

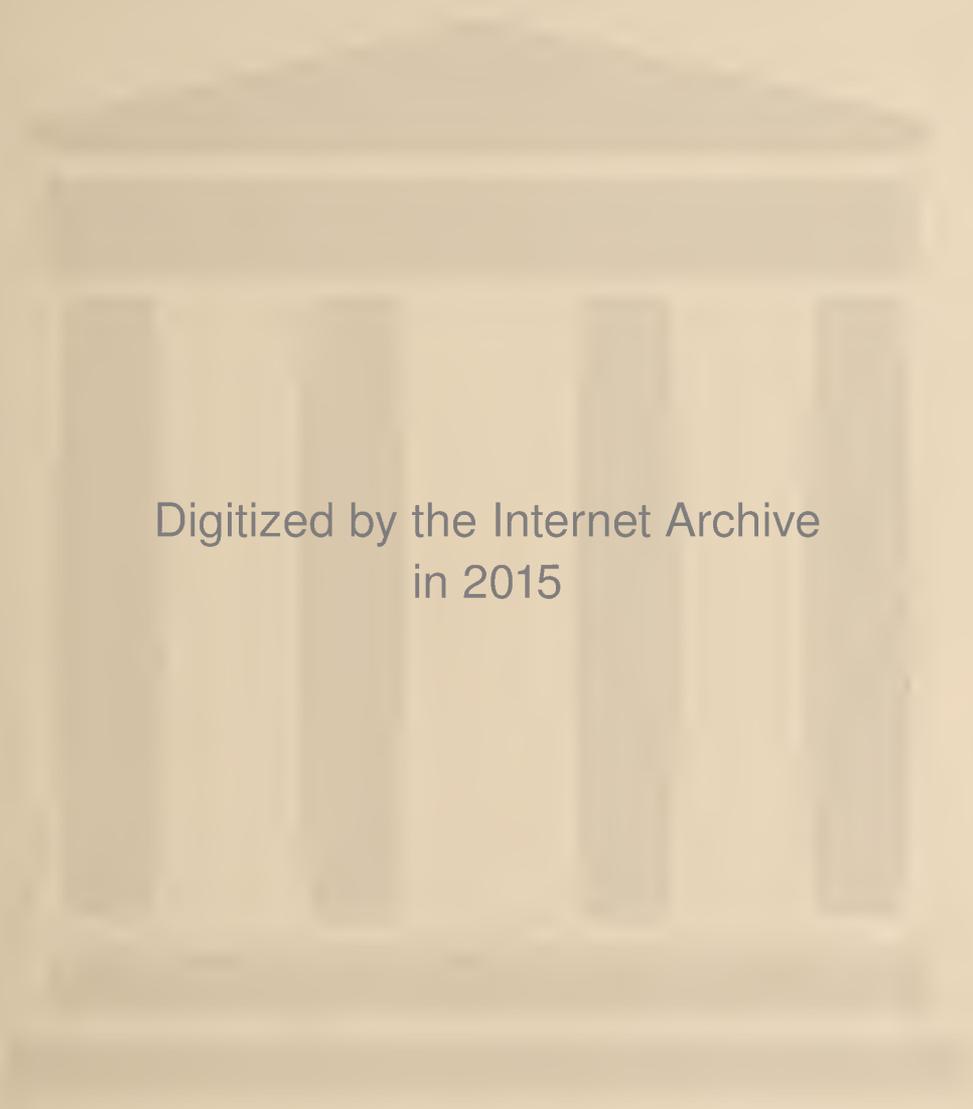
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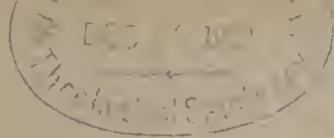


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VOL. I.

DECEMBER, 1888.

No. 12.

BRAZILIAN MISSIONS.

A

MONTHLY BULLETIN

OF

MISSIONARY INTELLIGENCE.

EDITED IN

SAO PAULO, BRAZIL,

AND PUBLISHED IN

BROOKLYN, N. Y.

Entered at the Post-office at Brooklyn, N. Y., as second-class matter.

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Brazilian Missions.

VOL. I.

BROOKLYN, N. Y., DECEMBER, 1888.

No. 12.

THIS issue completes the first year of BRAZILIAN MISSIONS, and we take this opportunity of expressing our sincere thanks to many friends for the deep interest they have taken in our publication. Many appreciative messages have come to the publisher from all parts of the land. It would have been a pleasure to print some of these kind expressions, but we have not felt at liberty so to encroach upon the limited space at command, when each month there has been so much to present concerning the wonderful work of God in Brazil.

Many of our kind friends have also shown their interest in extending the circulation of our magazine.

It is chiefly due to their disinterested efforts that our monthly now goes to subscribers in nearly every State of the Union, and to many in foreign lands. What has been done for us in the past, encourages us to ask a similar kindness for the future.

As one may easily infer from the subscription price, this periodical is not issued for the sake of making money. At its low rate, a large subscription-list is needed in order to meet the actual cost of publication; and we confidently expect within a few months to reach that point at which the paper will pay its own way.

We are especially desirous of reaching a large circle of readers. As a valued correspondent wrote, sending

a list of names for whom he had subscribed, "Such good news ought to spread widely." We therefore beg the assistance of all our readers. You can help us in several ways:

1. By promptly renewing your own subscription for the year 1889.

2. By commending the magazine to others; and, when possible, by obtaining and forwarding their subscriptions.

3. By adding to your own one or more subscriptions in the name of your friends whom you wish to interest in the Brazilian work. During the past year many have done this. One missionary in Brazil sent the names of nineteen persons in whose behalf he subscribed for two years. Another list has just reached us of sixty names subscribed. It is hoped that those who have received the paper in this way during the year past may now be sufficiently interested to subscribe on their own account.

4. We also appeal for aid in promoting the *gratuitous circulation* of BRAZILIAN MISSIONS. Various sums from fifty cents to twenty dollars have been placed in the publisher's hands for this purpose. The amount has been expended in sending copies to the reading-rooms of colleges, Theological seminaries, and Christian Associations. Contributors may designate the institutions to which they wish their copies sent, or may leave that to the discretion of the publisher.

AT the organization of the Synod of Brazil there were present twenty ministers from the Presbytery of Rio de Janeiro, representing thirty-two churches; six from the Presbytery of Campinas and Minas, representing six churches; and six ministers from the Presbytery of Pernambuco, representing nine churches.

The churches under the care of the Synod have a membership of about three thousand. Before its adjournment the Synod readjusted its Presbyteries as to boundaries and membership, making four Presbyteries—Rio de Janeiro, Sao Paulo, Minas, and Pernambuco.

The Synod determined at an early day to establish a Theological seminary, to be located at Rio de Janeiro. Rev. Dr. A. L. Blackford, of Bahia, and Rev. J. R. Smith, of Pernambuco, were nominated as its professors. The Synod adjourned September 13 to meet in the Sao Paulo church on the first Thursday of September, 1891.

THE following Protestant churches are at present engaged in the work of Brazilian evangelization: The Presbyterian Church, which entered the field in 1859; the Methodist-Episcopal Church South, which commenced its work in 1876; and the Southern Baptist Church, whose missionaries came to Brazil in 1881.

The Church of England has chaplains at various seaports and at other places where the English have mining and railroad interests, but is doing nothing for the Brazilians. The German Lutherans minister to the colonists of their own nationality, and, in a few cases, also hold services in Portuguese.

OUR readers will be interested in what Miss Kuhl writes concerning the work of the Sao Paulo school. We trust they will particularly note what she says concerning the urgent need for additional room. It is proposed to add a new wing for dormitories. It will cost \$6,000. An appeal is made for special offerings, which should be sent to the Treasurer of the Presbyterian Board of Foreign Missions, 53 Fifth Avenue, New York.

We venture to say that there are few objects to which the Lord's money may be appropriated that promise richer returns.

We sincerely hope that when Miss Kuhl returns to Brazil this month she may bear the tidings that the full amount needed has been pledged.

SAO PAULO SCHOOL.

BY MISS ELLA KUHL.

THE Sao Paulo school has reached its present proportions after a growth of about nineteen years. It now numbers, in all its departments, upwards of three hundred pupils. Teachers, Bible readers, and ministers have gone from it to work in various parts of the Empire. Radcliffe says: "When we pray, 'Thy kingdom come,' we not only mean to ask that men and women may be sent to the thickly populated lands where Christ is not known; but to ask also that for each one that is sent, fifty may be raised up in those lands, to teach and preach the gospel."

Recognizing this truth, we feel that one of the most important parts

of mission work in Brazil is the training of workers. If the work in that land is to be permanent, it is to be done by Brazilians, not by foreigners. The foreign missionary must organize, must train, Brazilian teachers and ministers to evangelize the great Empire.

The large day-school, and the boys' boarding-school, are under the care of Dr. Lane. The Rev. Donald C. McLaren has charge of the Theological class, besides preaching in two churches within reach of Sao Paulo. The girl's boarding-school is under the care of ladies supported by the Philadelphia Ladies' Board. It numbers thirty-two, but this number could be doubled or trebled if the building, which also accommodates the day-school, could be enlarged. The Ladies' Board also contributes annually a sum sufficient for the full or partial support of from twelve to fifteen girls, who are being trained as teachers. If the ladies of the societies and bands could see the well-trained, happy-faced girls who are now our teachers in that ever growing day-school; or if they could go into the interior and see their useful lives as teachers of Christian schools, or as heads of families, they would be highly gratified with the result. One married a native teacher, and with her husband is teaching under the direction of Mr. and Mrs. Howell, in the school at Jahú. These Christian girls are carefully chosen from the families in the various congregations, and come recommended by their respective pastors. Most of them remain four years, and, during the last two years, teach a part of the time in the day-

school. While we feel that this part of our work is an important one, we recognize, also, the grand opportunities that God is giving us, of reaching a class of influential Brazilians who are knocking at our doors, and begging to be admitted. They are ready to pay, and pay well, for the advantages of our school.

A new era has dawned. Slavery is abolished, and wise Brazilian parents saw, even before their slaves were made free, that the training of their girls in the future must be quite different from that which they had received in the past. Some of these wealthy coffee-planters come four and five days' journey on horseback and a day's journey by rail to reach Sao Paulo. One father said: "We see that only foreign ladies can teach our daughters to take charge of households, and to direct a family without slaves. The nuns cannot do this, and our girls cannot learn to do it at home." Another planter said: "If I had my way, all the girls I know would go to your school." We never advertise. We simply announce the opening of the school and the terms of the various departments. We are doing solid work, and as the years pass we have gained the loving confidence of the warm-hearted Brazilians. Other schools on a different basis have lived out their short lives, and ours is now the oldest and best established school in the city.

We seldom hear the friends of foreign missions pray that the silver and the gold in foreign lands may be consecrated to God; yet Isaiah says not only that He will bring His sons and His daughters from afar, but

with them their silver and their gold. The workers in Brazil in their necessities have remembered this, and God is supplying their new wants, not alone from His treasury at home, but from that of Brazil. Last year Miss Effie Lenington, daughter of Rev. Robert Lenington, for many years a missionary in Brazil, was sent out under the care of the Board of Foreign Missions, but her expenses were paid by money from the treasury of the Sao Paulo school. This year Miss Marcia P. Browne has added her name to the list of missionaries, and has gone out to train our young Brazilian teachers, paid also by funds from the school. May the silver and the gold of Brazil flow into the treasury of the Lord! May many of her sons and daughters be called to work in the ripening harvest!

BIBLE DISTRIBUTION.

REV. H. C. TUCKER'S NARRATIVE
CONTINUED.

Barra, June 7.—On last Sunday night we had a smaller attendance at our worship than on other nights, and some disturbance. Just as we had blown out our lights for sleep, our house was stoned by some of the more violent. We reached Bom Jesus da Lapa Saturday night. We went at once to the highest official of the town, and he gave us permission to sell the Scriptures in the streets. We asked to rent a house, in which to lodge and preach. He showed us a convenient one, and said we were welcome to stop there, but that we could not preach unless the priest gave us permission. I offered the Word of Life to the people, and sold eight Bibles. I could not, however, consent to occupy the

house for our own comfort, when not permitted to preach the gospel, so we decided to remain in our canoe on the river.

Perhaps you know something of the miracle-working image known as Bom Jesus da Lapa. It was discovered nearly two hundred years ago, according to the story. We first called to see the priest, but he was sick, and could not see us. We then went to the church to see the image. Such a spectacle of diseased, suffering humanity I have never seen before, as lay on the stones in the streets, in booths, and at the entrance of the church. Many had come long distances to be cured by Bom Jesus de Lapa.

Within the church the walls were covered with waxen figures of the miracles wrought by the image. As we stood in front of the image, a man—the sexton, I think—asked me what book I had in my hand. I told him the Bible, and when I had explained what it was, he said at once, "I want one"; and having bought it, he put it in a drawer near by. The Word of God in that idolatrous house is a subject for thought and prayer. I determined to leave the place without excuse, so asked the chief of police to allow us to preach from our canoe, but he refused. We passed the Sabbath quietly, conversing with a number. One man said to us, "Our Bom Jesus de Lapa does not wish any other God to interfere with his people."

I never imagined that enlightened Brazil fostered anywhere so much real idolatry and image-worship. There is an awful tale of sorrow from this valley to be borne to the Church at home, which has the men and the resources to bring light and deliverance to this multitude. Monday morning I called our oarsmen quite early, and when all was ready to sail one of them asked me to let him go to the door of the church and invoke the blessing of the image. I stood there and preached to him Christ crucified,

as I have done before on the way. When I had finished, one man said to another, "Shall we go?" and they went. The next night, as I talked to them, one said he had never known of anything to worship but this image, but now he believed in the true God.

We reached this place to-day. We are selling quite a number of copies of the Scriptures at every place, and have preached wherever we have stopped, except at Bom Jesus da Lapa, said to be the most idolatrous place in Brazil.

THE "RIO NEWS" ON ROMANISM.

THERE prevails an impression in some quarters that missionaries are disposed a little to exaggerate the weakness of Romanism in South American countries. We commend to all such the following editorial article taken from the *Rio News*. The *News* is an influential commercial newspaper, published in English, at the capital of Brazil, and fairly represents the sentiments of the foreign merchants. Its statements as to the decadence of the Romish Church in Brazil may be accepted, therefore, as an unbiassed judgment.

"The passage of an act in the Senate granting full liberty of religious worship to all sects, and the apparent suppression of the same in the Chamber of Deputies, where the reactionary influence of the State Church is at present strongest, has given occasion to some discussion in newspaper columns, in which the advocates of religious liberty certainly have the best of the argument. The rejoinder that the Catholics do not enjoy religious liberty in the United States, and are subject to more or less persecution, is hardly worth a denial, for the absolute liberty of belief and worship there is so well

known that no moderately informed man is ignorant of the fact. Were it not so, the President of the United States would hardly have been present at the recent laying of the cornerstone of a great Catholic university at Washington. The simple truth is that there is no interference whatever with religious denominations in the United States, the people being left to fight out their religious antagonisms in their own way. The State undertakes nothing more than to keep order and prevent oppression. But, whatever may be the practice elsewhere, the question is simple enough to be settled here on its own merits. Were the Brazilian Constitution an effective instrument, we might call attention to the guarantee which it offers for religious liberty, but as it has never yet made good its promise, perhaps such an appeal will be useless. Whether guaranteed or not, however, the actual condition of affairs in Brazil shows that the Catholic Church has no basis whatever for its claim of precedence and official protection beyond the mere circumstance that these privileges have been enjoyed for a certain number of generations. Its authority and precedence, however, is only nominal, for a majority of the men in this country are unquestionably unbelievers in its teachings and influence. Brazil is full of positivists, spiritualists, and free-thinkers, of every kind and description. Among young men of education and social position, scoffing at the Church is a fashionable amusement, and we have even seen it carried to the extent of publicly jeering at the priests in public places. Between childhood and old age, periods of unquestioning submission and the fear of death, the male Brazilian is an unbeliever and a free-thinker, and his support of the Church is more a matter of deference to the other sex—who are here the zealous supporters of the Church—and of conservatism before antiquated institutions, than because of any active, reasoning sym-

pathy. He will keep the Church for his wife and daughters, and at the same time be himself an ardent positivist, or spiritualist. It is to be seen, therefore, that the supremacy of the Church is official and nominal, not real; and it is an open question whether it deserves to possess a field which it has failed to occupy. No one holds that the State should compel every citizen to attach himself to the Catholic Church and submit himself to the spiritual authority of its priesthood, and yet that is the only possible and logical way to sustain a State Church. As the Church has failed to secure full control over the people, and the State will not use its authority to secure this result, the supremacy of this institution is therefore only nominal, and its recognition becomes absurd. If the Church can not make good its pretensions, then logically it must surrender them and give way. In justice, no man ought to be compelled to support a Church of which he is not a member, and in whose tenets he does not believe."

GIRLS' SCHOOL—PIRACICABA.

WE extract from a letter by Miss Watts to a home periodical:

"From January, 1882, the school has, year by year, increased in numbers, and we have constantly worked toward systematic organization, with the hope of its being one day an establishment that will give girls a finished education. The consummation of this aim seems to be still in the future, for as yet the parents do not seem to see the need of much education for girls; and thus far, when a girl is really just ready to begin to study, she is withdrawn.

"Since the completion of the new building, in 1884, an impetus was given that received greater force with the opening of the kindergarten department. This session the school was larger numerically than it had ever been. There were at that time

ninety-six pupils. Last session we had eighty-five pupils at one time, with more than ninety matriculated, while this session we have again had ninety-six. At present the most advanced class is studying Physical Geography, Universal History, is finishing Arithmetic, and quite well advanced in Algebra and Anatomy, and will very soon begin Physics. The pupils seem to be interested in their studies, and study industriously, and consequently I have little trouble in keeping order.

"As ever, we have morning prayers after breakfast, with reading of the Scriptures, in which the pupils and servants who can read take part; and then at the opening of the school I read from the New Testament, and we sing a hymn and pray extemporaneously, and close with the Lord's Prayer, in which nearly every pupil takes part."

RIO FEIO.

THOSE who have followed with interest the progress of the Gospel in Rio Feio, will be pleased to learn that a recent visit by one of the Sao Paulo ministers shows that the opposition has spent its force, and is not likely to continue in the form of violent persecution.

Loud threats were not lacking. A visit from a certain friar Theodore had served to foment the turbulent disposition of those who had mobbed the house in which Sr. Braga had attempted to preach.

But the leaders of that attack—that is, the persons of influence who had instigated it—had been called "barbarians" in the neighboring places nearer the railroad, and had discovered, too, that the authorities were inclined to protect the Protestants in their rights.

So nothing whatever happened to disturb the meetings. Six meetings were held in the village and on farms near by. Nearly a hundred persons were gathered at the two closing services on Sunday, over thirty being believers, members of the Guarehy church, who had come from eight to twenty-four miles to attend.

The rapt, eager attention of these good people to the simplest Scripture stories was refreshing to behold. A great work seems to have commenced there.

Among many interesting cases may be singled out that of two brothers, old men nearly sixty years of age, coffee-planters and the wealthiest men in the little community, both showing the simplicity of little children in their acceptance of the Gospel.

The elder has a Bible, which he obtained through the American Bible Society in Rio twenty-four years ago.

A YOUNG man, member of the evangelical congregation of Conceicao—a priest's son, by the way—spoke substantially as follows, the other day, to a missionary with whom he was traveling: "The priests are getting worse and worse about marriages. Why, I am not thirty years old, but I can remember when they charged about four dollars; but now the charge is nearly nine. The result is that a poor man cannot marry, and instead of making the people better, the priests are making them worse every day.

"A friend of mine wanted to marry his cousin, and he had to pay fifty milreis (about twenty-five dollars) for permission from the bishop, besides the padre fee, and it took him a couple of months to earn it.

"Another man went to Santos to be married. The bride had no certificate of baptism (as required by law), and the marriage could not be made legally without proof that she was not a minor.

"The padre offered, however, to

give the required marriage certificate, age included, if he received an extra ten milreis.

"Oh, sir, they will do anything for money!"

ANOTHER of the Conceicao converts had an interesting conversation with his uncle, a Romish priest in Santos, whom he visited not long after his mother's death.

"Well," said the priest, "I suppose you want me to say a mass for your mother's soul."

"No: I have been reading the Bible; and I do not believe, any more, that saying mass will save a soul."

"What a savage!"

"My dear mother is already wherever God has sent her, and there she will stay, and your Latin has nothing to do with it."

The priest, furious at the loss of the few milreis which would otherwise have found their way to his pocket, called his nephew all sorts of injurious names, assuring him that he would certainly die a frightful death if he did not abandon his new belief, and so the visit ended; the Protestant resting calmly in his faith in a Redeemer who died once for all, and does not descend to be daily sacrificed at the will of an immoral priest; and the other, angry at the progress of the Gospel, the sure destroyer of his unhallowed gains.

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Sample copies will be furnished on application.

INDEX TO VOLUME I.

Abjuring Rome.....	46	Indians of Brazil.....	3
Abolition of Slavery.....	49	Indians in Sao Paulo.....	27
A Brazilian Rice Christian.....	6	Indian Tribes, New.....	73
A Devout Woman.....	35	Indians, Wholesale Slaughter of.....	34
A Father's Prayers.....	11	Itinerating Tour of Rev. J. B. Kolb.....	39
An Indian Witness.....	32	Kalley, Robert Reid, M. D.....	27
A Pertinent Question.....	10	Knox, Rev. C. E., D. D., and Rev. Dr. Hodge: Impressions of Brazil.....	81
Apostolic Succession.....	31	Kolb's, Rev. J. B. Visit to Estancia.....	54
A Priest Awakened.....	8	Liberty of Worship.....	84
A Priest Marries.....	21	Mariolatry.....	12
A Student to Students.....	72	Maximiano Chagas De Carvalho.....	17, 41, 46
A Whole Village Becoming Protestant.....	1	Missionary Review.....	4
Banns of Marriage.....	51	Missionary Review of the World Noticed.....	18
Bible Distribution.....	68, 86, 92	Methodist-Episc. Church South in Brazil.....	85
Botucatu.....	37	Minas, Evangelistic Work in.....	55
Brazilian Work Cosmopolitan.....	22	Morning Gleams.....	44
Brazil's Need of the Gospel.....	36	New Indian Tribes.....	73
Bread on the Waters.....	13	One of Many.....	6
Campo Largo, Parana.....	53	Organization of the Synod of Brazil.....	82
Christian Education.....	5	Outbreak of Persecution.....	60
Commissioners of Presbyterian General As- sembly Sail for Brazil.....	65	Outpouring of the Holy Spirit.....	58
Commissioners of Presbyterian General As- sembly return.....	81	Pernambuco, Presbytery of.....	84
Curious Picture.....	26	Plan of Union of the Presbyterian Churches in Brazil.....	87
Does Brazil Need Missionaries?.....	15	Piracicaba, Revival in.....	66
Draft on Home.....	9	Presbyterian Alliance, Resolution of, Sent to Synod.....	83
Editorial Notes.....	9, 17, 25, 33, 49, 65, 73, 81, 89	Presbyterian Mission of Northern Brazil. Statistics for 1887.....	48
Educated Romanists.....	24	Presbytery of Pernambuco.....	84
Emancipation.....	57	Quantos Deoses Ha?.....	15
Empire of Brazil and the Kingdom of Christ	19, 75	Revival in Piracicaba.....	66
Estancia, a Visit to.....	54	Religious Liberty.....	61
Evangelistic Work in Minas.....	55	Rio Feio.....	94
Extreme Unction.....	23	"Rio News" on Negro Emigrants from U. S.....	50
Faith Conquers.....	12	"Rio News" on Romanism.....	93
Fall of the Cotegipe Ministry.....	33	Romanism Judged by its Fruits.....	77
Faxina.....	20	Romish Teachers' Instructions.....	16
Fisherman Called.....	8	Room for Sick Men.....	15
Freedom in Brazil.....	58	Sao Paulo School.....	90
Funeral, A Protestant.....	53	Sao Paulo Schools.....	28
Girls' School in Rio.....	21, 79	Self Support.....	4
Girls' School, Piracicaba.....	94	Selling a Daughter.....	56
Good-Friday in Sao Paulo.....	42	Sergipe, The Gospel in.....	34
Gospel in Northern Brazil.....	67	Shall there be a Monthly Bulletin from Brazil.....	1
Gospel Work in Brazil.....	71	Slavery.....	31
Granbery, Bishop J. C. Address before the Synod.....	83	Synod of Brazil.....	22
Granbery, Bishop J. C. The M.-E. Church South in Brazil.....	85	Synod of Brazil, Organization of.....	82
Guarapuava, Parana.....	78	Teacher Wanted.....	10
Hidden Leaven.....	7	The Gospel in Sergipe.....	34
High-Class Conversions.....	55	The Jews.....	13
Hodge, Rev. J. A., D. D. and Rev. Dr. Knox: Impressions of Brazil.....	81	To the Boys and Girls.....	10
Hospitals, Need of.....	18	Trip in Minas.....	38
Indians.....	43	Unexpected Opportunities.....	29
		When thou art converted!.....	24

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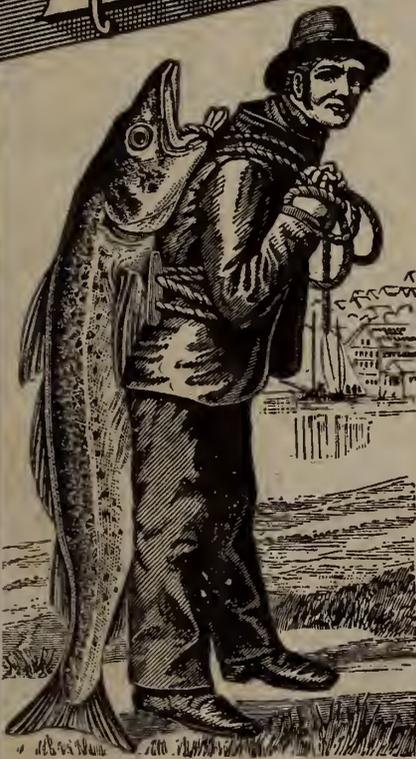
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