipts; while in some places they pay a certain lump sum to the Church for the privilege, and

keep all that they can get over and above.

THE total number of immigrants arriving in this empire during the calendar year 1887 was 54,980. The Sociedade Central de Imigração reports the immigrant arrivals, during March of the present year, at 8,870 for Santos, and 3,648 for Rio de Janeiro—a total of 12,518.

During the month of May, 4,156 immigrants arrived in Rio de Janeiro, belonging to fourteen nationalities, there being 1,644 Portuguese, 1,602 Italians, 398 Spaniards, 340 Poles, 2 Russians, etc.

#### REVIVAL IN PIRACICABA.

THE District Conference of the Sao Paulo District was held in that city on May 17-19 last. The business of the conference was despatched in a few days; but through another entire week a series of religious services was conducted, in which the Revs. J. W. Tarboux and J. W. Walling assisted.

The time was very unfavorable, for we had rain and mud in abundance. The attendance grew constantly, however, and at times our church was well filled.

The presence of the Lord was manifest. We called penitents to the "altar." They came, and with weeping and supplications made known their requests unto the Lord. The congregation bowed with them in many prayers, and, as never before, the walls of the building resounded with the songs of Zion.

The Lord heard their cry and granted sweet peace and pardon to souls in travail.

Some of the bright-faced girls of Piracicaba College were there at the altar, and finding peace, they wept for joy. Some of the former members of our church had their spiritual strength renewed, and brighter evidences than ever that they were saved.

I witnessed a very touching scene in our college. A little girl, who had been forbidden ever to show any outward design of becoming a Protestant cried bitterly because she could not go to the "mourner's bench," or join the church.

Satan got into the camp. Some of our good members even became persuaded that the proceedings of the revival were imprudent and wrong, and would injure the cause. We were not surprised; yet God owned the services. During the meeting five joined the church, some eight or ten professed to have found the "pearl of great price," and besides the five, twenty became candidates for church membership.

Give to God the glory, and may a gospel wave sweep all over this country!

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### THE GOSPEL IN NORTHERN BRAZIL.

BY REV. W. C. PORTER.

IN the Province of Parahyba, just north of Pernambuco, the gospel work has been carried on with more or less regularity for some years. And in December of 1884 a church was opened in the city of Parahyba with six members; Rev. Belmiro d' Aravjo Cesar, recently ordained, is now stationed there. He has under his care the church in the capital, and one recently opened at Monte

Alegre. Last month I visited Parahyba; while I was in the city Sr. Belmiro received three persons to the communion by baptism—an old man of eighty-three years, an elderly woman, and a young man who promises fair for good work in the gospel.

But I wish to speak principally of a visit which I made in company with Sr. Belmiro to Monte Alegre. During our stay of eight days we preached nearly every night, and examined candidates for baptism. Fifteen of these were baptized, together with nine children. Monte Alegre is a good example of what the gospel is doing in Brazil. It is a little farm situated in a valley surrounded by mountains. The district town, the terminus of the railroad is about fifteen miles distant. We got off at a station twelve miles from Monte Alegre, and went the rest of the distance on horseback. As we rode along the winding path, through the openings in the mountains, I was impressed with God's wonderful ways of sending the message of salvation. Here, seventy-five miles from the capital, in a hidden break in the mountains the good news of the Messiah had entered amidst open opposition. An ex-soldier of the Brazilian army heard, some twelve years ago, the gospel preached here in Pernambuco, and at that time he asked baptism of Mr. Smith. But he now confesses that he did not know what it meant. Mr. Smith prudently put him off. The next we hear of Sr. Silvio is that he had gone to Monte Alegre, married the daughter of its owner, Sr. Alvez, in the Romish Church. However, the "good seed"

was not lost, and in time sprang up. Sr. Silvio began reading the Scriptures to his father-in-law's family, and to the neighbors. He soon found that while the people were willing to listen, they were too ignorant to understand much. To remedy this drawback Sr. Silvio opened a night-school to teach old and young how to read the Bible. These poor mountaineers came every night after the day's labor in the field to learn the story of Jesus. Sr. Silvio used the New Testament as the reading-book. Sr. Alves told me that one time, before the gospel had worked a change, he had need of three signatures to a document; and, though he searched the whole neighborhood, he only found Sr. Silvio and his daughter. The other day when I was there I saw persons of all ages, excepting infants, singing from hymn-books and learning new tunes; they are studying also the Shorter Catechism. In Sr. Alves's family, he, his wife, Sr. Silvio, the son-in-law, Sr. Alves's daughter, and three children of these latter—three generations—were reclaimed from Rome.

But the work thus begun must be carried on or it will suffer. Here we have a fine opening which, with cultivation, will command a large district. How are we with so limited means and so few laborers, to help these poor people? We cannot send a man to take possession without leaving some other post unprovided for. When are we to have the succor? We are doing what we can, but even if our lives are spared for these years, no more are coming to our aid, nor is any assistance forthcoming to prepare natives. Candidates

in our field are offering themselves to study for the gospel ministry; but we can only answer, "No," unless the Lord's people will send us the means. Brethren in Christ, believe me when I say that Roman Catholic Brazil is heathen, and *must* be evangelized.

Pernambuco, May 8, 1888.

[NOTE.—Parahyba is nearly twice as large as Maryland, and has a population of over 400,000, or about that of Maryland in 1820. It has *two* ministers of the gospel, both natives.—ED.]

#### BIBLE DISTRIBUTION.

REV. H. C. TUCKER, agent of the American Bible Society, has recently started on an extensive tour, expecting to visit many places in the interior never before reached by preacher or colporter. We have been kindly allowed to extract from private letters describing his experiences thus far.

Under date of March 28 he writes from Jaguará, in the western part of the immense province of Minas, which equals Texas in area.

"Jaguará is a new station at the present terminus of the railroad, consisting of only a few houses, just across the Rio Grande, and below an immense fall. The railroad bridge crosses at the falls; it is quite long and high, was two years in building, and was finished only a few weeks ago.

"I am stopping at the house of Lieutenant-Colonel Ferreira Cassiano. He is a man of prominence in the community. Some time since he liberated all his slaves—ninety odd in number. He appears a liberal-minded man, fond of reading and talking. I trust the Word and our conversation may be sanctified

to his good. He has quite a large fazenda near the station.

"I have just said good-night to a Brazilian gentleman who is a typical unbeliever. He came to my room about an hour and a half ago. I soon introduced the subject of religion, and found him ready to talk.

"He is of Portuguese parentage, was educated a Roman Catholic, but says that when he grew up he became impressed with the falsity of that belief which did not satisfy his mind. Hence he abandoned it, and does not believe much of anything in the way of religion. He said he did not believe in the Holy Spirit; that all was a matter of education. He seemed rather puzzled when I asked him to explain how it was he had departed from *his* education. He had read the Bible when in the Province of Rio, but finds many things in it he cannot understand or believe. I told him there were many things in it no one could understand or credit without the influence of the Holy Spirit. Pray for him. I hope to get off to-morrow for Bagagem.

"Had the poet Bryant's mantle fallen on my shoulders—and I do not know just why it did not—I would tell you some interesting things of this picturesque place. Such roaring of water I think I have never heard as that from these immense falls. It sounds as if a mighty storm were raging in the distance.

"A servant has just been in my room with a straw mat rolled under his arm, to put on an old bedstead with some planks across it. I informed him that I had a bed I could conveniently arrange, and he need not trouble himself. He looked a little amazed, and left. I am tired, and feel sure one hour on my own bed will be worth two on the thing he was going to give me."

*Bagagem, April 6, 1888.*—From the above date and place, you see where I am and what speed I have

made on my long journey. Let me give you some account of the happenings.

My men were two days late in arriving at Jaguará. While I waited, I sold books and did what gospel work I could. One visit to some boatmen's huts down beside the river was full of interest to me.

A poor old man, with a badly bruised limb, lay upon a hard old bed in a mud hut with a dirt floor and thatched roof. I sold to one in the house a Bible, and to one a Testament. I read from the Scriptures and explained to the sick man the truth; at first he seemed astonished, but before I left his face brightened, and he seemed to appreciate what I had read.

When the men came, we at once set out for Bagagem. When night approached we were far from any place to sleep, so with our tent, beds, etc., we built and furnished a house near a stream, where the grass was green and fresh for our seven animals.

Our "camarado" prepared a fair dinner, after which we read and slept till the wee small hours of the morning. The night had been a quiet one. No sound was to be heard but the jingle of the little bell on one of our mules, and the music of the rippling waters of the rivulet.

When we rose we took coffee and set out for the town of Sacramento, four miles away. Here we cooked and ate our breakfast, sold copies of the Scriptures, conversed with a few, and at noon resumed our journey. Nearly everybody in the village was much interested in the *festa* which was in progress, and it seemed an unfavorable time for us.

Thence we passed over highlands covered with grass, with here and there clusters of small trees and shrubs—"great seas of grass with islands of trees." About 4 P. M. we came to a convenient tenting-ground, and pitched our tent just in time to avoid a drenching from a

heavy rain; for the dense clouds that had rested for an hour on the tree-tops of the distant hills came rolling over and burst in a flood of water. However, we kept ourselves and our baggage all dry under our tent.

Easter morning dawned bright and fresh. Breakfast over, we seated ourselves under the tent to study the Sunday-school lesson. I talked to the men on the Resurrection of our Lord, and we sang and prayed. I felt a sense of the Resurrection glory in my soul. We were far from any settlement of people. Soon an ox-cart came by. One of the men stopped and asked for a cup of coffee, which the camarada gave him.

I talked to him of the Scriptures, and read him the commandment of the Sabbath. As it was Sunday, I could not sell him a copy of the Word, but gave him one. He seemed much pleased and interested, and said he would overtake his cart, stop it, and rest the remainder of the day.

This was my opportunity, though with no assemblage in the church. Resting away on the lone plain, I may have done more for God and an immortal soul than if I had been with the multitudes.

We started early next morning, and soon found that our cartman had stopped sure enough. We talked with him more. At 9 o'clock we came to a small settlement, sold the people copies of the Word, talked, read and explained the Gospel. One man said, "Read more!" and when we were about to go he begged us to stay longer.

Passing over extended plains, we saw a few wild animals and birds. The emu was the largest. One seemed nearly as high as an ordinary mule, as it ran across the plain near us. As night came on, we found no water by which to pitch our tent. The colporter said we had a little pack-mule that would find a camp-

ing-place if there were one near. We put him in front, and it was astonishing how soon he turned aside from the road and led us through the bushes to a place where there was a small stream and plenty of good grass.

The next day we passed a small village, Ponte Nova. There, and to passers on the road, we sold the Word. We reached Bagagem Wednesday, April 4, at 5 P. M. We met with a cordial welcome, and are being royally entertained by the Boyles. They are all well, and getting along finely. They are doing an excellent work in these parts.

*Bagagem, April 13, 1888.*—Since Brother Thompson has decided to descend the San Francisco River with me, I have promised to remain here till next Tuesday. One of my colporters has been sick, and has just arrived. He needs a few days' rest. Then, too, some books left behind will not arrive till to-morrow.

But while we are waiting, we find much to do. We have had good sales in this and surrounding places. The largest sales of any one day amounted to twenty-eight copies.

Last Sunday I preached for Brother Thompson in Estrella do Sul, and at night for Brother Boyle in Bagagem. At night we had, so they said, by far the largest audience that has ever attended their worship. One was received into church; one baby was baptized; and after sermon we celebrated the Lord's Supper. We had a gracious season of worship. The brethren seem to be doing a good work through this country. Many are being interested in the gospel.

As I may not be able to write again before leaving here, I will tell you something of my plans. We expect to go to Paracatu, 160 miles from here. On the way we take in two small towns, and settlements. Our party will consist of two mis-

sionaries, one Bible agent, two colporters, and three camaradas. We will have, perhaps, eighteen or more animals.

We hope to spend a few days in Paracatu. There we separate into two parties. Brother Boyle and one colporter expect to go toward Goyaz, capital of the province of the same name. One of the colporters has already been there and opened the way.

Brother Thompson and I, with the other colporters, will go on in the direction of the San Francisco. At Januario, 320 miles from Paracatu, we send the colporters in another direction, while we hope to descend the river on a bark. This is our plan, subject to the approval of Providence.

*Paracatu, May 2, 1888.* — We reached Paracatu the 27th. We are kindly and comfortably entertained by our colporter, Sr. Jose Lonelli. The people received us with a willingness and interest I had not expected to see. The *delegado* of police gave us permission to preach in the streets. We are now having services every night in the streets. Hundreds of persons attend. I have never seen more orderly and attentive crowds. There has not been the least disturbance. A number of persons have manifested their interest in the gospel. A great many have visited us and expressed their appreciation of our visit. They are quite anxious to have a minister of the gospel make his home among them. They are ready to give him a hearty welcome. Many copies of the Scriptures have been sold here, and still the people are buying. From here Brother Thompson and I go to the Rio Preto and descend by canoe to the San Francisco, and on to the ocean. Sr. Lonelli will go to Burity and other places in the extreme northwest of Minas. Pray for us and the Word.

[From the *Revista das Missoes Nacionais*.]

### GOSPEL WORK IN BRAZIL.

“Preach the gospel to every creature.” Mark 16: 15.

“THE command of Jesus is of great importance. No Christian has the right to refuse obedience. All men, women, young and old, great and small, rich and poor, have the duty to obey it. The last of the commandments of the Master is that which heads these lines.

“It is true that we are already doing something; but, my brethren, there is one important part of this work which has been neglected by us. A paragraph in the circular which the brethren in the north have just sent to their churches, calls attention to this neglect. It says: ‘In the interior of certain provinces of this Empire there are more than 1,000,000 savages, some of them cannibals, who might be called to the knowledge of God.’ And we have only recently read in the secular papers that there are in the province of Matto Grosso no less than 10,000 of the tribe called ‘Coroados,’ who have lived for more than a century in the ‘Alto and Baixo, Sao Lourenço,’ in continual warfare with the whites; but who to-day are seeking to become civilized. Besides these, there are many other savages in the provinces of Matto Grosso, Goyaz, Amazonas, Parana, S. Paulo, and elsewhere.

“In 1883 the public was informed, in the columns of the *Children's Friend*, of Lisbon, of the following facts: ‘It is reported that in the Province of Para it is the custom to shoot the aborigines for amusement. On Sundays, youth, of the class who pretend to be civilized, form in companies, and armed with guns, shoot at the Indians wherever they find them.’ This fact seems to me to show two things: (1) The indifference of the Government to the fate of the unfortunate savages; and (2)

the moral abasement of those who practice such acts of brutality.

"In view of all this, who can overlook the necessity and the imperative duty of sending the gospel to the Brazilian savages? It is an important question. Can not we, brothers in Christ, try our forces in this labor, and so help the Government of this land Christianize and civilize these our brethren?"

"Brethren, the great sin of our church is in not caring for these our fellow-men. It is time to wake from our lethargy, take pity on these aborigines, and send them the bread of life.

"From my little corner I make my appeal, not to this or that religious community, but to the Brazilian Evangelical Church as a whole; and to each one of its branches, whether called Presbyterian, Methodist, Lutheran, or Anglican. I hope that at least the Presbytery of Rio de Janeiro, to meet next August, will hear my appeal.

"Who will answer, and say, 'Here am I Lord, send me'?"

"June 9, 1887."

#### A STUDENT TO STUDENTS.

WE publish the following just as it was written in English by one of our students:

"The present state of the Brazilian Evangelical Church is very interesting. God, in His wise Providence, is employing *indirect* and *direct* means to spread the gospel through this vast Empire.

"The *indirect* means of which I speak is the attitude which the national representatives have taken in respect 'to the manner of worshipping God.' The *direct* means is the influence of the Holy Ghost working in the human heart.

"As you well know, Romanism is the State religion. Other religions are tolerated, but their services cannot be performed publicly.

"Now, our legislators are working to take out this distinction, not because they are *Protestants*, but because they know well that liberty of conscience is one of the most necessary promises to call in the strangers.

"Blessed be God, that even the counsels of the ungodly help the sacred cause of the gospel!"

"The pure gospel is being read in many parts of this Empire. The ministers daily are asking more and more workers. The field assigned to each one is wider than he can cultivate.

"The people, tired of living in superstitions, are searching the bread of life for their dying souls. But, alas, many times they search and there is nobody to give them! They cry, but there is no one to hear and give them help.

"Brethren in Christ, Brazil cries to you through this BRAZILIAN MISSIONS. Hear the souls that look for eternal salvation.

"Come by *prayer*, come by *money*, come *personally*, and work in this land, save many that are perishing.

"Come, now that a new era is marked for the gospel triumph.

"B. F. CAMPOS.

"Sao Paulo Training School,  
"June 7, 1888."

## Brazilian Missions.

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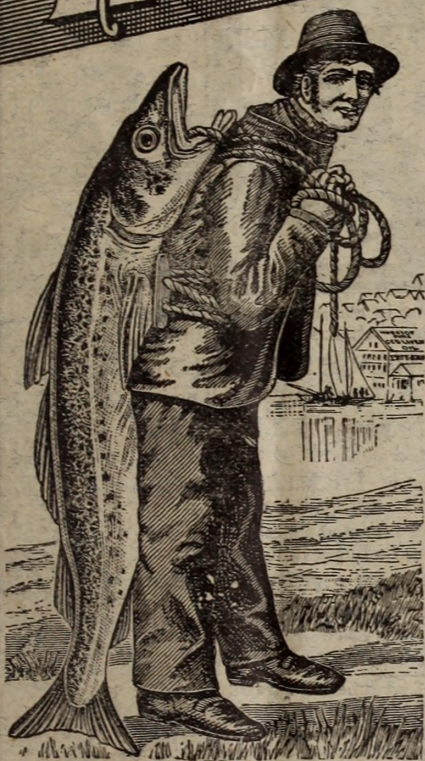
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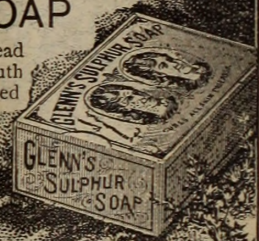
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