

A

VOICE

FOR

SOUTH AMERICA.

VOL. XI.—1864. ✓

“And seeing the multitudes He had compassion on them, because they were scattered abroad, as sheep having no shepherd.”



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It is particularly requested that all communications in reference to the Society be addressed thus :

THE SECRETARY, SOUTH AMERICAN MISSION,

6, WESTBOURNE PLACE, CLIFTON, BRISTOL ;

by whom any Contributions will be thankfully received. Letters thus addressed will prevent much inconvenience. Money orders should be drawn on the Clifton office, and made payable, as well as all Cheques, to the Rev. William Gray.

INDEX TO VOL. XI.

	PAGE
Annual Meetings, our	73
Arm of the Lord, Awake	21
Barbadoes	47
Brazil and River Plate Mail, the	23
" " 	41
Buenos Ayres	46
" 	277
" 	293
Callao	138
" 	284
Chapter for Children	44
" 	222
Cranmer	26
" 	92
" 	113
" 	256
" 	289
Dead Seed Corn, the, and the Living Blossom ...	119
Despard, Rev. G. P.	12
Development of South America	150
El Carmen	3
Finances, our	25
Grenada, New	118
Home Agency	1
Home Proceedings	102
" 	125
" 	161
" 	169
" 	218
" 	262
" 	299

	PAGE.
Ladies' Work	20
Leaves are falling fast, the	42
Letters	205
Lota	8
"	85
"	116
"	131
"	182
"	252
"	296
Man of Macedon	121
Missionary Chant	143
Missionary Evening at Bristol Congress	265
" " "	310
Missionaries, New	101
"	121
Mission Work, Value of	249
Notices	48
Now or Perhaps Never	49
Panama	97
"	251
Patagones	29
"	180
"	292
Pause, the	145
Public Press, the	13
"	55
"	141
Rosario	241
Tierra del Fuego	187
"	224
Valparaiso	248
"	273

HOME AGENCY.

The difficulty of working a small society whose means are very limited, has been felt exceedingly for many years by the managing Committee.

Increased effort at the present day is more than ever demanded to keep in view the claims of any work of a missionary character, and increased watchfulness in the expenditure of money is also needed, lest a wound should be inflicted upon other agencies seeking in the same way to attain their ends.

The question reduces itself to this. Can a young and infant society, with small means, solve this difficult problem? It is evidently a most difficult one, and becomes more difficult in the case of the South American Missionary Society, on account of the many openings presented for work on this continent.

We believe that God is guiding us into the right solution of this question. It is ascertained that suitable Secretaries may be found who are quite content to commence their arduous work on a small salary, and to work on until God is pleased to bless their efforts and crown them with success, when the faithful labourer will receive his well merited reward. An effort, a great

effort must be made to meet the wants of South America, but it must be made also in a prudent and business-like way. A Secretary was early appointed in Liverpool, where the wealth of South America finds its way largely. A Secretary has been appointed for the six Home counties, who finds his hands already full of work. Another has just been appointed for Ireland; two more will complete the staff. One for the midland counties, and one for the north of England and Scotland. The home Secretary will employ his little spare time in the remaining portion of England. The Committee meet every week, and find that their hands are always full of work. We intreat your prayers for them, and for the plan which we have laid before you. One chief part of the work of the Association Secretaries will be to seek for Honorary Secretaries all through England, Scotland, and Ireland, to whom this Mission has been so much indebted. In appointing other Secretaries, the Committee would tender to those who have so ably sustained their hands, their fullest and most heartfelt thanks, and beg from them a continuance of their invaluable aid.

EL CARMEN.

The following statement of our Superintendent will be read with deep interest.

“ October 2nd, 1863.

“It becomes a matter of great importance to place in these parts a clergyman of experience. *Ascertained piety* is essential, and the habits of a Christian gentleman are very requisite. Firmness, and patience, and zeal, and love, all must be combined. [Do our friends know of such a Clergyman who has also a medical diploma, willing to devote himself to this important work? — *Ed.*] In accordance with his promise the commandant has officially introduced me to the Indian Chiefs of the neighbouring tolderia, and we are now fairly entitled to visit freely, and to teach any Indians who desire our presence and instruction. This official introduction must however be followed up by suitable gifts to the leading Caciques, who otherwise consider that they are not treated with respect, [Some of our friends object to these gifts, but they will remember that presents of at least equal value are made by the Indians, which will find their way home. — *Ed.*] Mr. Andres and I have visited the tolderia and read and explained passages of God's word to the Indians. The parable of the prodigal son seemed to arrest much attention, and the beatitudes were likewise listened to eagerly. When borrowing our illustrations from things about us we spoke of the sword of God being love, and of the house of God being love, and the lance of God being love, and that Christ came not to destroy men's lives but to save them, the

glimmer of a new light seemed to pass over the minds of the listening group, and an expression of satisfaction found its way from more than one mouth. 'That is the true Gospel' said one, who acted as our guide, and friend, and interpreter. Mr. Andres read the passages from the Scripture in Spanish, but to get thoroughly at the Indian heart, the Indian language must be acquired: and a direct wish was expressed by one intelligent under-Cacique, that we should translate into his own tongue the wonderful words of God. The Committee, of course, understand that this place is the resort of the representatives of the Independent Indians, who come in for trade; and that consequently, although the tolderia of tame Indians is limited, the position is very favourable for the commencement of our Missionary enterprize. *Vigour is wanted. Oh that in England you would say, go on, spare not, here are the means to develope fully your purposes of love. In truth the harvest seems ready, but the labourers are few and feeble, and in need of help.*

"It has been my object to visit people freely, to show much courtesy, and to disarm prejudice as much as possible. I am in repute as a doctor, and as a nurse too, and this past week I have spent three nights waiting on the sick. My health is good, and I am regarded as very strong. What would I not do, if I could only thereby promote the kingdom of our Lord? It is He who gives me strength, and every good that I enjoy; and to show my gratitude to Him is,—despite much lukewarmness, much that is sinful, much that my conscience condemns me for—the bent

of the desires of my heart. A MEDICAL MISSIONARY out here would be INVALUABLE. Lay hold on this fact. Uphold me and my much-loved fellow workers with your prayers, your constant, earnest prayers to Him whose faith we profess.

“ W. H. STIRLING,
Superintendent.”

THE PAMPAS INDIANS.

Mr. Stirling writes.—“ The following information has been furnished to me by a person at present staying at El Carmen, but whose chief residence is at Bahía Blanca, respecting the customs of the Indians living in these parts of the province of Buenos Ayres. The person in question has lived with the Indians for some years, having been taken captive while a boy; and his mother also has been three times a captive amongst these Indians. Her escape on one occasion was at night, when she managed to steal away to a neighbouring creek in the bay of Blanca, and there remain up to her neck in water till the Indians retired, and she was able to flee into the town. The Indians believe in a supreme Being, whom they worship under His manifestations, or more correctly His representations of the sun and moon. They offer in sacrifice two young animals, always males, either two young colts or foals, two calves, or two lambs. The living animal is cut open, and the heart is taken out and held up to the sun by the appointed priest, words being uttered significant of the hearts of the people being God’s, and offered to him accordingly. The sacrifice takes place always

at daybreak. The principal sacrificial festival is in the summer, and is preceded by preliminary ceremonies of three days' duration. A solemn parliament is held, and questions affecting the Indian commonwealth are discussed: questions of peace and war, of supply and demand, of health and sickness, of the favour and disfavour of the supreme Being, of sacrifice to Him, and sacrifice to the devil (wallechee.) These things being settled, dancing follows, dancing for three days; no intoxicating drinks are allowed at this period. The excitement which follows arises from religious fervour. The lances of the Indians are planted in the ground, forming a long file of glittering steel, midway in which are two lances distinguished, the one by its white, the other by its black flag floating in the air. If you see three flags, the third being red, the Parliament has decided on war, and the Deity is invoked to give a blessing on the projected enterprize. Two young girls stand constantly in front of the banner, bearing lances, having in their hands vessels containing spirits, which ever and anon they sprinkle reverently towards the symbolic standard; while headed by two women playing tambourines, the whole company of Indian females dance round the file of lances; the men again in the outer column, moving likewise in the dance; but in a direction the reverse of the women. Thus if the females in the inner column pass from right to left, the men move from left to right, so that in two orbits, and separately directed, the dance revolves about the lance line as an axis. The voice of the entire multitude is meanwhile lifted up in prayer and singing, and the air rings

strangely with the outbursts of religious fervour, and a rude chorus of superstitious sentiment. These things having lasted three days, the sacrifice is appointed for the next dawn, when a prayer is offered by the priest for special blessings, and the animals are slaughtered. This over, the people give away to drinking, 'like good Christians,' as our informant said. [What a reproach to those bearing the name of Christ.—*Ed.*]

"During the three days when the dancing takes place, when the women stop to rest, the men mount their horses and ride round in a large circle, beating all kinds of noisy instruments, to frighten away the devil. This mounted corps is preceded by two horses, one white, the other black (the black horse having a ring of white paint round his eyes, and the white having a ring of black) and both being covered with such things as when shaken produce a jargon of sounds. In this rude fashion do these Indian tribes express their dependence on the Most High, and worship the Invisible as He is represented by the sun and moon, under the emblem of the white and black flag, and the white and black horse. The dance too represents probably the apparent motions of the heavenly bodies, and the great circles in which they move.

"Marriage—The women marry from 13 to 20, chiefly about the age of 14 to 15. The wives are bought, and a good price is given for one, say £10 about!

"Birth—The mother as soon as she is able, takes the child to the nearest water, and bathes herself and it therein. Indigo is soaked in water, and one drop is

put in each eye of the infant, which is supposed to secure sharp sight. When the child is about eight days old, its ear is pierced, and the blood is sprinkled *towards* the sun, to announce the birth of a new worshipper—a feast follows.

“Death—Every body who dies is opened, and the cause of death enquired into. The women are the principal doctors, and get well paid. Their knowledge of the use of herbs is very great. If the deceased is poor, the family alone bury him; the body being covered, and sewed up in a hide. A captain is accompanied to his grave by several horsemen; a Cacique, by the whole tribe. The best horse of the deceased is strangled [this differs from the custom of the south, where it is killed by a stroke of the bolas.—*Ed.*] and left by the grave [it is eaten in the south.—*Ed.*] Articles of use are placed in the grave. The Indians generally die at a good old age; few are grey, and few blind. A man of seventy years is hale and strong. [this bears out all that Admiral Sullivan has often said of the goodness of the climate.—*Ed.*]

LOTA.

The work at this Station, as our readers will perceive, makes steady and satisfactory progress. We have much pleasure in giving the following extracts of letters from Mr. Gardiner and Mr. Coombe. Mr. Gardiner writes:—

“18th September, 1863.

“The site of the new Station at Labo struck me as being particularly marshy and unhealthy; but the

Government talked of draining it, and perhaps still talk. In the meanwhile, however, the winter rains produce a swamp, and the summer sun a jungle of rank grass, neither condition exactly sanitary. This has compelled one to lose a little time in shifting our log-hut to higher ground near the Indian settlement of Antilwé. I regret the delay, but scarcely see how to avoid it under the circumstances. By the 26th of October everything will, I trust, be finished; and the designation of our outpost will consequently now be Antilwé. After this date I hope to make monthly journeys to the Indians in our neighbourhood, and so to finish the *Chilidugu dictionary by the end of the year, and to be able to begin—Jan. 1, 1864—to translate verses of the Bible and hymns into the Araucanian language.* The cost of building a Mission House would be £250 [this is granted by the Committee, as it will save a rental of £60 per annum.—*Ed.*]. I could carry on the work for another twelve months without a German Catechist, if the Committee will consent to my retaining a monitor to help me in the school, and a Scotch boy to travel with me, and so gradually learn the care of the outpost, with the view of his assisting the German Catechist. I have already trained a girl and boy in these capacities; the girl's wages are £2 per month, and to feed herself; the boy, £1 : 10 and his food. With these subsidiary agencies I could hold on for twelve or eighteen months. These two would be more assistance to me for the present than a German, as they both understand Spanish. The girl, or young woman I ought to call her, as she is taller than my wife, teaches the little children in the school,

and keeps them off my hands; and the boy, besides being a Christian lad I think, reads Spanish very fluently, and rides remarkably well, which two accomplishments, specially the last, are very valuable for the present year's work." [The Committee have granted these assistants, who cost only £42 per annum.—*Ed.*]

"9th Oct. 1863.

"The school room, built in 1860, and opened March 15, 1861, was only designed for thirty children, and in eighteen months the number of scholars had risen to thirty, and the school room was full; in 1862 the number rose to forty, and in 1863 to forty-five. This excess of the prescribed number, in so hot a climate, gave the school room very much the appearance and temperature of a London omnibus with its full complement inside, and necessitated the organisation of a new class room, built as a wing to Mr. Coombe's house, thus enabling him to conduct the boys' school with more comfort. He suffered so much from the old arrangement, that for a week I was very anxious about him. The change for a week to Concepcion to some degree benefited him, but the new arrangement was quite necessary to prevent a reaction. For thirteen days he was quite an invalid, but at the present date appears much stronger, and has been able to take charge of two thirds of the boys' school for the last two weeks, and next Monday resumes his full number, with a monitor to help him.

"The country is rallying this year from the commercial prostration of the last two years, and business is becoming pretty brisk, and the prospects of the harvest and vintage are at present good."

Mr. Coombe writes:—

“ Oct. 10, 1863.”

“ We have made a slight alteration in our school arrangements, which I think will be in every way beneficial, and especially conducive to health. Our numbers continually increase. To-day Mr. Gardiner told me he had application for two more boys, one a half-caste, and the other a native. I am always glad to receive natives, because I feel it is a great step towards disarming prejudice and preparing the way for better things. To say the least, a visible moral change has always been the effect on the native boys; and I am confident that as they leave school it is always with feelings of respect for that which they had been taught to regard as heresy. The Bible is always placed before them, and many precious texts are treasured up in their memories. Let us leave the rest to God. Through the children we have been brought in contact with the parents; and whenever I have visited them I have always received the utmost respect and good will. Last week I was visiting one of my late scholars, a native; when the father of the lad expressed with great feeling his sense of obligation to the school. On my leaving, his mother brought me a small bouquet of flowers, fresh from her little garden, which had been gathered whilst I had been talking to her husband, and a friend present. It was a simple offering, but conveyed beneath it a warm and kindly feeling. But from the English boys, heirs of glorious Protestant privileges, we look for better things, and I think not in vain. During the the last few months a Bible class for boys has been

held every alternate Wednesday evening, and I hope with good results. A spirit of prayer seems to have been awakened amongst them. At the close of each meeting I allow two or three to pray, and it is sweet to hear their simple but earnest requests for God's Holy Spirit to teach them. A Christian parent told me the other day of his boy's wish to make a confession of Jesus. From a conversation I had with him, I feel he is a boy who is desiring other and better things than this world can give, but in this he is not alone, for I have really good hopes of others. To God be all the glory. You will be glad to know the income of the school is increasing by means of the first class, who pay double, *i. e.* two shillings per week, and the increase of the number. It has risen from £3 : 12 : 0—for the month of February, 1862—to £5 : 16 : 0 for the present month, and I hope still to increase it." [The object is to make it self-supporting by and by.—*Ed.*]

REV. G. P. DESPARD.

A friend has kindly supplied us with an extract from a letter of our former Superintendent, which will be read with much interest. After describing the delightful and prosperous passage with which God favoured him, he adds: "We shall be very much interested in the news about our dear Firelanders. Oh that the Saviour would shine into the heart of dear Ookokkowenges and his wife, dispel their heathen darkness, and reveal His redeeming love to them, and

teach them by His Spirit how to teach their poor countrymen. This is my constant prayer

“Melbourne, 12th October.”

“My position was changed from that assigned by the Bishop to Dunolly, a similar place. I have visited it, (107 miles from this), and have been pleased with place and people. We proceed to our new home on Friday next, and hope it may please God to make it a place of peace and much use, till we retire to our long home.

“My fame in connection with Missions to South America preceded me, and already have I been employed to give an account of them in public. On the 21st instant I am to preach the annual missionary sermon in Melbourne, and on the 22nd to meet the clergy and others at the Dean’s, to give information on the same subject. Thus some good for the old and much-loved cause may be done.

“I have received a long letter from Mr. T. Bridges, cheering me with news of Ookokko and others.”

THE PUBLIC PRESS.

NO. II. *(Continued.)*

“South America possesses facilities for Christian labour which are not found in many other lands. The bigotry and intolerance which one finds in Roman Catholic countries in Europe are to a great extent unknown; and men who have fought so freely as some of the republics there have done for their own special forms of government, are no friends to dictation on matters of any kind. Tens of thousands of Spaniards

and Italians, who fled from the pressure of intolerance at home, have found a refuge in South America; and in the constitutions of some of the independent states liberty of conscience is not only conceded, but vigorously maintained from day to day. It is said that the Emperor of Brazil supports two Protestant ministers at his own cost, and that many thousands of copies of the Scriptures have been circulated in Peru. It is very important to make known facts of this kind, because an impression prevails at home that South America, being the daughter of Spain and Portugal, inherits their intolerant principles and repressive practice. Nothing could be more contrary to the fact, as freedom of thought would often find there a readier expression than in North America, which is said to resemble our own country.

“Some have ventured to express a doubt as to the teachableness of the Fuegians and Patagonians; they are said to be too barbarous, too savage, and that efforts to reclaim them will be like casting pearls before swine. It is not alleged that they are more barbarous than the inhabitants of other lands who have acknowledged the power of the Gospel; but in truth, they are much less so. The physical characteristics, as well as the mental and moral ones, of many of them rank much more highly than they are usually estimated;
* * * * Some *cartes de visite** were lately circulated in England representing the Fuegian natives who had been educated at the Mission settlement * *

* Copies of them may be obtained at the office at a cost of 1s. 6d. each.

“Next in importance to the heathen population, we regard our own countrymen, whom the necessities of trade have obliged to make South America their home. Indeed this subject hardly yields in importance to the other, for it speaks to us loudly, and appeals on various grounds.”

NO. III.

“SOUTH AMERICAN MISSIONARY SOCIETY. — In the year 1825, the independence of South America was officially recognised, and mankind hoped that the blood which had flowed in torrents would be stanchèd, and the swords be beaten into ploughshares. It was calculated, and not unreasonably, that an immense impulse would be given to commerce and manufactures, and that mineral treasures of untold value would be brought to light for the benefit of the world. It is only necessary to allude to the productions of the country, such as copper and silver ores, guano, hides, sugar, coffee, nitrate of soda, wool, cotton, flour, &c., to show how much might be expected from the reciprocity of trade, with a land so teeming with wealth. Accordingly, a very large emigration took place, immediately after the declaration of independence, not only from England, but from almost every other country of Europe.

“South America, however, was still a Roman Catholic country, and it was necessary to make some provision for those of our people who thought proper to make it their home. Accordingly, an act of Parliament was passed in 1826, (6th Geo. IV, chap. 37,) by which the people of this country provided for the

support of resident Chaplains in South America. The most important of the conditions and stipulations were, that each Chaplain should be supported, partly by the residents on the spot, and partly by the Government at home, and that up to a certain limit, the Government subsidy should be equal to the local funds. In conformity with the provisions of this act, there are seven Government Chaplains in the whole country, and while we are thankful to find even this number, we may well say 'What are they amongst so many?' On the east coast, which lies next to Europe, there are five, viz., at Buenos Ayres, Monte Video, Rio de Janeiro, Bahia, and Pernambuco; so that the coast towns of the large empire of Brazil absorb them nearly all. On the west coast there are no Government Chaplains, except one at Valparaiso, in Chili, and another at Lima, in Peru. To these we may add the Rev. A. W. Gardiner, one of the agents of the Society, who, from his position at Lota, is not only the missionary to the valiant Araucanians, but the minister to the English, Scottish, and Welsh families who are connected with the mines in the immediate neighbourhood. His services are very highly appreciated by British residents on the spot, who have an opportunity of witnessing their value, and his own personal sacrifices on behalf of the Mission have also been very great.

"To show the necessity which exists for religious efforts in that great division of the world, we shall notice the west coast only. The Pacific Steam Navigation Company, which has its head quarters in Water Street of our own town, forms a chain of communication

with the towns of Chili and Peru, and a small portion of Bolivia, as well as with the territories northward to Panama. So many as forty great towns have been enumerated at which these steamers touch, or with which they hold direct communication, yet with the exception of the three named, including Lota, there is not a Protestant minister to be found in any of them. At the same time, the people of the British Islands are numbered by hundreds of thousands, filling offices of every kind and occupying every grade in society. In general, however, they exist in small communities, where there is a large preponderance of working men, such as miners, labourers, and seamen. These naturally say, we can raise only \$1,000 a year, and no minister will come to us from England for that sum. Some of the more important places are Coquimbo, Caldera, and Santiago, in Chili; also, Callao, the Chincha Islands, Arica, and Arequipa, in Peru. It has been suggested that if sufficient efforts were made and sufficient interest taken in the subject, a Government Chaplain might be provided, at least for each of the consular ports, and this would be a great change for the better, and would supply the most pressing wants.

“But besides these larger and more important communities, there are numerous smaller ones. Population is widely dispersed over a large area, and scattered round numerous small centres. In such circumstances, the act for the providing of Chaplains is wholly inoperative, and the people must be left to themselves, or to the operation of lay agency provided by themselves, unless this Society can meet the want. The example of Lota is suggestive and encouraging

as there are many points at which a man of suitable qualifications could be placed, so as to confer blessings on a large surrounding territory. He would, of course, require to be able to speak Spanish and English with equal facility; he should be in a great degree free from family ties, and he should be of great bodily endurance, and rapid in locomotion. These are qualities which it is somewhat difficult to find, in combination with the higher moral and spiritual qualifications which are indispensable; but they can be found, and when the demand comes in a proper form, Providence will raise up a supply.

“The claims which this great country possesses on the United Kingdom may be inferred from their commercial relations. It has been estimated that the value of South American imports and exports, jointly, amount to more than four and a half millions in a year, of which we may regard about one-third as the direct gain which flows to this country; but beyond this there is the indirect gain in the way of freights to our ships, employment to our manufacturers and mechanics, and to friends who emigrate from this country. There is thus a vast traffic carried on, and if there be any truth in the aphorism of Drummond, that property has its duties as well as its rights, much more ought to be done by the people of this country. Freely have we received, but we do not freely give. In temporal matters we are seldom behindhand, and few instances of want are known in a country so full of natural wealth. The deficiencies are spiritual, *not* temporal; and the cry is, to missionary preachers and ministers of the gospel, ‘Come over and help us.’

“The claims upon the country generally are unusually strong upon its commercial towns, and especially upon such a commercial town as Liverpool. Through this port the raw productions of South America are distributed in the North of England, and the manufactures of the same district are returned for distribution there. The per-centage of wealth which the country contributes to England is shared in a very large degree by the people of Liverpool and its neighbourhood, and a heavy responsibility therefore rests upon our merchants and townsmen in connection with this subject. Let them attend to themselves, says the careless man; they are far away, and our sympathies are expended nearer home. They should bear in mind, however, that the expression, ‘Am I my brother’s keeper,’ was uttered by Cain. Our sympathies should be at least as extended as our commercial relations, for it would be strange indeed that our Anglo-Saxon enterprise should cover the world with ships, colonies, and commerce, while our efforts for good were narrowed to those connected with our homes. Our South American merchants alone in this town, and those who otherwise maintain relations with the country, might do much to supply the crying want which at present exists, and to aid this valuable Society in enlightening some of the dark places of that interesting land. At all events, the efforts of the general public, if the South American merchants lead the way, should accomplish more than is either expected or asked for at present.”

By way of atonement for an error which was only partially corrected, as part of this paper was passing

through the press last month, we give our readers an interesting statement, in detail, of the population of South America. It will be seen that it somewhat exceeds the calculation we have generally adopted. It was drawn up carefully by a resident in South America, who knows almost all parts of the country well.

	Black, pure.	Indians, pure.	White and Mixed of all sorts.	Total.
Brazil	3,000,000	2,000,000	3,000,000	8,000,000
Argentine Republic, extending to Cape Horn	250,000	1,200,000	1,250,000	2,700,000
Uruguay	Contains only a population of all sorts of			250,000
Paraguay	100,000	500,000	50,000	650,000
Chili	50,000	400,000	800,000	1,250,000
Bolivia	25,000	700,000	400,000	1,225,000
Peru.....	250,000	600,000	1,500,000	2,350,000
Ecuador	100,000	200,000	400,000	700,000
New Grenada	250,000	500,000	1,500,000	2,250,000
Venezuela	75,000	300,000	1,000,000	1,375,000
	4,100,000	6,400,000	9,900,000	20,650,000

We shall be thankful to receive corrections of this statement from competent persons. It will be as well to let it remain as a basis for future calculation. It is of course only a rough estimate.—*Ed.*

LADIES' WORK.

Any work intended for Mr. Gardiner ought to reach the office before the 20th instant.

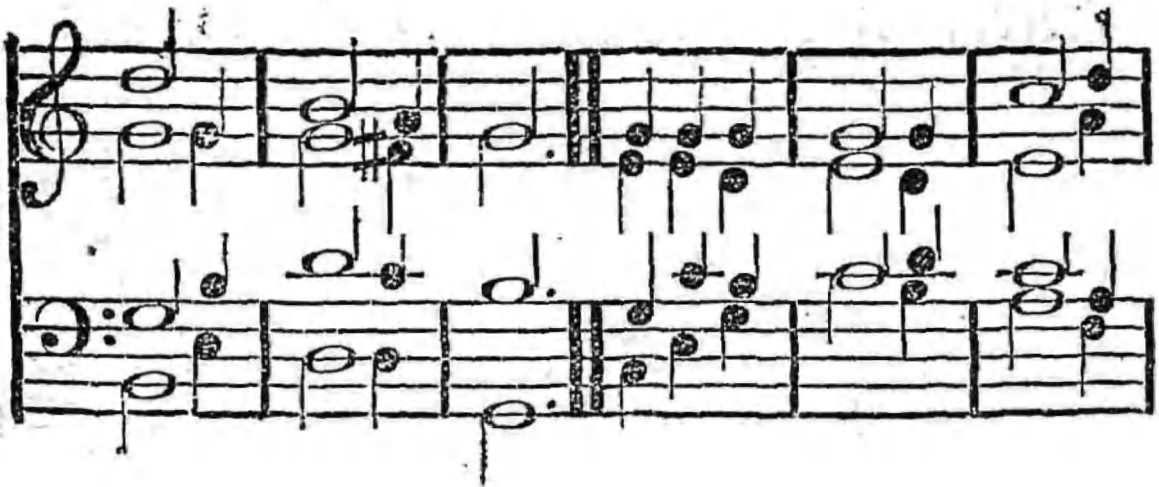
“Arm of the Lord, awake! awake!”

The first system of musical notation consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The time signature is 3/4. The key signature has one sharp (F#). The music features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests and accidentals.

The second system of musical notation consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The time signature is 3/4. The key signature has one sharp (F#). The music continues with various note values and rests.

The third system of musical notation consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The time signature is 3/4. The key signature has one sharp (F#). The music continues with various note values and rests.

The fourth system of musical notation consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The time signature is 3/4. The key signature has one sharp (F#). The music continues with various note values and rests.



H Y M N

COMPOSED BY CAPTAIN GARDINER, AND SENT FROM
TIERRA DEL FUEGO.

Arm of the Lord,—awake ! awake !
 Now Satan's cruel empire shake,
 And bid the promised morning break ;
 On every mountain top portray,
 The earnest of the coming day,
 Till all the shades of night decay,
 Fuegia's tribes from war shall cease,
 Led captive by the Prince of Peace.

Anoint their eyes that they may see,
 Unloose their bands and set them free,
 Proclaim the year of Jubilee.

'Till every rock and mountain round,
 Shall echo back the joyous sound,
 "Come forth ! whom Satan long has bound ;
 "Redemption's glorious news we bring,
 "A message from your heavenly King."

As once upon Gadara's shore,
 The legion felt thy sovereign power,
 And left the soul possessed before ;
 Now, Lord ! thy saving grace display,
 Spoil Satan of his boasted prey ;
 Let darkness be exchanged for day,
 Till on each dwelling, near, remote,
 The banner of the Cross shall float.

And saints below with joy shall trace
 The triumphs of redeeming grace,
 In these poor outcasts of our race ;
 And louder notes shall rise and swell
 Through heaven's high arch as angels tell
 The trophies of Emmanuel ;
 Till heaven and earth united raise
 One long harmonious song of praise.

THE BRAZIL AND RIVER PLATE MAIL.

The following extract from the above paper may prove of some interest.

"(Extract of letter from Buenos Ayres, dated 12th February, 1863.)

"There is certainly in this country a state of prosperity unparalleled in South America, and should peace be preserved, it is difficult to calculate its development, with the East Rivers winding for thou-

sands of miles through the alluvial plains of this valley and concentrating its productions and receiving its supplies through this great commercial mart, and its future looks most bright and promising. The universal opinion here, that the railway through the provinces to Cordova is the only bond of union between Buenos Ayres and the interior, which is thoroughly permeated through the whole length and breadth of this vast territory. The old fear and distrust, which arose from a colonial system of monopoly, has given way to the conviction that a free and unrestricted commerce is the only true policy, and I have been much surprised to find, among all with whom I have conversed, a spirit of liberality manifested which I little expected. Twenty years of revolution has no doubt contributed most materially to the change which has been wrought tired and wearied of war, the cultivation of the arts of peace, the success which has attended sheep grazing and cattle estates, the prospective cultivation of cotton which this valley can supply for all Europe, the increasing emigration, and the increasing demand for emigrants, who are laid hold of the moment they arrive, all these are objects which at present engross universal attention. An absence of more than forty years from Buenos Ayres rendered the changes to me the more remarkable upon entering the outer roads, and finding at anchor nearly one hundred and fifty ships, instead of ten or twelve, the usual number at the period alluded to; and, in the inner roads, not less than one hundred vessels of all descriptions; and as to the city and its extension, from a town of 30,000 inhabitants it has grown to a city of at least 150,000

(To be continued.)

OUR FINANCES.

Once more it becomes our most pleasing duty to tender our best thanks to those kind friends who have sustained our hands during the past year. To God, the God of love, the faithful Covenant God, the Father of our Lord Jesus Christ, be all the glory. He has not been unmindful of us. His promises have been "yea and amen" to His waiting, praying, people. He has abundantly blessed the efforts made on behalf of this Society. We may well say with the poet :

'Take no thought for the morrow,' rich mercy abounding
Has marked every step of thy pathway till now,
Put thy trust then in God for the still distant future,
Effacing those dark lines of care from thy brow.

It is most gratifying to be able to state that the *Allen Gardiner* debt has been discharged, and that there remains a balance of £863 13s. 8d. in the Committee's hands. There is therefore at length, through the goodness of our God, and the exertions of our kind friends, a reasonable hope of putting the Mission work abroad on a better and more solid footing than it has yet attained. We would impress upon the minds of our friends that the work in South America is only commencing, and that to develope it, at all in proportion to the wants of the great continent in

which we are interested, will require a very largely increased income. We beg our friends to use their utmost energies not to allow the funds of the Society to fall back, but now when hope beckons them on, to pray and work with increased zeal, that the next year may be a golden year in the records of this Mission, which seeks to extend itself beyond Patagonia and the South, to other parts of the neglected continent of South America.

CRANMER.

In a letter we have received from Mr. Bridges he gives the following account:

“August 26th.

“The Fuegians seemed much struck by the sudden death of Mariquita, and appeared to sympathise very much with the disconsolate father. As the Patagonians were afraid to live any longer in the house where their friend died, they removed their quarters to the Cœnobium, where it has been my desire to make them happy and comfortable; they now seem restored to their usual cheerfulness. Belochin receives daily instruction from Mr. Schmid, and being desirous to learn, makes considerable progress. I lead a busy life, being cook, tailor, instructor, and learner of Fuegian.

“The Cœnobium party has been eight in number, and housekeeping for such a party occupies much time. I have made four pairs of trousers, as there are no men’s clothes here, besides having much mend-

ing. To employ the boys also when at home takes up a good deal of time ; they are very fond of sewing. Luccaenges has made himself two caps. The Fuegians behave very well, and are contented and happy. Mr. Rau teaches the boys, Pinōia, Lucca, Wrōōpatoosh, and Mamastugadegenjer, they get on very well—two of them, the second and last, are certainly clever boys, and both write neatly from a copy ; they read tolerably well, and spell words of one syllable correctly. The teaching of Ookokko and his wife is my charge. Ookokko works willingly and ably too, with Bartlett, constantly, and I certainly consider him quite qualified now in a great measure to carry civilization and agriculture into his country—he is very desirous to improve both the outward and inward condition of his poor country people, and would use all his power to secure the safety, and further the object of any Missionary that might stay there with him ; he fully intends to remain in Fireland for a season, when he again visits it, and to make an attempt to live there as a civilized man, he wishes to fix his quarters at Woollya. He is of great service in making known his language to us, which he is not only willing, but desirous to do, and careful also to make us speak it correctly. I have certainly upwards of 7000 words [inflections probably.—*Ed.*] in the dictionary, and I am busily arranging them. This is a very interesting employment, and to see rule after rule of a language open to one's mind is very cheering. I have good reason to believe that three distinct languages only are spoken in the archipelago of Fireland, viz., the language we are now learning,

which is spoken in the southern division, the Alikoolip spoken in the north-western division, and the language of the Foot Indians, who are confined to Tierra del Fuego. The Fuegians with whom we have intercourse call the Alikoolip language, Kēnika, which means strange, and the Foot Indian's language Bumanā, which means braying. The natives we found at Picton Island perfectly understood Ookokko, but they spoke a different dialect to his. I hope soon to be able to send you a grammar and dictionary of this language. Tommy Button, or Mōiloom, was ill for about three weeks, he thought himself in a very precarious state; and I have since learned that his son threw some much-valued treasure into the sea, to insure his father's recovery; this treasure consisted of some pieces of hoop iron. Ookokko's little daughter is suffering with teeth. Last Friday evening Lucca came and told me that the child was very ill, and that the mother thinking it would die, was crying much. Upon hearing this I got up to see what was the matter. On coming to the door I heard poor Ookokko *earnestly* addressing God in prayer for himself and his wife, but more especially for 'the poo little gals'; this made me think that the teaching he had received had not been quite in vain. I waited a few minutes lest he should think I had been listening; when I went in the child had fallen asleep, and I heard from Ookokko the fear he felt for his child's life, and the apparent nearness to death she had been in. Fearing the child might be seriously ill, I went to consult Mrs. Stirling, whose advice was followed, and the child is now better. Threeboys a few days

ago asked me if when I went to his country I would intercede with his father to allow him to return again to Keppel Island. The Patagonians are constantly riding, and they catch a quantity of rabbits; they are of great use here in the gaucho line of business. The prayer meeting, instituted by Mr. Stirling before his departure for the Rio Negro, has been held regularly. Morning and evening prayers are carried on at the Cœnobium, alternately by Mr. Rau and myself. Every Thursday afternoon Camilena and Windoo-giapa, the two Fuegian women, go up to sew for an hour with Mrs. Stirling."

PATAGONES, OR EL CARMEN.

The word Patagones applies to the towns lying on both sides of the Rio Negro, in Patagonia. The Rio Negro is as broad as the Thames at Richmond. One of these towns is called El Carmen, and gave its name to the Station first occupied by the missionary brethren Lett and Andres. After a while it was found that a residence on the other side of the river was more desirable, so that the more proper designation of the Station would be Patagones. At some little distance from these towns (18 miles) there lies the Indian settlement of St. Xavier, where it is desirable that school operations should be commenced amongst the Indians. There is at the present time much to facilitate this. When the Rev. W. H. Stirling left England he was directed to ascertain the best points from which Missionary operations could be carried out. For many months it has been apparent to the Committee

that without trade on Christian principles Santa Cruz could not be retained. Trade conducted with the most philanthropic motives and with the purest intentions, is a matter in which probably no Committee of any religious society would feel itself justified in engaging. Without trade the Indians would not visit this part of the coast. When the circumstances arose which Mr. Stirling describes, it was no longer a matter of doubt or uncertainty as to the wisdom of abandoning Santa Cruz as a station; accordingly the stores were re-embarked, and the Missionary party brought in the *Allen Gardiner* to El Carmen, the two southern Indians, who are much attached to brothers Schmid and Hunziker, accompanying them. We do not add more, but leave Mr. Stirling and Mr. Schmid to tell their own story.

Mr. Stirling writes from El Carmen :

“ Santa Cruz, is now broken up, and Messrs. Schmid and Hunziker are here. The former returns to England, and the continent of Europe, at once, and may be with you as soon as this letter arrives. From Mr. Schmid you will hear all the pros and cons of this rapid dissolution of the Santa Cruz Station.

“ It appears that a Captain N—— visited that river shortly after the *Allen Gardiner* left it, in May last, and gave the Indians great quantities of rum, making them of course drunk for many days, and all this in the way of trade! He then appointed to meet them at Laredo Bay in a few weeks, for further trading purposes. * * * *

The two men left in charge of the Station were often very anxious, and when the ship returned to Santa Cruz they gave a discouraging view of things. Messrs.

Schmid and Hunziker hesitated about remaining, especially as it was plain that captains, like the man N——, would, as often as they thought they could get skins, &c. set the whole Indian camp in a flame of excitement by distributing rum, brandy, and so on. I should add also, that there has been an unusual drought this spring, until very lately, and fresh water was scarce at Santa Cruz. At this crisis my sealed instructions were opened and read, and immediately preparations were made for removing the house, and property of the Mission, from the shore to the ship. The two Indians, father and son, who had been with Messrs. Schmid and Hunziker on a visit at Keppel Island, refused now to leave them, and came up here in the *Allen Gardiner*."

Mr. Schmid writes :

"In my last letter I informed you of our arrival at Keppel Island, whither we had gone from Santa Cruz for a little refreshment, by intercourse with our friends residing there. Platero, who is an old friend of mine (he being the man under whose especial care I left Sandy Point, a few years ago, for my first wanderings) had asked to come with his daughter Mariquita, and his son Belokon. The Fuegians already there were not a little surprised to see Patagonians come to Keppel. No intercourse took place between them, for they could not understand each other but by signs, and our Patagonians rather looked down upon their Fuegian neighbours. A few days after our arrival at Keppel, Mr. Hunziker and myself began to instruct Belokon in the arts of reading and writing, which he is apparently anxious to acquire, and considering

that those hands never performed such an intricate art as forming letters, and were used only to whirl the bolas and lasso, we had abundant cause to be satisfied with his progress in writing, in which he improved daily; and when I left him, he could spell and write correctly his own name, as well as Mr. Stirling's and ours. Reading proved a more difficult task, for the mind hitherto untrained for thinking had now to be exercised, but he got over the first difficulties with credit. Platero, the father, was anxious that Belokon should learn to write and read, and be instructed generally; and when the lad was receiving his lessons, the father would often stand beside him and encourage him kindly to apply himself to the task before him. After his lessons he went with Mr. Hunziker to the carpenter's shop, to watch him working or to make stirrups for himself; or he went with his father on horseback, to fetch in calves of the wild herd to be tamed. He is an expert rider, and throws the lasso well, but what affords us more pleasure and gratification is his remarkably good conduct, both at Keppel Island and on board the *Allen Gardiner*. He has become very much attached to Mr. Hunziker and myself, so much so that on our arrival at Patagones he preferred to walk about with us and so be in our society, to visiting Indians with his father. On Sundays I showed him scripture pictures, explaining them as far as my knowledge of their language enabled me. He, like most young folk, is fond of pictures, and begins to understand them readily if they are not too varied.

“I explained to our Indian friends the origin of our sabbath, why we set apart one day in seven for

the especial worship of God, and do no work on that day. To the Indian every day is alike.

“Platero, (Mariquita,) and Belokon attended divine service regularly every Sunday during their stay at Keppel, and although they could not understand what was said sat perfectly quiet. When Mr. Stirling left Keppel for Rio Negro, Platero expressed his regret at Mr. Stirling’s going, and said he would miss him much, and hoped he would soon return. The three Patagonians became very fond of Mr. Stirling, and repeatedly enquired when he would return from Patagones. The *Allen Gardiner* left on the 1st of July, and things went on quietly at the island until the sad event happened, with which our Heavenly Father in his mysterious but all-wise providence visited us—the sudden death of poor Mariquita. This happened on the 11th of July, but a few days after Mr. Stirling had left us. Mr. Hunziker, myself, and Capt. Stirling were present from the time of her attack until her spirit was released from its earthly tabernacle; and I take the opportunity here of supplementing a few facts which transpired in reference to the event. When the old father saw that his daughter had actually ceased to exist, he gave vent to his grief in wailing and singing doleful strains, as their manner is. Belokon also cried bitterly for his sister, for they were greatly attached to each other. The bereaved father laid the blame on some Indian, whose name he mentioned to me, saying that he killed her by witchcraft. This idea is deeply rooted in their minds. Many of the Indians regard each other with suspicion, and are very much afraid of being killed by witchcraft;

it is not mere talking that will convince them of the error and folly of their belief. To return, Mariquita died on Saturday evening, and was buried on the Monday following at noon; that morning and the day after Platero went up and down among the hills lamenting over his loss, and singing a dirge. I went and fetched him, and tried to soothe his grief, by assuring him of our deepest sympathies with him in his affliction. Belokon kept close to Mr. Hunziker, who was preparing additional rails for enlarging the little cemetery at Keppel Island. Before we removed the body from the house to the grave, Tommy Button wanted to interfere in the proceedings, he remonstrated against the clothes being buried with her. When the grave was dug and every thing ready, Mr. Hunziker, myself, Coles, and Mr. Bridges carried the corpse, covered with the ensign, to its resting place; Platero and Belokon following with the things that were to be buried with her. The father's grief was great when the remains of his child were put into the grave; I sat beside him to comfort him as best I could. Ookokko cut green sods for the top, on which I strewed beads; Mr. Hunziker, Mr. Thomas Stirling, and the others having strewed their portions inside the grave. Both father and brother were pleased with the care shewed in depositing the corpse in its cold resting place. In the afternoon Mrs. Stirling and the two children, came to offer their tribute of beads which they scattered on the turf, and otherwise to show their sympathy to the bereaved, at which old Platero's tears fell afresh. Mr. Hunziker enclosed the grave with the rails he had made. In the evening we had a

prayer meeting in the cœnobium, at which we supplicated our heavenly Father, that He would in His own wise providence overrule this sad event to the furtherance of the cause, and to the glory of His name. I read the 90th psalm, which was so very suitable to our case, and made a few remarks upon it, applying especially the last verse, in which the Psalmist implores God to establish the work of His servants. Platero was present listening or rather watching our proceedings, and when I had finished began to speak on the occurrence, for he rightly surmised that our little meeting had reference to the death which had taken place. Addressing Mr. Hunziker and myself, he assured us of his friendship, and said he and Belokon would henceforth remain with us, instead of going amongst the Indians; Mariquita was not ill, he said, but bewitched by the Indians, and killed by them, they had killed his wife and would kill him too; we all were very kind to them, and he laid no blame whatever upon us; he had seen how we cared for them, and how carefully and orderly we buried his daughter. We were very much gratified at this simple but heartfelt expression of gratitude and assurance of friendship, and told him that we all, the whole community at Keppel, sympathized with them in their loss, and would always be their friends. A few days afterwards they regained their usual spirits, and went out riding and sometimes fetched in wild calves.

“ Mr. Rau instructed the Fœugian lads, Threeboys, Luccaenges, and Urupatusalem; the two learn well, but the latter is slower. After lessons two of them go

to help Bartlett in the garden; one assists in the household work in the cœnobium. Mrs. Stirling has very kindly undertaken to give a weekly sewing lesson to the two women, Mariquita was also present at the first two lessons, and Mrs. Stirling had become fond of her in that short time; and induced them to sing simple verses of hymns. On Sundays all the natives attend divine service at Sullivan House, and conduct themselves with propriety.

“We were all anxiously waiting for the *Allen Gardiner* from Rio Negro; she arrived on the 10th of August, with Mr. Lett on board, but we were disappointed at Mr. Stirling not having come. The schooner went round to Stanley for the mails and for stores; and returned on the 12th of September. On the 22nd of September, Mr. Hunziker, myself, and the two Patagonians embarked for Santa Cruz, accompanied by Mr. Lett, who was to return to Patagones. On our arrival at Santa Cruz we found that the Indians had left some time ago, the greater part having gone to the north, and the rest to the south, and it is with regret that I am obliged to add that they refused to come again to Santa Cruz, unless we held out to them other inducements than mere visiting, they wanted us to trade with them for mantles and feathers. This sudden change of feeling towards us was by no means encouraging, and was caused by a certain American Captain at the Falklands, who no sooner heard that the Indians had come in large numbers to Santa Cruz, than he went with a large supply of liquor to trade with them. Drinking and fighting were then the order of the day. Under such

circumstances we thought it best to abandon the place, not from fear of losing our lives, but from the conviction that we could not carry on God's work and be traders. It is highly objectionable for us to be engaged in trading and bartering, although we might trade with them in *proper* articles, with a good conscience, for the purpose of attracting them to the Station, yet the friends and supporters of this work would not sanction such doings, because the enemies to Mission work among the heathen, would impute but mercenary motives to the Society and its agents. We, therefore, took away the little hut and all our stores, &c., and embarked them and ourselves on board the *Allen Gardiner*, for Rio Negro. In doing this we acted according to certain sealed instructions, which Mr. Stirling had most wisely prepared to guide us in unforeseen difficulties; but before we left Santa Cruz, we explained to Platero and Belokon what had taken place, the reason of our leaving, and our intention of going to Rio Negro. We left them to choose between going to their people from Santa Cruz, and coming with us to Patagones. Platero was undecided as to his movements, because he has a little girl amongst the Southern Indians whom he wishes to have with him; Belokon's steady wish was to remain with us. The choice was put before them again, and Belokon still moved for going on with us. Mr. Hunziker and I were glad of this decision. We arrived at the town of El Carmen on the 13th of October, and found Mr. Stirling waiting for the *Allen Gardiner*; Mr. Andres had also returned from Buenos Ayres.

“On the 16th of October Mr. Stirling, accompanied by Messrs. Hunziker, Lett, and Andres, went to St. Xavier, a fort distant about eighteen miles from Patagones, situated near the river, where the Indians are encamped; they went for the purpose of getting a site for the Mission hut, and also to visit the Indians. They had an interview with Cacique Chingalee. The father of Don Jose Maria, a wealthy cattle owner, offered a place near his own dwelling for the cottage; the distance is about two miles from the Indian camp. On the 20th of October I went also up to St. Xavier to see the Indians with Platero and Belokon; Mr. Hunziker, Mr. Lett, and the Captain accompanied us; the weather was delightful. Our first visit was to Chingalee’s tent; he received us with courtesy, and shook hands with us. Platero knew the chief as well as several others. Most of the Indians located there are of the same nation as Mr. Gardiner’s people, and speak the same language in a different dialect. We found, however, several Indians, men, women, and boys, who understood the language learned by us. Most of the Patagonians proper are known to the Indians here, for they come there to trade. Those Indians who understand the Patagonian language were not a little surprised to hear us speak with them. The Araucanians call themselves and their language Chileno, and the Patagonians are called Chuelche, which means, I believe, southern (Eastern *Ed.*) people. The Patagonians call themselves by different names, according to the localities over which they roam. Cacique Chingalee holds the rank of colonel at El Carmen, and being government officer, takes part

in church processions, at one of which he had the honour of being selected to defray the necessary expenses. He regaled us with meat, which was prepared and passed round by two servants, in a silver mounted bowl, with silver tube and gold mouth-piece. His two wives were engaged weaving belts. Platero and Belokon were greatly pleased with the visit to the Indians. There are several Indians there who speak three or four Indian languages. The Indians in that neighbourhood seem to be more wealthy than their southern neighbours; they own more horses, and have also cattle.

“Patagones possesses several important advantages as a Missionary Station. There are always Indians in the neighbourhood, and at times several hundreds enter the colony for the purposes of trade. They all seem to speak the Spanish language, and we can therefore commence at once to convey religious instruction to their minds; but in order to reach their hearts, better it is, and necessary that their language should be learned, so that the love of God, which is in Christ Jesus our Lord, may be told them in the language which they understand best; and as they understand Spanish sufficiently to act as teachers of their language, the difficulties in this respect are not very great. The government at Buenos Ayres have sanctioned the establishment of a station. At El Carmen there is a monthly mail, which enables the Missionaries stationed there to forward regularly news of their doings.”

Since the above was in type we have heard that the son of Casimiro has come to Stanley, seeking for

Mr. Schmid. He declares that it is his intention to live with him. Surely we may say :

Be not weary, toiling Christian,
 Good the Master thou dost serve ;
 Let not disappointment move thee,
 From thy service never swerve ;
 Sow in hope, nor cease thy sowing,
 Lack not patience, faith, and prayer,
 Seed-time passeth—harvest hasteneth,
 Precious sheaves thou then shalt bear.

Or yet again :

Upon the stormy waters
 The bread of life we cast,
 With cheerful trust believing
 It shall be found at last :
 We see it but a moment,
 Far drifting o'er the main,
 But deathless, undecaying,
 It shall be found again.

One eye shall ever watch it,
 The eye of Him who sees .
 Each tiny seedling scattered
 By summer's passing breeze,
 That eye which sees the coral,
 As year by year it grows,
 And counts the myriad crystals
 Of Hymalayan snows.

Yes, on the stormy waters
 We cast the bread of life,
 Vain are the surging waters,
 Vain is the tempest's strife.

His never-failing promise
 Jehovah will fulfil,
 And the seed be found in glory,
 When those proud waves are still.

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THE BRAZIL AND RIVER PLATE MAIL.

*(Continued.)*

to 170,000, its tumble-down edifices changed to magnificent dwellings, stores, and shops, the streets formerly impracticable, paved and side-walked, an occasional old volanti changed for hundreds of fine carriages—cab stands and omnibuses conveying passengers to and from distant parts of the city. Education, which was then unknown, is now broadly disseminated throughout the whole length and breadth of the city, encouraged, supported, and maintained by the general and provincial Governments; their churches, formerly rude and ruinous, are now beautifully adorned and embellished, while a spirit of religious toleration prevails, an example to states boasting of higher civilisation. The English, American, and Scotch, have all their churches, which are well attended; the Guachos, who form a large community, have also their church, each worshipping unmolested in their own way and receiving full protection from the laws and regulations of the country. I consider myself highly favoured to be thus enabled to review and compare the past with the present over such a long period of years, and, on looking to the future of this country, one naturally asks if such are the changes wrought in the last forty years, what may be expected from the lapse of a century or more, which are in store for this great valley?"

# "The Leaves are falling fast."

Music and Hymn composed  
expressly for "V. S. A."

The leaves are fall-ing fast, The night is

hasten-ing on, The day will soon be past,

And no more la-bour done. Lord, crown our work of



faith with great suc - cess, And shew us still Thy will - ing -

ness to bless!

Lord, bring the wanderers home,  
 And give them rest in Thee ;  
 That so before Thy Throne  
 Thy glory they may see.

In earnest faith Thy people now implore  
 That Sovereign grace may reach F'uegia's shore.

Oh spread the joyful sound  
 Throughout those distant lands,  
 Till Patagonia's tribes,  
 And all Fuegia's bands,  
 Shall bow at our Immanuel's sacred Name,  
 And join with us to celebrate His fame !

## CHAPTER FOR CHILDREN.

## THREE REASONS FOR NOT GIVING TO THE SOUTH AMERICAN MISSIONARY SOCIETY.

“Reasons for *not* giving? why, papa, I was just going to ask you to give me something for my card!”

This exclamation was uttered by an intelligent boy of twelve years, who saw on his father's desk a paper with the above heading.

Well, Charlie, replied Mr. R. perhaps mamma would help you to find some texts in the Bible which would show whether these reasons are right or not.

Away ran Charlie with the paper, and soon returned accompanied by his mother.

Mr. R. proposed to read aloud one of the reasons for not giving to the Society, and that his wife should endeavour to answer him from Scripture.

He took up the paper and read as follows: “There are so many missionary societies that I could not afford to give to all.”

Charlie's mother handed him her Bible, and he read distinctly: “Give a portion to seven and also to eight.” Eccl. xi. 2. “There is that scattereth and yet increaseth. There is that withholdeth more than is meet, but it tendeth to poverty.” Prov. xi. 24. “Blessed are ye that sow beside all waters.” Isa. xxxii. 20. “He which soweth sparingly shall reap also sparingly.” 2 Cor. ix. 6. Other texts might have been quoted, but it was time to proceed.

“This Society has had so little success.”

Charlie read: “Cast thy bread upon the waters, for thou shalt find it *after many days*.” Eccl. xi. 1. “One *soweth*, another reapeth.” John iv. 37. “Let

us not be weary in well-doing, for in *due season* ye shall reap, *if ye faint not.*" Gal. vi. 9. "Behold the husbandman *waiteth* for the precious fruit of the earth, and hath long patience for it; be ye also patient." James v. 7.

The third reason was: "I prefer giving where there is a more apparent opening."

The Bible was quickly opened at 2 Cor. v. 7. "We walk by faith, not by sight;" and our Lord's parting command: "go ye into all the world, and preach the gospel to every creature." Mark xvi. 13.

But, papa, added Charlie eagerly, it says in the "Voice" that these *are* great openings for the Missionaries in South America. One Patagonian chief begged Mr. Stirling to go and teach his people, and all along the western coast there are openings, and the Bible Society has been preparing the way in Brazil, so that the great difficulty is to get money, to send Missionaries to all these places, and that is why mamma said I might become a collector.

Both parents smiled at the child's enthusiasm, but felt inwardly thankful that his youthful sympathies were thus early enlisted in behalf of Missions. His papa then reminded him that even if there were not these openings, our duty would still be the same. We are nowhere commanded to wait for openings, but our Lord, after commanding His disciples to preach the gospel everywhere, says: "Lo I am with you always, even unto the end of the world." Our duty is to go forth, trusting in this promise. If success immediately followed our efforts, and if the openings were apparent to all, we should have nothing to try

our faith. We don't look for this immediate success in temporal matters; the farmer cultivates his soil, and sows the seed, knowing that he must patiently wait for "the appointed weeks of harvest." Why cannot we possess the same faith and patience in regard to spiritual matters? The promise is sure: "*all nations whom Thou hast made shall come and worship before Thee, O Lord.*" Ps. lxxxvi. 9. Let us believe this and *act* accordingly. "As we have opportunity let us do good unto *all men.*" "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that, or whether both shall be alike good." Eccl. ii. 6.

Charlie requested that this conversation might be written down, for the benefit of other collectors, and he learnt by heart all the texts his mamma had shewn him. Will any of our young friends follow his example?

H. M. T.

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## BUENOS AYRES.

### LA TRIBUNA.

(*Translated.*)

"September 11th, 1863.

"Two English Missionaries have arrived in the steamer *Corrientes*, bound to Patagones, the Rev. W. H. Stirling and Mr. John Andres, and we have had the pleasure of welcoming these gentlemen, and were quite delighted with their manners and courteousness, but above all, with the self-denial which they are willing to exercise to its fullest extent in order to civilize the Indians. Their first visit was to Anculoa and the tents of



the friendly Indians. It is to be hoped that the Society will decide upon sending some of their brethren to this point, where they may be of some use, especially now, when it appears that other Indians are about to settle down with their families. Of those are Calfucurà and Cannmil. Ignacio, the brother-in-law of Calcufurà, arrived the day before yesterday, with his family and some Indians, together with their sheep and goats, in order to remain permanently. We are glad to know that the National Government, in its march of enlightenment and progress, has honoured these gentlemen with their protection, in order that they may undertake the instruction of the wild Indians, which is the object to which they have devoted themselves with such zeal and ardour."

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#### BARBADOES.

"October 27th, 1863.

"There is a very attractive field of enterprise in South America, at Buenos Ayres, where Mr. Corfield, the agent (for South America) of the British and Foreign Bible Society, 'has fixed his residence when not engaged in travelling.' (Report of B. and F. B. Society for 1863, p. 234.)

"The tide of emigration is bearing thousands to these fertile shores. Mr. Corfield thus writes; 'Our community embraces very many French, German, Swiss, Spanish, Italian, English and others, including a large number of French and Spanish Basques. These latter are hard-working people, and never think of leaving the country again; they are *making rapid* fortunes on both sides of the river. (The

*La Plata.*) Our Depôt stands as a light to all around.'

"It appears, that Protestants are more tolerated there than in the other Republics of South America."

—*The West Indian.*

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## NOTICES.

### LIVERPOOL.

There has been an important meeting at Liverpool, having reference to the wants of our fellow countrymen in South America. The meeting was presided over by Mr. Horsfall, M. P. We hope in our next number to give extracts of the speeches made on that occasion.

### LADIES' WORK FOR LOTA.

The Committee beg leave to return their grateful thanks to those kind friends, who have so generously supplied articles of needlework, and also toys and presents, for the sale of work at Lota. Amongst the contributors the names of the following ladies appear. Mrs. Oakeley, Miss Chase, Mrs. Mandell, Miss Buchanan, Miss Borthwick, Miss Leslie, Miss Millard, Mrs. Hawkesley, Mrs. Walker, Mrs. R. Gascoyne, the Misses Foy, the Misses Marshall, the Misses Mansel, and an Invalid at Reading. Many pretty articles have been received without the names of the kind donors. The next box of work will be despatched to Mrs. Bull, at Stanley, in the Falklands. There will be an opportunity of forwarding a box at the close of this month.

## NOW OR PERHAPS NEVER,

Let us read carefully the following extract from a letter lately received, and ponder over it well.

Mr. Stirling writes:—

“ THE BOCA, RIO NEGRO, *November 18th, 1863.*

“ The Mission has been eleven months struggling for a position here, and after many difficulties it may now I think be considered established; you are acquainted with much that has gone on, how the health of one of our brethren failed and necessitated his temporary retirement to Buenos Ayres, and how precarious, in consequence, with our limited staff of Missionaries, the position of the Mission in these parts became. Respecting the Indians our difficulties are all to come; but they will be no greater than those presenting themselves in the case of other missions.

“ From my former letters you will pretty well gauge our relations with these, to me most interesting people; but one thing I do intreat the Committee to consider, which is, that upon our efforts, under God's blessing, **THE FUTURE HAPPINESS OF THESE TRIBES IMMENSELY DEPENDS.** The case stands thus: the Government want to repeople the country, and develope its resources. To do this immigration is promoted to the utmost; but the Indian population is a disturbing element, and causes disquiet to the Colonists; for the Indians, jealous of the encroachment of strangers, make inroads on the

newly settled districts, and even venture to attack in great numbers the older residents and proprietors of the provinces, thus the Indian question is a difficulty which can only be settled by the sword or the cross, or both.

“Now then is OUR TIME, and I think ‘THE DUE TIME,’ THE LORD’S TIME, to help these descendants of the old possessors of this land, to reveal to them the way of salvation, and speak to them of ‘an inheritance incorruptible and undefiled and that fadeth not away.’ The Government deal humanely with the Indians at present, and desire by peaceable means to soften and subdue them; but should anything untoward happen, any body of Indians break out into serious hostilities, *the patience of the Government might cease, and the sword become the final arbiter of this people’s destiny.* NOW, I repeat, is the time to act.

“I have left Mr. Lett power to make a contract for a school room, according to specification, the sum not to exceed £80.”

The conviction we think will probably force itself on most minds that the present pause in the history of the Indians of the South is remarkable. Their doom seems suspended at the time when the English Protestant Missionary is allowed to prove his strength, a strength derived from the source of all strength, against the prejudices of these fine races of men. Hitherto the cross has not made the expected conquests. Once more it is offered the power of victory, but after a while the sword will



fall with fell sweep upon these devoted tribes, and this glorious opportunity will have passed away. There is something sad in the countenance of the Patagonian Indian, something possibly indicative not only of the hopelessness of their present faith, but of their future destiny. Yet notwithstanding some evil habits, chiefly learned from Europeans, the heart is drawn towards them, and beats with sympathy for their sorrow. Let us merely wait, and roll ourselves comfortably up in indifference, or concern ourselves with home or other duties, and this race will soon trouble us no more; the sword will unsheath itself, and gradually but surely the tall forms of poncho-covered warriors shall have fallen from their trained horses, and shall have bitten the dust, cursing the greed of the covetous European, whom he has learned to call Christian. The last wail of the widow and orphan shall have entered the ears of the Father of our Lord Jesus Christ, and only a few miserable figures of degraded outcasts shall wander on the outskirts of European colonies, like the ghosts of evil deeds to strike terror into the mind, and to bring our sin to remembrance.

On the other hand let us, in full confidence, put forth the strength of love, the love of the Christian, springing from the deep, unfathomable love of the triune God, and these races of men shall continue in more than their present strength, in more

than their present nobleness of form and bearing,—remain as the strength of the country in which they live,—remain to invoke blessings on the heads of English Christians who stretch forth their hands to every portion of the world in its needs,—remain to be a witness in the midst of South America to the different governments of the value of the pure Gospel, as preached by disinterested Christians,—remain to prove that love is omnipotent. Who knows what the value of such a lesson may be? The Gospel is here as it were placed upon its trial. It is as if the challenge had been flung down before the face of all men, “prove what the Gospel can do, we are ready to wait a little while to see the results, and to abide by them.” Oh that prayer might be offered up abundantly, under present circumstances, on behalf of these Patagonian Indians, and on behalf of those who shall engage in the work of laying before them the glorious Gospel. If this is done the result cannot be doubtful. Victory must be ours and the praise of victory must ascend to our God. Mr. Stirling speaks highly of the desire of the Buenos Ayrean Government to do all that is right, and all that is kind in the matter. We are thankful for this disposition and would endeavour to use it for their advantage, as well as for the benefit of the Indians, whose heart in some cases seems to turn instinctively to their English friends.

## LOTA.

The most important part of Mr. Gardiner's last most satisfactory letter will appear in the Report of the year, and therefore is not given here. We would refer our readers to a most interesting paper of his which appeared in "Christian Work," last month. It seems to be only the first of a series. We append an interesting account of an Indian Parliament. It may have important results. Our readers will not fail to observe the friendly terms on which our Missionaries are with the Indians.

Mr. Coombe writes:—

*"December 24th, 1863.*

"On Saturday morning at an early hour our attention was aroused by the gingling of heavy spurs, and the accents of a strange language outside the house door, which I was not long in recognising as Indian, and on going to the door found our old friend the Cacique, Mariñan, with his wife, his eldest son Inan, a man of twenty-five years of age, a servant, and an interpreter. On enquiring if he was going further he said No, he had come on purpose to see the Curé (Mr. Gardiner,) and was about to return immediately. We invited him to breakfast, but he declined. From him we learned that a parliament of the Indians was to be held in a few days at Lebu, to meet a deputation from the Chilian Government.

"Little Rosy and Allen Gardiner excited their interest, their fair faces winning the eulogium of— (very pretty) nor were the little folks at all shy of their rough, dark, olive-coloured visitors, whose broad features, strange costume, and wild appearance, might

have intimidated persons possessed of a larger share of courage. After receiving some presents of indigo, and cotton handkerchiefs, ever acceptable gifts, the Cacique said he should be glad to see us at any time, and we were at perfect liberty to pass through the country; this privilege was also extended to two gentlemen of Valparaiso who happened to be present, after a hearty invitation to both to pay him a visit he bid us adieu. We were glad to see him, and it was gratifying to think the poor fellow had ridden ninety miles to make the visit.

“Feeling this would be a good time to meet the Indians, Mr. Gardiner resolved to go down to Lebu, but circumstances afterwards preventing him from leaving the Station; I obtained permission through the kindness of Don L. C., to take a passage in the Government steamer *Independencia*, which was to convey the Intendente (minister of the interior,) on Wednesday morning (December——) we started at 9, a. m., reaching Lebu at 4, p. m., the weather was extremely beautiful, and excepting the slight nausea proper to sea voyaging, the trip was very delightful. On landing, horses awaited us on the beach, and we made our way to the fort, which we made our abode, but found the Indians had not yet arrived, at 6 o'clock we dined in the officers' mess-room, and the military band played during the rest of the evening.

(To be continued.)



## THE PUBLIC PRESS.

*The Liverpool Daily Courier, January 14th.*

It is difficult to estimate the importance of these extracts. We feel deeply indebted to our Liverpool friends.

“SOUTH AMERICAN MISSIONARY SOCIETY. — A very interesting, and we think a most important meeting, was held yesterday, and is reported in our columns to-day. It is well known that none of the six great divisions of the globe has been so completely ignored by our missionary societies as South America, a land full of interest and full of promise. It seems as if its original partition between Spain and Portugal were designed to be permanent; as the other European nations, having but slight territorial interest in it, have made few efforts for its material or moral advancement. A few years ago, an effort was made on behalf of the barbarous heathen population who inhabit the independent territory in its extreme south; and the tragic incidents connected with the missionary pioneer, Captain Gardiner, are well known. These and other discouragements deterred the faint-hearted, but they only served to stimulate those whose faith was stronger in a good cause. The result has proved that the latter were right; as the support of Christian people of all classes was enlisted, and the tide of events has turned in a prosperous direction. Already nine agents are labouring on the spot, four of whom are placed on the borders of civilisation, and working among the heathen from Christian centres. Probably no other missionary society in the kingdom could

show such a catholic roll of supporters, including evangelical denominations of all classes, and even Roman Catholics. The testimony of these last is peculiarly valuable, for it shows what is thought of the Society by native gentlemen on the spot, who see for themselves the objects of the Society, and the single-heartedness and devotedness of its representatives. But besides the savage Indian tribes, there are others who claim at least an equal amount of our sympathies, viz. the settlers from home, and the Protestant foreigners from other countries of Europe, who are extending civilisation and promoting commercial enterprise far from the advantages and privileges of home. In many instances these constitute small communities, who are unable to support a minister of the Gospel without external assistance; and the special object of this organisation is to draw out local efforts for good, and to afford the necessary supplemental aid. It is expected that other great towns will follow the example thus set by Liverpool; and, acting through the central Committee of the Society, their resources will be economised and their efforts be regulated by harmony and system. It is gratifying to find that the movement has been set on foot by merchants engaged in the South American trade, on both the east and west coasts; and as several of the speakers, including Mr. Charles Rowe, Mr. Darbyshire, and Mr. Balfour, have resided in the country and know its wants, their remarks were particularly deserving of attention. There were associations, too, connected with the chairman which made his presence at the meeting feelingly appropriate, as his late mother was the society's

warmest friend in Liverpool for several years. We are glad to see that a valuable movement has been so auspiciously inaugurated; and we have no doubt that most of those on whom that great country has claims will recognise them in a becoming manner."

SPEECHES OF MR. HORSFALL, M.P., AND  
CANON M'NEILE.

"For some time past, a committee of gentlemen in Liverpool—most of whom have resided in South America, and all of whom are deeply interested in that continent—have been engaged in considering the best means for its religious advancement. They are desirous in the first instance, and in a special manner, to assist the numerous English communities who are scattered over that great continent; many of whom are without any Protestant minister of the Gospel, are practically separated from all the ordinances of religion, and without even the means of education for their children. The committee believe that if Liverpool set a worthy example in this matter she will be followed by other great towns of the kingdom. A meeting of those favourable to these objects was held in the Common-hall, Hackin's-hey, yesterday; Thomas Berry Horsfall, M.P., in the chair. Amongst those present were:—Revs. T. C. Cowan, E. T. Russell, Dr. M'Neile, Dr. Hume, R. Hughes, Herbert Jones; Messrs. T. D. Anderson, George Bell, William Just, Chas. Brownell, Charles Rowe, John J. Rowe, Alex. Balfour, Christopher Bushell, Thomas Cockbain, Charles Bushell, Joseph Gibbons, — Fox, A. Coubrough, D. Duncan, Thomas Matheson, Benj. Darbyshire, M. Robinson, and — Galloway.

“Prayer having been offered by the Rev. Mr. Russell, letters were read excusing the absence of Mr. Joseph C. Ewart, M.P., Mr. Alexander Duranty, and Mr. R. A. Macfie, after which

“The Chairman rose, and said—Gentlemen, we are assembled to-day to consider what steps can be taken with the view of promoting the spread of religion in South America. That a loud call is being made, not only on behalf of the native population, but on behalf of thousands of our fellow countrymen now resident in that part of the world, I think no one who is at all acquainted with the state of South America will be disposed to question; and that Liverpool is perhaps the place of all others where a movement of this kind should originate, is, I think, equally true, for by a paper that I hold in my hand I find that the profits of the South American trade—in which Liverpool has a share, a large share—are estimated at several millions per annum. Whether it is or is not a correct statement, those gentlemen in the South American trade can probably tell better than I can. However, I apprehend there is no doubt that the profits in that trade have been very considerable, and I rejoice to find that gentlemen connected with the trade have come forward to say that they acknowledge that profit has its duties, and that they are prepared to assist as far as [they can] the spiritual destitution of South America. But I think we must take a higher standard than this. We must not appeal to the gentlemen connected with South America alone, and must not appeal to Liverpool alone, but if we ourselves value the blessings of religion we shall be anxious on a



proper principle to extend its blessings, particularly to South America, to which country, I believe, no society, no great society in connexion with the Church of England has yet directed its attention. I am rejoiced that the society is to be called the South American Missionary Society. (Hear.) And I may mention from information with which I have been favoured, that I have reason to believe that the society will be managed not only by gentlemen who have hitherto devoted themselves to missionary exercises, but that it is superintended by men of business, who can see that all the details are properly carried into operation. Now, I find in a paper with which I have been furnished, that it states:—‘The society having extended its objects and operations, is now known as the South American Missionary Society, and its principal stations are four in number.’ The society is already in operation, but what it is now doing is nothing to what remains to be done. (Hear.) I find from another paragraph that on the West Coast alone, there are forty places, which are visited or influenced by the steamers of the Pacific Steam Navigation Company; and of these, thirty-seven have no Protestant minister. ‘Our countrymen in most of those places are building up our commerce, extending our home industry, and promoting both British and South American enterprise; but they do so at a sacrifice of their most important interests and of the interests of those dearest to them.’ If there is no other statement laid before the meeting I think that is in itself sufficient to call for increased support to the South American Society. I have come here,

gentlemen, like yourselves, many of you, to listen to the [statements which will be made to you, and if I were to venture further I should be trespassing on the province of those who have to move and second the resolutions, but I cannot sit down without earnestly entreating, not only those engaged in the South American trade, and not only the town of Liverpool, but all Christians who value the blessings of Christianity to give a real and cordial support to the society now brought under your notice. I now call upon Mr. Rowe to move the first resolution. (Applause.)

“ Mr. C. Rowe then rose, in compliance with the chairman’s request. He said they would no doubt be all aware of the tragical days which terminated the efforts of the devoted Captain Gardiner, in endeavouring to extend the blessings of the Gospel in those benighted regions of South America, bordering on Patagonia. He no doubt sacrificed himself to what he considered a supreme duty, but what the world at large considered a hopeless enterprise, and, humanly speaking, comparing the low state in the scale of humanity of the inhabitants of those regions, one cannot but think that efforts better directed might have been of far greater service in carrying out the ends in view. There is no saying, however, in what way under Divine Providence the sad scene may extend truth, and bring forth fruit for the Missionary Society improved by experience. While endeavouring to carry out the views which actuated the founder of the Mission, and which he risked his life to accomplish, they have taken means better calculated to effect their

object; though from the nature of the materials they have to work upon, the results cannot but be very slowly developed. It remains to be seen whether other efforts in combination may not be more successful, and may not serve to aid the efforts lately making to evangelise the southernmost province of South America, known as Patagonia, and particularly the western side of that region in the Republic of Chili, under the name of Arauco. Here among a savage race of Indians who have always maintained their independence, though in constant conflict with the old Spanish conquerors, and their descendants and successors, the present Chilians, and who still profess a rooted jealousy of foreigners, so much so, that scarcely any reliable information has been obtainable as to their social and religious state, and among whom the Jesuit Missionaries established on the frontier for more than a hundred years, have failed to make any impression,—among these Americans, a far finer and more intellectual race than the Tierra del Fuegians of the South, has the Society been endeavouring lately to form a Mission, which, under God's blessing, may be in time the means of opening the door of the Gospel to those benighted heathens. But the Mission will have to be conducted with great caution and patience, as there are many hindrances. My own experience fully bears out the assertion; for, to my knowledge, there are many even among the natives anxious and willing to hear the pure word of truth. But among our own countrymen, who reside along a coast of upwards of 2,000 miles, from Talarheraus to Panama, comprising commercial towns and ports of



the greatest importance, and at sixteen or eighteen of the principal which our British steamers touch for the mails, and at all of which more or less a considerable number of British subjects reside, they are without any access to any of the religious ordinances or instruction they have been accustomed to. In the absence of these they are but too apt to fall into the vicious habits of the natives, and frequently to exceed them in the grosser vices so prevalent among half-civilised races. One cannot but be struck with the duty which devolves on us. The fact speaks for itself, that on all that coast there are but two British chaplains and one Presbyterian clergyman, the former at Valparaiso and Lima. Our object should be to establish missionary agencies, as our funds permit, at Panama, Callao, Iquique, Copiapo, and Santiago, and by-and-by, as these become self-supporting, to extend our operations to less populous places. The class of ministers required are men imbued with missionary zeal, of a self-sacrificing spirit, not always met with in government chaplains. On the other side of the continent, I believe, there is the same inadequacy of spiritual aid to minister to the necessities of the increasing number of our countrymen, who are attracted thither by the demand for labour of all kinds, but especially by the extension of railway works and other great public undertakings. The immigration to the Argentine provinces and the Brazils is even greater than to the west coast; but this part of the case I may leave in the hands of others practically acquainted with those localities. And in conclusion, I would urge on the British merchants, and those in any way con-



ned with South America, the duty they are under of exerting themselves to avoid a continuance of the state of religious destitution at present existing in that quarter of the world. Mr. Gardiner's son, the Rev. Allen Gardiner, taking up his father's mantle, has for some years been devoting his time and fortune in emulating the self-sacrificing spirit of his father; but having been persuaded by his friends in Chili not to run any unnecessary risk by attempting to penetrate into the Araucanian territory as he had first intended, with his young and equally devoted wife, has settled down at a place called Lota, on the borders of that territory. From this he expects to communicate with the Indians by means of such of their race as he may be able to educate from time to time, endeavouring meantime to acquire their language, with a view of translating and diffusing in it the knowledge of the Scriptures. He found in Lota a small colony of English coal miners, among whom he has been ministering with much success for the last three years; and the school he has established is now largely attended, by both the children of the English miners and those of native settlers. And this may, I think, under Divine Providence, be of essential benefit in extending the knowledge of the Saviour, not only to the descendants of our own countrymen, but directly and indirectly also among native Chilians and Indians. The success which has so far attended his efforts has, in a great manner, prompted us on this side to awaken the public to the advantage to be expected from a large and combined public effort to supply our countrymen residing at the numerous places of business in South

America with the means of religious instruction as well as of ministerial assistance. Thus, without any direct efforts at proselytism—and of which the natives are naturally most jealous—the practical effects of religion and holiness in every-day life may have the effect of leavening the mass of society, both foreign and native, and may in time become the means of more fully evangelising that vast continent. It is surprising that, while vast efforts have been made to extend the Gospel to every part of the world, so little has been done for South America ; where, as expressed in a letter from the Rev. Mr. Gardiner, the fields are white for harvest. If we look to other parts of the world and see what has been done by a comparatively small number of our countrymen among the countless millions of India and China, in overcoming caste prejudices, and by degrees extending the knowledge of the truth, and, on the other hand, consider the immense extent of South America, with its scanty population, the grandeur of its scenery, the healthiness of its climate, the fertility of its soil, and the boundless extent of its resources to be yet developed, together with the greater facility for making a lasting-impression on our own communities, we cannot but be struck with the immense field open to British philanthropy, and encouraged in endeavouring to extend through our own countrymen the stamp of our civilisation to all those countries ; so as in time gradually to leaven the whole mass. And by what means can that be done better than by extending among them the ordinances and precepts of the religion which has done so much for us? Many have or may have friends or

relatives, nay, sons and nephews, going out to seek a fortune, or make a livelihood: and we should consider the temptations to which they may be exposed, if there be not some check in the shape of religious teaching to prevent their falling into the vicious habits of the natives. They cannot but blame themselves if they do not assist in doing all they can to establish among these the precepts and ordinances in which they have been brought up, and to which we, as a nation, believe we owe the great advantages we possess. Moreover, I believe we do but consult our own interest as merchants, in endeavouring to instil into those immediately dependant upon us the right principles of action; as by their means we shall be sure to exercise, as foreigners, a favourable influence on the nation, and may stir them to emulate us in honesty, thrift, and enterprise. This, I believe, can only be arrived at by extending religious teaching among our own countrymen, and therefore I have much pleasure in moving the first resolution:—‘That the condition of South America calls for new efforts for the promotion of true religion; particularly among the communities of British subjects, existing and daily increasing in that continent.’

“The Rev. Canon M’Neile then rose for the purpose of seconding the resolution. He said—I think, sir, that there exists rather a vague idea in the minds of clergymen generally as to what the condition of South America is. I don’t speak of its political or commercial condition, but of its religious condition. There is a very indistinct idea as to how far the aboriginal Indians, as we call them, have continued



unsubdued, and how far the emissaries of the Church of Rome have succeeded in subduing the whole population into their system. I was glad to hear from Mr. Rowe some particulars upon that point with regard to one tribe of Indians. I did not catch the name—(Mr. Rowe: Arauco—the Araucanians)—who have continued in their aboriginal condition. We have just heard from Mr. Rowe his opinion, as the evidence of a person long resident in the country, that the proper way to operate upon the people of South America is by means of missionary chaplains. He has also described the proper sort of men that are required for the work. They must be men who are not actuated by the pecuniary remuneration to be received for the work, but by a love for the work itself—men of a missionary spirit. Now, sir, when we look at home, we are led to ask where such men are to be found; how are such men to be produced—what are the real motives that will actuate men so to work? and what are the motives that will actuate their friends at home to support them when they do go forth so to work?—for the age of miracles is past. A man ever so zealous in the missionary cause, having ever such love for his work, and most sincerely too, cannot support himself upon nothing; he cannot command stones to be made bread. There is the purse and the scrip to be supplied to such men. Men of that sort would be deemed enthusiasts at home, and prudent men shrink back; they would draw back and hold in their breath and say: ‘Is not that a dangerous sort of man? he goes too far.’ I beg leave to say to them, no, unless you have a man who



goes what the world calls too far, you have not a man worth sending to such a distance as South America. Poor Captain Gardiner was accused of it, nevertheless he exerted himself in the lower part of South America, and will be looked upon as the harbinger of light, for it has already begun to shine upon that continent. You, Mr. Chairman, made some observations upon the amount of profits derived by this town from the South American trade, and very properly too, upon the duties connected with property. But I think, sir, that you have lived long enough to observe that those who conscientiously admit that property has its duties as well as its enjoyments and its rights, are not urged by these admissions to take steps for the propagation of religion. The feeling of the profit of the South American trade is much more likely to induce other men to engage in the trade than to induce men to give money for missionary purposes. The truth is, we want more stimulating influence at home, to be derived from the mouth of Him, the first great Missionary, who left his home and his father's house and threw himself among barbarians, who were ready to sacrifice him, watching for his words to wrest them to his disadvantage, misrepresenting him, and persecuting him, and at last laying hold upon him, spitting upon him, buffeting him, and crucifying him. We want men who are actuated by love to God, who believe truly what He has done for them. We want men who believe that the Lord Jesus Christ died for them; men who believe, and truly, what they say they believe, the forgiveness of sins. Why, where are

the men to be found in England, in Liverpool, who believe with their hearts that all their sins are forgiven? This is one of the first principles of Christianity, and as long as men are working in order to obtain the forgiveness of their sins, I protest I cannot call them Christians at all. A Christian is a man who believes that Christ has obtained the forgiveness of his sins; that he is reconciled to God by the death of His Son; that he is a new creature; that he is the saved of God; having communion and fellowship with God he has a new stimulus, a new motive for action in him altogether, quite different from the law, quite different from nature, and quite different from the motives to be derived from property. These are the quickening motives we want in this community as well as in all others, and it is no libel against our country or against our town to say that, compared with property, these motives are few and far between. Compared with the mass of wealth, the men who are actuated by such motives may be reckoned upon the fingers. But this is what we want, and if we had some of this at home we should have some impression made by it abroad. Where are the men who feel for our British settlers—the miners, mechanics, clerks, and labourers, scattered over the continent of South America? Is it not very remarkable that Canada, India, China, Japan, everywhere in fact, comes here to Liverpool to look for help? And no matter what part of the world help is looked for, if help comes at all it comes from the same persons—the same few, you see the same few names reiterated in every list; you see them giving to everything, and see the

thousands of names of the men of large property, who are making great profits in various branches of commerce—where are their names? If a subscription be raised for a general election—there are their names. If a subscription be wanted for a great concert—there are their names. But ask for the Gospel for their perishing fellow-countrymen abroad—where are their names? The rev. gentleman here turned to the reporters and addressing them said,—Will you send that message to-morrow for 1*d.* to every one of them, and ask where are their names? And say we shall be very happy to see them at a meeting like this, and happy, tell them, to know that they would sweeten their breakfast the day after by every one sending his name to-morrow to Dr. Hume as a subscriber for £10 to the South American mission. I have great pleasure in seconding the resolution.

“The resolution was then put to the meeting and carried.

“Mr. Darbyshire, in moving the next resolution, said he felt deeply interested in the welfare of South America. Having resided there for many years he knew something of the wants of the people. He had carefully studied the case in the Patagonian Mission, in which for many years he had taken great interest. He had also read the life of Captain Allen Gardiner and the ‘Voice for South America,’ and he felt sure that any one who read that work should feel constrained to contribute towards the object of evangelising the inhabitants of South America. He knew something of the River Plate, in which he was in-

terested, and it was a fact that thousands were going out to, not merely labourers, but respectable families were emigrating there, and purchasing large farms. It was incredible the number of young married gentlemen who were gone out to settle down in Banda Oriental, opposite Buenos Ayres, and it was serious to contemplate what numbers of them, as well as of the natives, were entirely without the means of grace. He felt sure that those in England who had friends gone out there, would willingly support this Mission, and not leave it to the merchants of England—of Liverpool and elsewhere—to do this alone. He believed that if a little more exertion were made to bring the objects of the Society more prominently before the public, funds would be forthcoming. He had pleasure in proposing—‘That considering the direct relation which this part of the country maintains with South America, it is in a special manner incumbent on Liverpool to take a lead in making such efforts.’

“Mr. Balfour next addressed the meeting, and in doing so referred to Panama and the observations he made during his visit to that place. It was connected by a railway with Aspinwall, and a line of steamers connected these places with San Francisco, and also with the west coast of South America. He had been thrown a good deal into the company of foreigners at Panama, and it was a *sine qua non* that English people were compelled to take the management of all missionary affairs. The natives were ready to assist, but if the entire management was left to them they universally failed. At Panama there was necessarily a large



colony of English people. A year or two ago, efforts were made to obtain the services of a clergyman at Panama, and subscriptions of one or two thousand dollars were guaranteed to any society in America or at home that would send out a clergyman. Application was first made to America, but the reply was that there was no organisation there that could take up the application. A society at home was next applied to, but a similar refusal awaited the request. Panama accordingly was left without any religious superintendence whatever. Not only were the *employés* of the different establishments there without religious superintendence, but the crews of steamers that might be in the bay, and also the passengers who happened to be on board on a Sunday, were deprived of any means of public worship. The great destitution that existed in every part of South America had been referred to, and he would like to mention a great encouragement that existed to send out clergymen to superintend our fellow countrymen in South America. Every one must know that the effect of pastoral superintendence was very great in the individual, and that a community left without it were very apt to relapse into the habits and customs that surround them, and the result must be very prejudicial. In South America great evils had resulted from the want of ministerial superintendence. As a strong reason why clergymen should be sent out to that country, he mentioned that at Buenos Ayres some of the native population did not send their children to the Spanish schools, but to the Anglo-Saxon schools, so that no repugnance whatever was felt at instruction being received upon the English principle. On the

contrary, there was confidence felt by the natives in English education, which did not exist in their own schools. He concluded by seconding the resolution, which, on being put to the meeting, was carried.

“ Mr. T. D. Anderson moved, and Dr. Hume seconded — ‘ That the South American Missionary Society having recognised the claims of English residents in that continent, and having undertaken to apply funds, subscribed for their benefit, to that purpose exclusively, this meeting resolves to give that Society its warmest support.’ Agreed to.

“ On the motion of the Rev. Mr. Russell, the following resolution was also carried :— ‘ That the following gentlemen constitute a committee for raising funds, and for otherwise carrying out the resolutions now adopted :—Messrs. T. D. Anderson, A. Balfour, C. Brownell, T. Chilton, T. Cockbain, B. Darbyshire, A. Duranty; Rev. W.M.Falloon, B.A.; C. Groves, Rev. Dr. Hume, Rev. R. Hughes, M. A.; F. A. Hamilton, C. Johnston, Esq.; Rev. Dr. M’Neile, W. Rodger, C. Rowe, and W. J. Tomlinson.

“ A vote of thanks to the chairman terminated the proceedings.

“ At the close of the meeting the following sums were put down :—Graham Rowe and Kellie, £100 don.; Charles Rowe, Esq., £25 sub.; John J. Rowe, Esq., £25 sub.; R. W. Kellie, Esq., £25 sub.; Balfour, Williamson, and Co., £50 don. and £25 sub.”

[These subscriptions and donations have since been increased to between £900 and £1000, so that the Committee are prepared to appoint two Missionary Clergymen, with liberal salaries, at once, to Panama and Callao.—*Ed.*]

## OUR ANNUAL MEETINGS.

At a season when God seems to have blessed the efforts put forth in England for the advancement of His cause in South America, the words of the poet seem to sound out a sweet warning.

Lowly, my soul, be lowly!—  
Follow the paths of old :  
The feather riseth lightly,  
But never so the gold.  
The stream descending fast,  
Has gathered quietly, slowly,  
A river rolls at last—  
Therefore, my soul, be lowly.

In truth, the important meeting together of brethren and friends at this season should not be to sound forth a note of gratulation or triumph, or to bestow praise on feeble human effort. It should rather be to stimulate and encourage all who take an interest in South America to press on more in the glorious work which has been undertaken. And, as at this moment **THE WANT** of the Society is the want of suitable men for **A NEW WORK**, which has been opened before it in the providence of God, we may perhaps add for the encouragement of those who are hesitating about offering themselves as missionaries :

*Speed on the wings of love :  
 Jesus, who reigns above,  
 Bids us to fly.*

They who His message bear,  
 Should neither doubt nor fear ;  
 He will their Friend appear,  
 He will be nigh.

Without further preface we give the report of the morning Meeting, taken chiefly from "The Bristol Daily Press."

"The Annual Meeting of the Patagonian or South American Missionary Society was held on the 23rd February, at the Victoria Rooms, Major Poulden, (in the absence of Lieut.-Col. Savile from indisposition,) presiding. The meeting was well attended. On the platform were many of the local clergy and numerous lay gentlemen, among whom were the Revs. J. B. Clifford, B. Charlesworth, T. G. Luckock, R. Wilson, W. Gray, W. W. Kirby, Dr. Hume, W. Hockin, W. Leay, W. H. Barlow, J. H. Marshall, G. Robinson (Henbury), R. North, S. A. Walker, Dr. Grinfield, Admiral Hay, Col. Ledlie, Mr. R. J. Ramsden, Mr. J. Longman, Mr. T. Sawyer, Dr. Bartley, Mr. J. W. Gascoyne, &c.

"The meeting having been opened with prayer by the Rev. W. Gray,

"The Chairman said he could only say of that, as well as other societies conducted for the glory of God and the extension of the Redeemer's kingdom, that his heart went fully with it. It had met with reverses in its early stages, and God, perhaps, frequently met them with delays, which certainly were not denials.



Successive events, and more particularly the present state of the Society, showed them that His blessing was with the Society, and that it was certainly beginning to make its way, and to get further notice in England. By the establishment of Association Secretaries in different parts of the country the subject was more ventilated, and was becoming more fully known, and they had only to look for God's blessing on the means used. He had no doubt whatever himself of the ultimate success of that most important and interesting Society.

"The Secretary then read the Report, and Mr. R. J. Ramsden the financial statement.

"The Rev. W. W. Kirby, M.A., Rector of St. Dunstan's-in-the-East, London, in moving the adoption of the Report, and the appointment of a Committee for the ensuing year, said that under God's blessing all the success of the Society was owing to the zeal of the late Capt. Allen Gardiner in laying the foundation of the Society in faith and prayer on the shores of Tierra del Fuego. They could sing their *Te Deum* that day, and thank God for it. But let them not sing it in a boastful spirit. Considering that it was now ten years since he was privileged to stand on that platform for that Society, and that it was not more than eight years since the work really commenced, its success was great, as compared with the success of any other foreign missionary work. They could point to the Report which had just been read, and say that though the Committee's faith and patience had been tried, still the cloud seemed to have passed away, and there was a bright sunshine upon them and upon the

work of the Society. He would also urge his hearers to faith and patience, for patience worked experience, and experience hope. Difficulties there always would be. No doubt the disciples, as unlearned men, thought the command—‘Go teach all nations,’ almost impossible to be executed by them; yet when the day of Pentecost came, and they ‘began to speak with other tongues,’ the mysterious command was then understood, and one great mountain in the way became a plain. Faith and patience were as essential in comprehending God’s providence as in understanding God’s word. It was most satisfactory that the *Allen Gardiner’s* debt had been paid off, and that, notwithstanding, there was a good balance in hand; and it was still more satisfactory to know that so much money came from the spot where the work was going on. There was a growing feeling of interest with regard to that Society in the metropolis at the present time; and it was as much as he could do to supply the openings that had been made. Theirs was now a recognised Society; it was the third Missionary Society of the Church of England for the heathen; and when they looked at the people of England and their wealth, was it too much to say that they should have three Missionary Societies [for the heathen.—ED.] for so great a work, and one specially suited to the immense continent of South America belonging to their beloved church? As this was the only Protestant Society avowedly working for the aborigines or English of that portion of God’s own world—South America—let them do all in their power to put it in a position that should be acknowledged by all the members of

the Established Church; let them have the spirit of the Madagascar Christians, and become, as they have beautifully expressed it—*executors of Christ's will*—which will we know to be—‘Preach the Gospel to every creature.’

“The Rev. H. J. Marshall, Rector of Clapton, in seconding the motion, spoke in encouraging terms of the prospects of the Society. It only remained with the Christian public interested in the cause of Missions to come forward and support it. Many good men could be found if the money were forthcoming. Were they to allow the openings that are now being made in South America to be closed by the energies of Roman Catholics? Were they to allow those opportunities to pass away, and to make no effort? He believed they were called upon, if faithful to the cause, and desirous of advancement and spread of the Gospel of God's dear Son, to redouble their efforts during the present year.

“The resolution was carried unanimously.

“The Rev. J. B. Clifford moved, ‘That, in consequence of the continuous openings presented for Missionary work on the continent of South America, the time has now come when, in conformity with the wish of its founder, the late Captain Gardiner, the name of the Society should be changed from that of the Patagonian, to the more comprehensive one of the South American Missionary Society.’ The rev. gentleman advocated the claims of the Society in a few brief general remarks, and called attention to the fact that the Church of England had far more than three great Missionary Societies, though only three to the heathen.



“The Rev. Dr. Hume, in seconding the resolution, stated that from his earliest boyhood, he had taken a deep interest in South America. It possessed towering mountains, magnificent rivers, wide pampas, rich treasures in minerals, and great variety in its animal and vegetable productions. The ‘riches of Peru’ were proverbial. But at present he considered a subject of still greater interest—Man. In England, South America is comparatively little known, as we possess but a small amount of territory, in connection with either the continent or the islands. In Europe we have our home empire; in Asia our Indian empire, and Africa the Cape Colonies united, and several other possessions separate. Australia is all our own; and in North America two great divisions of Anglo Saxon people exist, which may soon have to become three. South America fell to the lot of Portugal and Spain, and their decendants still inhabit and rule over the greatest portion of that interesting region.

“There is an area of seven millions of square miles, and a population of about twenty millions. This is less than three to the square mile, so that vast regions must be desolate, with virgin soil and undeveloped resources. And it is in sparse populations that religion usually progresses; not in dense communities like our home cities and towns, or like the countries of India and China. The white inhabitants who constitute just the half of these are generally Christian, and the blacks and pure Indians are in general heathen; but there are numerous exceptions on both sides. At all events there are ten millions requiring a knowledge



of Christ, without our assailing any other form of Christian creed.

“Captain Gardiner looked over the map of South America and of our world, for the blackest spot, just as the promoters of the Irish Church Missions did on the map of Ireland; and he saw Patagonia and Tierra del Fuego, where there was none to share his honours or desirous to compete with him in Missionary labour. We may question his prudence, but we do not doubt his faith; and as we cannot now reverse the facts of the past, let us improve on them. During the fourteen years of the Society’s existence it has become advertised, and widely known; but there is a balance of disadvantage, it has been known as local only. Besides it has been almost exclusively Missionary, the logic of facts demonstrates that it must be ministerial also. A cry has come to us across the ocean, in the English tongue, and from numerous centres of population, ‘come over and help us,’ our hearts have responded, we will help you.

“The English settler in South America often lives like St. Paul, in his own hired house, yet, he has no *home*; the Sabbath is to him a holiday, not a holy day: he has no preaching, and often no prayer, and the offices of religion are to him practically unknown. The Chaplain at Lima lately undertook a journey of 600 miles, to baptize all the children of six years old and under, and to perform other religious offices. In short, many of our people have only the two alternatives of popery on the one hand, and paganism on the other; and we cannot wonder that some are ruined in body and in soul. Now let it be borne

in mind that the people whom we thus neglect, to allow to die of spiritual starvation, are those who are aiding to build up the commercial greatness of England. They are gleaning gold for their employers and friends, and contributing to the industry of home. Some of them are the hard-handed sons of toil ; not a few are princes, who are carrying our national enterprise to remote corners of the earth. We certainly show little gratitude for the risk run, and the spirit shown, and the benefits conferred, by these individuals.

“ Nearly three years ago I suggested the extension of the Society myself. It must begin somewhere of course ; as the Gospel was diffused from Jerusalem as a centre, or as at home, Scotland was christianized from Iona. Better that the Society should develop from the child to the man, than that it should collapse like compressed gas. This extension of the name, objects, and operations was contemplated by the founder of the Society ; and it is gratifying that we are able to carry out the wishes of him, ‘ who being dead yet speaketh.’ It is said that there are 14,000 Chinese in Peru,—77,000 Germans at various points, and so many as 8,000 English connected with the mines in North Chili. There are also many small communities scattered over the country, some Welsh, some Scotch, and others of populations from all parts of the kingdom. Yet the world is not indefinite ; on the contrary it assumes moderate proportions. Apart from these small communities, there are about 16 great towns,—and as the capture of them in war would be the subjugation of the whole country, so the conversion of them would lead to the evangelizing of the whole land.

“ The friends at Liverpool who are interested in the cause would not commence their operations till they received a guarantee that the funds raised for the English would be expended exclusively for their good. Some said that they would give shillings for the Patagonians, but pounds for the English residents ; and the actual subscriptions of November and December, 1862, as compared with those of January and February, 1864, from the same persons, verify these statements. Since the meeting on the 13th of January, nearly £600 in donations and subscriptions have been received, and we believe that we are yet far from the limit. The Society undertakes new duties or rather old duties to a new extent ; it enlarges its sphere of operations, and increases one class under its pastoral care ; it claims a large share of public assistance, and seeks to deserve a larger share of public confidence. I can look forward to a happy and interesting future, when a large Society will employ numerous missionary clergymen, working from English centres. I can conceive it counting its converts not by units, but by thousands ; a grateful people both at home and in South America, cherishing the memory of Gardiner almost as Methodists revere the name of Wesley.

“ The motion having been cordially adopted,

“ The Rev. B. Charlesworth moved, ‘ That this Meeting, deeply impressed with thankfulness to the God of all mercies for the evident marks of His favour both at home and abroad, pledges itself to proceed hopefully and prayerfully to occupy the fresh ground opened out in the providence of God.’



“The Rev. S. A. Walker seconded the resolution in a lengthened and earnest address, and it was carried *nem con.*

“A vote of thanks was then passed to the Chairman, and after the usual devotional exercises the Meeting terminated.

“A second Meeting was held at the Victoria Rooms in the evening, at which Mr. Keddell took the chair. We are sorry that want of space will not permit us to enter into much of detail. The Rev. W. Hockin, of Exeter, having spoken on the present hopeful position of the work,

“Dr. Hume said he regretted that he was expected to speak instead of the worthy and excellent Secretary, whose incessant labours entitled him to the gratitude of the Society's friends. He hoped, however, that his short address would be acceptable to the meeting, for there was a very eloquent passage in it. That was, that immediately after their morning meeting, a telegram had been received to the effect that the Directors of the Pacific Steam Navigation Company would subscribe £400 a year to the Society during pleasure. They had devoted that amount some time ago, in equal sums, for Callao and Panama; and the Directors who had sat at Liverpool that morning, thought it best to work with this Society, and thus give the strength of union, instead of the weakness of division. But besides these two points there was Santiago, respecting which they had all heard. (There is an English congregation at Santiago, which is most anxious for an English clergyman. *Ed.*) The following points had also been



named as suitable spheres for missionary clergymen; Caldera and other mining districts, the colony of Germans, at South Chili, Iquique, Copiapo, Santa Fé de Bogota, the Chincha Islands, &c. What was chiefly wanted was to see Lota multiplied over the country, so that English, Spanish, and Indians, might all be benefited and made friends at the same time. In the course of time these communities would attain maturity, and provide for their own spiritual wants; so that home aid might be withdrawn to other places, as the corks are removed from experienced swimmers. At Callao, the number of English was very large comparatively. They were not so rich or conventionally respectable as those of Lima, eighteen miles distant, but a large number of the traders and shop-keeping class were English; of course all the engineering works, like making of railways and conducting them, laying gas and superintending it, fell to English men, in all the great towns. He had been told that in passing up the streets of Callao, one heard as much English as Spanish spoken. Here was an important depôt belonging to the Pacific Company, and many facilities might be given to a missionary clergyman stationed there. Here also was an iron church already erected, and waiting for its congregation, the gift of one gentleman, whose name deserved to be mentioned with respect, Mr. Wheelwright. At Panama, where, as the poet says, 'two oceans ope their gates,' there is a large floating population; it is on the highway between the Atlantic populations both in Europe and America, and the Pacific populations along the whole west coast from

California to Lota. It is therefore a very important post, and a suitable man might confer inestimable blessings on many who pass through, as well as those who remain there. The Guano islands are in much the same condition. There is a large population present at any given time, but very little of it is permanent; and though the efforts of a minister would be like writing in water, God can make permanent the graces of his work. It is said that there are forty places at which the Pacific Company's steamers touch, or with which they communicate on the west coast, some of these contain no English, others only a few, and some again a considerable number, sufficient to form the nucleus of a worshipping congregation. In the matter of the Patagonians and other natives the Society will still lengthen its cords; among our English communities it will strengthen its stakes. Sometimes the one is more desirable and sometimes the other; we propose to do both. The states on the east coast are more advanced in Christian institutions; those on the west coast are less so. This is probably owing to their greater proximity to Europe, which enabled them to attain the stature of manhood more speedily. They are also more tolerant on the east coast than on the west, though even in the latter their practice is in advance of their theory. This may be owing in some degree, at least, to the influences just noticed. At all events, it is clear that here is a wide and varied field for Christian labour, and one of great promise. It is already white to the harvest. Our entry upon it will cheer thousands of hearts; for parents, brothers, and sisters, here

cannot but feel anxious about their loved ones who are there at present uncared for. Let us make this pleasing and important duty our own; let us appeal promptly and heartily to the generous impulses of Christian England, and God will put it into their hearts to give a noble and a worthy response.

“The Rev. W. Leay gave a very interesting account of what he had seen in South America, and showed clearly that there were many valuable openings for Missionary work on that vast continent.”

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### LOTA.

In our next number we hope to give an interesting account of the annual examination of the school at Lota. This month Mr. Gardiner has given a very graphic and touching account of the disaster at Santiago, which our want of space prevents us from inserting.

Mr. Gardiner writes:

“I am holding on till the orders arrive, and—with the earnest wish and prayer that the Society’s plans and purposes for the new year may be blessed and prospered, and the Committee’s hands strengthened by the visible, and their hearts refreshed by the invisible, tokens of the Divine presence—enclose my abstract for the month.

“23rd Dec.—This is my first entrance at the Mission outpost; and as I write from the Mission outpost, Antilgué, it reminds me of the progress made. Just sixty miles from Lota, and not a very long day’s ride, were it not for the mountainous character of about six



leagues of the road. It took me from 4 a.m. to 6 p.m. stopping  $1\frac{1}{2}$  hour on the road. Writing this under difficulties, I am reminded of the beginning of our Keppel Island life, when we had to use a spare door for a dining table, and used to allow dogs to come into the house. A very large specimen of the canine tribe offered a visit just now, but was received so unceremoniously, that he decamped; recovering himself the next moment, he returned, put his head in at the door, gave a howl of defiance, and without waiting for consequences, disappeared into the night.

*“24th December.*—Our next outpost, Picavi, will be sixty miles further south, and in a populous district of Indians. In the neighbourhood of our first outpost, Carampangué, there are very few Indians, although at particular seasons large parties of them come in to the settlement there. Near this outpost there are many Indian families, but much scattered in the woods. The chief's house is about an hour's ride. A chief of Tucapel did me the honour of a visit a few weeks since; his house is 110 miles off.

*“25th December.*—Christmas day. Reached the settlement last night. Divine service this morning at eleven o'clock, a.m.; well attended. Held a prayer meeting at six a.m.; and afterwards had a long discussion on various arrangements for the new year, which may I hope be found profitable. There are forty-four sittings in the Mission School Room, twenty children's seats, and ten free sittings. Our average attendance is fifty; occasionally, in fine weather, extending to sixty. The room will just hold eighty, and has been about three times full from the presence of strangers.



"26th December.—A gloom has been thrown over the Republic, by the terrible fire on the 8th instant, at Santiago, when 2000 people were burnt or scalded to death."

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MR. COOMBE'S LETTER.

*(Continued.)*

"The next day the weather threatened to be very unfavourable, and towards evening ripened into a northerly gale, all eyes were directed towards the hills, watching for the arrival of the deputed Parliamentarians; fifty or more had assembled on the north bank of the river, and were busily employed in swimming their horses across, which was rather an amusing scene, as the horses often preferred dry land to the water, and frequently losing heart turned back to land, bringing the boat with the passengers to the shore.

"At 4 o'clock, p. m., the expected representatives from the different tribes made their appearance on the brow of the hill overlooking the fort, and a long cavalcade was soon making its way to the town below, where a large booth had been erected for the Indians, and tents pitched for the chiefs; after they had pegged their horses and were fairly encamped, we went to see them, and were glad to find them good humoured, and disposed to settle matters quietly. Standing by Mariñan's tent, whilst he was conversing with the Intendente, I felt a hand fall on my shoulder, and on looking round saw a real good-tempered face enquiring, Señor, no me conoce? I was at a loss for

a moment to recognise the person as "Melita," whom I mentioned in my last journal, taking him for Inan Mariñan, who is a relative of his. Shortly after the Cacique and his wife spied me, and shook hands in good English fashion. In the evening the fort was illuminated with blue lights, and the soldiers fired seven rounds, whilst the band played merrily. During the night we had very heavy rain, but the morning brought many fresh arrivals, at six o'clock more than one hundred horses were winding their way down the steep hill, nothing benefited in appearance by the night's rain, but seemingly not at all discomposed. I suppose 'practice makes perfect,' in this as in other things; after breakfast, six bullocks were dispatched for dinner, the younger men were employed in bringing fuel; as soon as the meat was divided and handed over to cooks, the Caciques and older men met in the long barrack room within the citadel.

"The Intendente seated himself at the western end of the long barrack room, on his right sat Colonel—— Padre——, from Tucapel, and the Commandant; on the left the Governor of A——, Don ——, &c.; and directly behind was a row of chairs for visitors and officers of the fort. Seated on benches in front of the Intendente were the chosen speakers, Mariñan, Porma, Sepin, and Guaraman, and principal chiefs of the coast, and representing, probably, three-fourths of the coast Indians; they all understood Spanish, but were addressed through an interpreter.

"Parliament was opened by reminding them of certain promises they had made to the Government last year, and enquiries as to whether they were

satisfied with the treatment they had received, to which they replied in the affirmative. Do you then wish to remain on the same friendly terms with the Government and people? Most certainly, they replied, 'we are very content,' and always wish to live as brothers, and enjoy the privileges of the republic; we were never happier than we have been since the death of the Toque, or supreme chief, and we never wish to have another. On being asked if they would be likely to regret when they saw their land occupied by the Chilenos, they answered no; on the contrary, for as civilization spread through their country, they were enabled to obtain comforts which before they were destitute of, or at the mercy of dishonest traders, who charged them exorbitant prices for inferior articles; but still there were chiefs in the interior who were angry with them, for conceding land, and threatened to punish them, and it would be those who in a revolution would be likely to give trouble, and strive to stir up the amicable Indians to rebellion, but for themselves they could say they had too lively a remembrance of their last war, and its sorrowful consequences two years ago, to wish to see another. At the request of the Intendente, permission was granted to raise another town and fort near Tucapel, or Picavi, at the discretion of the Government, and the chiefs present were recommended or rather directed to go and meet the insurgents *without arms*, and in peace, and endeavour to reconcile them to the new measures adopted by the Government, and so bring about a treaty of peace, but to warn them that a noncompliance would be to provoke the President to send in his soldiers,



who without respect to age or rank, male or female, would be commissioned to exterminate them, raze their houses to the ground, destroy their cattle, and confiscate their land; rather a strong remedy, I thought, but we hope that all will be quietly settled without the necessity of measures so harsh.

“The speech making lasted nearly two hours, but one felt that the business might have been compressed into a much shorter space of time. It was indeed novel to see the speakers retain their seats during the whole conference, their blue petticoats, long black hair, and every variety of head dress from gold to silver lace down to the most common cotton handkerchief, presented a rare and curious spectacle. It was equally rare to hear a female voice in political matters, but the lady’s gift was here found useful to impress the Indians with the importance of the business before them, and remind them of the consequences if they failed to remember it. Poor Rosaria was the daughter of a Spanish colonel, but was stolen when young during a revolution, and had since become the wife of a Cacique, but she is not the only one who has met with a like fate; for amongst the four hundred Indians assembled, many a countenance bore traces of European lineage, and out of that number I only saw one who was painted, two bars across the nose, the first close under the eyes, both terminating in a rose on either cheek.

“Previous to this I must confess I was much prejudiced against preaching through an interpreter, but the demonstration has considerably modified my views, for I was surprised at the warmth and earnestness



with which the speeches were conducted, and notwithstanding the Indian method of oratory, saying a few words very fast, then suddenly raising the voice at the last, and making a pause becomes very monotonous; the speakers were not without earnestness, and at times appeared quite excited, but none attempted to interrupt the speaker or express the slightest emotion of satisfaction or disapproval, listening with the most solemn attention unto the end.

“Business settled, they made their feast off roast beef and wine, the military band playing for them the remainder of the afternoon and evening; the feats were principally horsemanship, at which the Araucanians are no strangers; but the most absurd of their amusements and an instance of the dwarf-like state of the savage mind, was a child’s play with a whistle which one man held in his hand, and having sounded passed to his companion still holding it himself, the second having also sounded it, they brought their faces in the nearest possible proximity, and passing the whistle from lip to lip kept up a most monotonous sound, not unlike that of frogs, with which residents in Chili are very familiar. But notwithstanding there is always abundant proof that the children of this world are wise in the things appertaining to the life that now is. An Indian had in his ear a large silver earring which a gentleman wished to buy, it is never an easy matter to make a purchase of any of their ornaments; but the bargain was at last fixed at a dollar, this being paid he hesitated to spare it until the workmanship should also be paid for, which he did not consider included in the first bargain.

“On the first day of their arrival I was struck with what appeared to me to be a religious ceremony; from one of the tents I heard a low murmuring sound from a dozen voices, and at regular intervals, what appeared a loud response from all, very like that which I often heard amongst the natives when they are interrogating the saints for their sick, ‘Jesus, Maria y Jose’ are uttered, and lower and more audibly, but I was unable to catch the words from the surrounding noise, and found an entrance impossible, as it was guarded by two young men, who in spite of endeavours refused admittance, or even an insight to the proceedings, but at some future time we shall no doubt be able to ascertain from one of the chiefs. On the following morning at eight o’clock we re-embarked on board the *Independencia*, and at two o’clock were safely landed at the Lota Mole.”

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#### CRANMER.

In the little Mr. Stirling writes respecting the Fuegians and his plans for them, one cannot fail to observe that he seems completely to have grasped the plan, which it will be needful to follow, in order to raise these Indians from their present condition of degradation and childishness.

Let us be much in prayer for him, for his fellow workers, and for the Fuegians, now that the sun seems at length to be rising on that dark land. The streaks of the morning are seen, we think, distinctly. May God cause it soon to be day in all its brightness and glory.

Mr. Stirling writes :

“STANLEY, 6th January, 1864.  
 “Lord Dufferin’s late yacht, in which he went up to ‘High Latitudes,’ has been purchased by the Government, and sent out here to act as a mail boat between Stanley and Monte Video. Her first trip was to Keppel Island with a large mail bag. And in it the long delayed letters; (8th April, 8th May, 27th May, 7th August, 16th October, 21st October, and 7th November). The Colonial Secretary was on board, and although he wished to start immediately on delivering the mail, I induced him to remain a few hours, and see the Island, which much to our satisfaction he consented to do. The day being fine, a ride over the hills proved very enjoyable. This was on Wednesday, the 23rd December. The *Allen Gardiner* had returned from the Rio Negro, and anchored in Committee Bay on the evening of the preceding Thursday, and on the Wednesday morning was beating out of Keppel, bound on her way to Stanley, when a dashing little yacht with her signals flying was seen running in; this was the *Foam*; and when the two vessels reached each other, a most effectual signal in the shape of a mail bag, was held up for us to see; so the *Allen Gardiner* was put about, and following the *Foam*, returned into Committee Bay. The arrival of the letters enabled me to remain with my friends on Christmas day, for I had now my official communications reopened, and was informed that there would be time to catch the English mail, even if I remained till Monday at Keppel Island. This I determined to do not unwillingly, as I had been absent from home



six months at a stretch. On Monday, the 28th December, at noon, the *Allen Gardiner* was again under weigh, and at 6 A.M. of the 29th, she dropped anchor in Stanley Harbour, immediately inside the narrows. H.M.S. *Forte* bearing the Admiral's flag was lying at anchor, and further in, distant half a mile, was H.M.S. *Alert*. Several other vessels were anchored at uncertain intervals in the harbour, and the *Allen Gardiner* had to tack four times working in and out among the fleet of ships before she reached her own moorings. Mr. Bull, learning of my approach, announced on Sunday week that sermons would be preached the following, that is, last Sunday, in behalf of the Mission. The presence of H.M.S. *Forte* enabled Mr. Bull to invite Mr. Clemenger, Chaplain of the *Forte*, to preach for the Mission in the evening. This he most kindly consented to do, and besides this he brought (nearly) £4 from the officers, additional to the collection, which made a total of £13. Admiral Warren was present in the morning at Church, and Captain Millersh also. It has been a great pleasure to me to meet Captain Millersh. Admiral Warren most courteously visited me on board the *Allen Gardiner*, and when I met him at Government House he followed me, as I retired from the rooms, to assure me of his desire to help me in every way he could."

Under the head of Keppel Island Mr. Stirling writes :

"The natives seem happy and decidedly improved in every way by the sojourn at Keppel. My six-months absence gave me a good opportunity of noticing on my return any advances which they might have



made; and I am led to look forward very hopefully to their future and permanent happiness. It must be our aim to unite them together in the bonds of the Gospel primarily, but also by so instructing them in the simple arts of civilization, that they may be led by a community of interests, to support and strengthen each other's hands in their own country. I propose therefore when the Fuegian work comes more constantly under my care, to train each of the native lads in some special branch of industry, such as carpentry or gardening, or the care of cattle, &c., and then to induce them to co-operate with each other, and agree to live together in Tierra del Fuego, there to practise what they may have learned with us, and to become the guardians of Christian civilization. Of course our presence will then become more and more necessary in that country. *And it will be a happy thing if the plan of a floating station can be carried out.* I am anxious to be off to the South, but I have only two seamen and no cook, and the inconvenience of this state of suspense is pressing heavily upon me. [the sailors had been coaxed away into sealing vessels. *Ed.*] To you at home the progress of the work must seem sluggish, but I do all I can to make head way, and only stop when I cannot move."

Mr. Rau, who has been with the natives during the whole time of their sojourn at Keppel, says:

"STANLEY, 8th January, 1864.

"Many thanks for your kind letter, dated the 26th of July.

"In the last letter I wrote to you, I promised to write about our proceedings in instructing the Fuegian

lads. They are advanced in every respect, in learning as well as in civilization. Though considering the time in which they have stayed with us, we might have expected more; yet if not all that we desired, some real improvement has certainly taken place. We must not forget that they were heathens, and have grown up in the ignorance and darkness of their mind, so that they have no guide but their own vain imaginations. There is however one good point, a most important one too, which is, that they have great reverence for the name of God, and are willing (to listen), and attentive, when they are instructed about religious and spiritual things. Their memories are slow, and to learn a verse from the Bible or a hymn is difficult to them, yet they are capable of understanding the things which are told them.

“As for the Mission family, we have on the whole enjoyed good health. Whilst Mr. Stirling was at Rio Negro, we had now and then a visit from other ships. The first that came in was Captain Phillips, a month after the departure of Mr. Stirling to Rio Negro, whilst at the same time, Mr. Dean of Stanley visited us too. After that some sealing ships came in, which supplied their ships with fresh water again. With joy I look forward to the time when we shall be able to locate ourselves among the Fuegians, and to have continual communication with them. I now close my letter, hoping that next time I shall be able to write about our visit in Tierra del Fuego.”

## PANAMA.

We purpose this month giving a very short notice of this place, to which our missionary will soon (D.V.) be bending his steps. Next month we hope to give a notice of Callao, Panama is said to be "one of the very first mission stations in the world." It is a bold expression, and certainly we should not have ventured to use it; yet when one considers its position and the immense floating population which drifts past it continually, we can see that there may be no more than the statement of sober truth in this. A few extracts from Hill's Travels, published in 1860, may be deemed interesting, he says:—

"The little town of Panama does not give occasion for many remarks. When the Spanish adventurers first crossed the Isthmus, in the year 1515, there seems to have been an Indian Village about three miles east of the present town, and called by the same name, which in the Indian tongue signifies 'much fish;' the site of the present town, being on a Peninsula, is more healthy than the former, as it admits of the free passage of the winds through the streets. Its harbour, moreover, is more convenient from its being under the lee of several islands which afford shelter at all seasons of the year. The narrowest part of the Isthmus, near which Panama is seated, is about twenty-eight miles from one ocean to the



other. The Isthmus abounds in rivers during the rainy season, several of which flow throughout the year. The climate of the Isthmus is generally healthy rather than otherwise. Its seasons are considered to be but two, and are commonly designated by the appropriate terms of 'the wet and the dry:' the wet months are sometimes called the winter, and the dry, the summer. The dry season commences usually with the month of January, and lasts until the middle of April, during which period rain is hardly ever known to fall; after this, the rains commence, and are very heavy at intervals for seven or eight months, during which time the thunder and lightning are frequent—and the lightning is said to be in the highest degree magnificent. The town of Panama, on account of its situation, is at all times cooler than the greater part of the Isthmus. The thermometer, during the rainy season, rarely rises above 86 during the day, and 80° during the night, while the winds are variable and usually fresh: and there can scarcely be said to be any endemic diseases either in the town or its vicinity. During the dry season, however, the thermometer rises from 90° to 95°, and at this time great mortality sometimes prevails, but is not owing to any special diseases; it is attributed, and probably very justly, to the excesses in which the Creoles indulge in their manner of living, more especially to their slothfulness than misuse of spirits, and their abuse of the more luxurious articles of diet. It is hardly probable that a more fertile soil exists in any part of the new world than which is found throughout a great portion of this Isthmus, where the



vegetable productions are in the highest degree luxuriant. The grains chiefly cultivated are Indian corn and rice; but coffee, cocoa, and some sugar are raised for the use of the inhabitants."

Mr. Hill goes on to describe the Indians whom he met. We would fain hope that what he saw amongst them has ceased to exist; we cannot possibly allow it a place in this publication; we shall conclude our extracts by one which will probably show the need of a missionary at Panama:—

"The day after we landed was Sunday, and an advertisement being posted up to give notice that there would be service performed in one of the apartments of our hotel, an English gentleman on his way from Australia to England, whose acquaintance I had made on the voyage from Peru, and myself, prepared to attend. Upon mounting the first story we observed a door standing open which led to a large long room, in which the service was being performed; and on entering a scene presented itself which would perhaps have as much surprised North Americans from the more refined parts of the Union as it did ourselves. A long table reached nearly from one end of the room to the other, and chairs had been placed by the side of this, by the walls, and by several windows which led to a balcony. Others stood behind and on the side of the clergyman, who was at the head of either table, and about half the number were occupied by Americans doubtless from the back settlements of the States. There was, however, no particular crowding in any particular part, and every man, except one or

two in the balconies, could be seen by everyone else, but we were struck with astonishment to see the strange manner in which the good people had seated themselves to attend divine service. We had placed ourselves, on entering by the door, near the end of the room opposite to that at which the clergyman stood, where we had the whole scene before our eyes: on either side of the table, there were probably ten or twelve chairs filled, and about one-half of the men in them were thrown back into a sort of rocking position—some with their feet, and others with their legs, as far as their knees, on the table,—some crossed and some otherwise, their arms being generally folded before them; others were sitting with their backs to the table, and their faces towards the backs of the chairs, on which their arms were folded, their legs hanging down on either side; the rest had their legs over the backs of the chairs, which were in an inclined position, leaning with their elbows on them; those who were near the walls leaned their backs against them, their legs being placed on either side of the backs of the chairs before them: the drollery of the scene was completed by a portion of the congregation, on either side of the clergyman, who were balancing themselves and sitting in almost every position save that for which the chairs were designed. My first impression was wonder that the clergyman could perform the service before so strange an assembly; but after a few minutes, when it was quite apparent from the perfect stillness among the congregation, that everyone was serious, and that there was no disposition to act any pleasantry, the whole seemed as natural as if every-

one was seated as he would have been in one of the churches of a populous town. We had probably been in the room about a quarter of an hour—during the whole of which time the clergyman was preaching—when one of the congregation, who had had his legs on the table, and seemed sleeping, fell down to the ground; upon this, my friend and myself, after looking at each other, could remain serious no longer, and being near the door, we retired and were quite unable to return.”

How sad is this! It is perhaps best to leave it without comment.

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### NEW MISSIONARIES.

The Committee have much pleasure in announcing the appointment of the Rev. George Arthur Humble, M. D. to the important post of missionary labour at Patagones. Dr. Humble is a member of the Royal College of Physicians of London, a member of the Royal College of Surgeons of England, a Licentiate of the Faculty of Physicians and Surgeons of Glasgow, Licentiate of the Society of Apothecaries, &c. &c. Dr. Humble's testimonials as a clergyman are such as to give every confidence in his fitness for the post. May a rich and abundant blessing accompany him, when he sets forth from England. He will probably leave next month. The Committee beg the prayers of their friends on behalf of Mr. Keller, lately appointed as

catechist at Lota. Mr. Keller leaves England (D. V.) on the 2nd instant from Southampton. On the evening of the 22nd ult. he gave an interesting account, at the Clifton quarterly meeting, of his former life, and of his reasons for seeking employment as a missionary. His engagement with the Society he regards as an answer to prayer.

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### HOME PROCEEDINGS.

Several interesting and important meetings have lately been held on behalf of the Society, in various parts of the kingdom; we can only glance at some of these. The first which we notice, is one which was held in London. The extract, chiefly from the *Record* of the 21st March, runs thus:—

“The annual meeting of this Society for Marylebone, was held on Monday last at the Literary Institution, Edward Street, Portman Square, where a very good attendance was assembled at three o’clock. The chair was taken by the Right Hon. the Earl of Shaftesbury, K.G., who, after a hymn had been sung, — ‘Let there be light,’ and prayer offered up by the Rev. J. W. Reeve, Minister of Portman Chapel, called on the Rev. F. M. Middleton to read an account of what had been collected in the parish of Marylebone during the past year. The noble chairman then asked the Rev. W. W. Kirby, Rector of St. Dunstan’s-in-the-East, who attended as deputation, to make a statement to the meeting as to the position of the Society. This the Rev. Gentleman



did at some length, alluding briefly to the past history, dwelling fully on the present work, and glancing rapidly at the future prospects of the Society. The day of small things had not been despised by either Gardiner or his helpers and successors, and therefore God was now blessing the weak efforts of man.

“The Rev. C. J. P. Eyre, Rector of Marylebone, congratulated the meeting on the results which appeared, from the interesting statement they had heard, to be now attending the labours of the South American Missionary Society. He assured those assembled that he never could forget the impression made on his mind by the burning zeal and self-abnegation of Captain Gardiner, whom he remembered well, and he eloquently exhorted all present to assist in the best way they could, especially by collecting cards for this great work, the foundation of which was laid in faith and patience, amidst suffering and disappointment, on the shores of Tierra del Fuego.

“Here the noble chairman had to leave for the House of Lords, but before doing so, promised that after what he had heard, there certainly should be a drawing room meeting held in his own house as soon as possible.

“The Rev. J. W. Reeve being called upon, said that he was glad to find the Society so progressing. He had been accustomed to have a meeting in his own schoolroom, but had suggested the use of the Marylebone Institution as more likely to make the Society better known. He knew the founder, and had been deeply interested in his work, and could not

but rejoice that so much had sprung from 'the day of small things.' He concluded with some profitable remarks as to the personal advantage of all present engaging in missionary work; for in seeking to benefit others, most certain it was they themselves would be benefited and blessed.

"A liberal collection was made at the doors, and the meeting ended with the doxology and blessing."

The next meeting which will interest our readers, was held in London also. We append some extracts, also chiefly taken from the same paper. We may mention that one very gratifying result of this meeting was that the Earls of Gainsborough and Cavan kindly consented to become Vice Patrons of the Society.

"The Earl and Countess of Gainsborough invited a party of the nobility and gentry to a drawing-room meeting at their town mansion, 17, Portman Square, yesterday evening, to hear statements in regard to this subject. Among those present were the Earl of Cavan, Lord Ebury, Mr. and the Misses Tollemache, Hon. A. Kinnaird, M.P., Mrs. and Miss Kinnaird, Mr. Kinnaird, jun., Dowager Lady Radstock, Hon. Misses Waldegrave, Hon. Lady Beauchamp, Lady Troubridge, the Countess of Erroll, Lord Kilmar-nock, Lady Mff. Forester, Count A. Bernstorff, Prussian Ambassador, Lady Smith, Hon. Mrs. and Miss Trotter, Hon. Capt. Maude, R.N., and Mrs. Maude, Capt. Eastwick, Mr. and Mrs. R. C. L. and Mr. F. A. Bevan, Rev. H. J. and Mrs. Lumsden, Rev. E. and Mrs. Bayley, Mr., Mrs., and Miss Haldane, Rev. Prebendary and Mrs. Burgess, Rev. T. and Mrs.

Nolan, Mr. and Mrs. George Hanbury, Rev. C. Hargrove, Rev. W. W. Kirby, Rev. W. Gray, Messrs. R. Baxter, James Grant, I. Braithwaite, &c. The proceedings were commenced with prayer by the Rev. J. W. Reeve.

“The conversation was then introduced by the Rev. W. Gray, Secretary of the Society, who, in the course of replies to successive questions, gave interesting particulars in regard to its history, plans, and operations.

“The Rev. W. W. Kirby (London secretary) followed with some details bearing more particularly on the agency of the Society among the numerous British residents settled in these parts.

“Among the other gentlemen who took part in the conversation by asking questions, &c., were the Earl of Cavan, Lord Ebury, Mr. Tollemache, the Revs. E. Bayley, J. W. Reeve, Prebendary Burgess, and H. J. Lumsden, Mr. Robert Baxter, &c. Mr. Burgess referred to his recollection of a visit from Captain Allen Gardiner in 1851, prior to his ill-fated expedition, and observed how greatly he had been struck with his indomitable purpose and energy.

“The proceedings were closed with prayer, and the benediction by the Rev. J. W. Reeve.”

A deeply interesting and successful meeting was also held in Torquay; we give an account of it taken from the *South Devon Journal* of the 23rd March:—

“The annual meeting of the Torquay auxiliary branch of this Mission was held at the Bath Saloon on Thursday. The attendance was much larger than has ever been known at the annual meetings of this branch, and exceeded considerably the numbers



present at the majority of the religious meetings held this year. The chair was taken by Mr. Hay Macdowall Grant, who was supported by the Rev. J. H. Marshall (the deputation), the Rev. W. Hockin (of Exeter), the Rev. G. Garrett, the Rev. D. Pitcairn, Captain Atkinson, and others.

“The chairman made a very excellent introductory address, in the course of which he remarked that this Society was generally known as the Patagonian Mission, but we might more truly give it the title by which it was better known—the Mission to South America—inasmuch as its sphere of operations had been very considerably enlarged since its establishment by its founder, the late lamented Captain Gardiner. He was very much struck the other day with a little pamphlet entitled ‘A voice for South America.’ In that pamphlet it was stated that very great ignorance prevailed amongst the people of this country with regard to the character and disposition of the people dwelling in South America; and he himself pleaded guilty to that ignorance so far as he found the information detailed there. His imagination was that the country was settled by two of the most hostile nations in Europe—the Spaniards and the Portuguese; that they established in that country the Roman Catholic faith, and that their descendants, the present inhabitants of that country, inherited their prejudices against the spread of the gospel. But so far from this being the case, the Mission had met with support in various parts of the Continent; and not only support, but the utmost cordiality. It was, however, to the British public, that we must ever



appeal for the means to spread the influence of the gospel over distant lands. On what grounds should he bring the claims of this Mission before the meeting? Should he remind them of their liberality on former occasions, and tell them to repeat it? That, indeed, would be a very low ground. Should he tell them of the great commercial enterprises in which this country was concerned with South America, and the profits that flowed into England, and ask them to share those profits by sending the gospel to South America? That would also be low ground, and they might reasonably tell him that those who directly profited by those commercial enterprises were the parties to do so. Should its claims be put forward on the ground of charity? But, acting upon the blessed teaching our Master taught us, ought not the necessities of the Mission to be put forward as a demand upon our sympathies rather than as begging our assistance? Should he not point to the deputation and ask (as he had come in the name of his Master) whether He had not a right to claim a portion of those good things which had been bestowed upon us in order to extend his Master's kingdom throughout the world? We were too apt to forget that all our wealth was only lent us; we call our houses and property our own, forgetting that we were merely stewards, and that our highest duty was to dispense our means in the advancement of God's kingdom.

"The Rev. G. Garrett said he was very thankful to have the opportunity of saying a few words in behalf of the South American Mission. Its history was short, but it was as full of matter of the most touching

and telling interest as ever yet came out in the annals of our missionary career. He had been much pleased with that little work which gave an account of the establishment of the Mission, called 'Hope deferred, not lost.' It told the story how Capt. Gardiner's heart was stirred up by God's Spirit to bring the knowledge of salvation to the poor people who inhabited Tierra del Fuego; it related how he had proved his earnestness in the cause by giving himself up to the work—by going forth risking and endangering his own life; it narrated his voyages to that part of the world, and his return to this country for aid; how he went forth on that last voyage with a devoted company of co-workers; how, under God's providence, they met with various reverses, and then with hopes failing them, they retired to a lonely spot, and there one by one died of starvation. True, indeed, was the saying, that 'the blood of the martyrs is the seed of the church.' The melancholy death of the founder of the Mission, with the extraordinary circumstances connected with it, stirred up the hearts of the people of England not only to consider the spiritual destitution of the inhabitants of Tierra del Fuego, but of South America generally; and he was thankful to say from the reports he had read, there was very great encouragement; the work was already yielding some first fruits of the harvest which they all hoped would be reaped. In the school, at Lota, there were forty-five pupils regularly instructed, not only in the English language, but in the gospel truth. In the report, he read of a catechist going to the house of a pupil to instruct him, and the father listening to what his son

was being taught, and the mother presenting the catechist with some flowers when he left. He also read of a chief visiting the Mission ship, and beseeching the Superintendent of the Mission, the Rev. W. H. Stirling, to send a missionary to his tribe; he remained with the Superintendent until midnight, and again in the early morning the powerful chief was by the bedside of the missionary, urging him to send a minister of the gospel to his people. All this was matter of encouragement, and constrained them to go on in hearty devotedness to God's holy service. That there was great need of missionaries in South America, was proved by the fact that there were twenty millions of people there; of these, six or seven millions were Indians and Blacks; there were several millions of Roman Catholics, and a few Protestants. The latter gladly embraced the opportunities offered by this Mission; and if the work of the Society was only to send the gospel to them, it was entitled to public support.

"The Rev. J. H. Marshall, after comparing the hopeful state of the Society at the present time with what it was when the late Captain Gardiner travelled up and down the country, trying to enlist the sympathies of his countrymen in behalf of the work he had so much at heart, said there were still some persons who spoke in disparaging terms of this missionary work, and said 'It's *only* a Mission to the Patagonians.' This objection, he said, had no doubt been the cause of preventing many persons helping it forward, who otherwise would have gladly given their support. It could not be too widely known, however,



that this was the great South American Mission—for the whole of South America was open to them. The Society had received calls from all parts of that country to send missionaries not only to the aborigines, but to the English residents who were settled there. English people knew very little about South America. Here the speaker entered into full detail, and concluded with an eloquent appeal for pecuniary assistance. The Rev. W. Hockin also addressed the meeting.”

The last meeting which space will allow us to notice is a small but interesting one which was held in Cork. We quote from a local paper.

“A Meeting on behalf of this Society was held in the Assembly Room, Imperial Hotel, yesterday, to hear a statement of the operations of the Society from the Rev. Weldon Ashe, M. A., who attended as a deputation. The Lord Bishop presided. Amongst those present were—Revs. W. Ashe, F. Dobbin, G. Hazelwood, J. Gollock, W. Gabbett, T. Dorman, J. W. Benn, R. S. Gregg, Bishop’s Chaplain; A. Beaufort, and J. D. Penrose.

“The Rev. Mr. Ashe, in addressing the meeting, alluded to the recent origin of many of their Missionary Societies, and the little that had been done for a long period in sending the Word of God to the heathen, and then proceeded to say that it was surprising how largely blessed their exertions had been. As to South America, when Missionaries were sent out to other lands it never entered into the minds or the hearts of the people who sent them out to despatch any to that great Continent—indeed, it



seems as if the whole Christian world had forgotten that there was such a place in existence; and it was not until it entered into the mind and soul of that good man, Captain Gardiner, that attention in these countries was directed to the deplorable state in which the people of South America were passing their lives. Here the speaker entered into further details, and added it might be said that the Society had not done much work, but the people who made that assertion should look to other missions—missions in which holy and good men were engaged. Take, for instance, the Burmese Mission, and that to Otaheite, and if they read the history of them, they would see that for years the missionaries had laboured without making any progress, and there was nothing remarkable in this when they considered the difficulty there was in breaking a man away from the customs of his childhood and his every-day associations. In this mission, as in all others, great difficulties had to be surmounted, but, with the Divine assistance, it was gradually making way, and spreading the blessings of the Gospel amongst the people. Four times the Society wished that the Church Missionary Society would take up the work, but they declining, the Committee in the end had to say 'we must either give up 20,000,000 of people to their ignorance and superstitions, or strive ourselves to do what we can in carrying the Gospel to them.' He was exceedingly glad that the Committee adopted the latter course, and had persevered in it amongst great difficulties and trials until now, when it pleased God to shed down upon them many gleams of hope and great

promise of a future harvest—and not that only, for daily the work of the Society was making progress. The speaker concluded, amid applause, by heartily recommending the mission to all Christians, and asking for aid in its behalf.

“The Bishop was sure they were all obliged to Mr. Ashe for the interesting address he had given them, and he regretted that the meeting was not larger. When he heard of that 20,000,000 that were spoken of he began to consider what a number of little children there must be amongst them, and what a number of matrons and maidens, and old and young men—what an amount of intellect there was amongst them, if it was only worked—what an amount of moral power, if it was only cultivated—what an amount of spiritual capability, if it was only acted on! They were our brethren, made of one blood with us, and therefore a great interest should be taken in them. He hoped the next time they had a Patagonian Missionary Meeting here there would be a larger attendance; for they should remember that that 20,000,000 of people were capable of immortal happiness—they might all be enlightened, all converted, all sanctified, all have peace with God through Jesus, all have peace from God by Jesus; and, by means of the gospel and the efficacy of the blood of the Lamb, get an entrance into the everlasting kingdom. But how could they believe if they had not the gospel and some one to teach it them? How could they be taught if they had not missionaries? Let them, therefore, send them missionaries; and though this mission was

young and feeble, it would, he trusted, by God's blessing, by and by, take its place among the great missions of the earth, and carry the music of mercy to that 20,000,000 of people, and gladden the hearts of thousands. God would thus be glorified, Christ exalted, and the Holy Ghost honoured. If they would be like God, like Christ, or angelic in their characters, they would open their hands, their hearts, and their mouths in behalf of their poor brethren who lay neglected and forlorn for want of the glorious gospel of Christ. The proceedings terminated with the benediction."

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CRANMER.

The following account of the Fuegians from the pen of the Rev. W. H. Stirling will be read with the deepest interest and thankfulness.

*"3rd February, 1864.*

"My visit to Tierra del Fuego will be short. The season is too advanced to render gardening of any service, and an exchange of kindly offices is all that can be accomplished at present. The natives have been very happy here, and the boys in particular have acquired admirable habits of cleanliness, order, and industry. Their honesty has been without suspicion, and for quiet, willing, and efficient service in the house, I could recommend most heartily either Threeboys, Uroopa, or Lucca. P'noiense is admirable in out-of-door work; Bartlett calls him the farmer. Tom Button is likewise, if not a steady, yet a good natured, and generally most ready participator in any of our industrial occupations.



“Of Ookokko, you know all that is interesting; and I can only add that I have much hope respecting all the natives, that they are **THE DESTINED GERM OF A NEW AND A HIGHER LIFE** in the midst of their countrymen. On my return from Stanley, I had all the male natives drinking tea at Sullivan house, and afterwards I presented to each a pair of strong boots, an American axe, and a spade or a saw. The object of their sojourn on the Island, and the future expectations which we cherished respecting the re-production in their own country of what they had learned here; the expediency of co-operation, and the blessings which they might expect from God, if they sought to do his will; the desire that we had to teach their countrymen about the religion of Jesus Christ, and to encourage those who valued our teaching: these and other simple lessons formed the subject of an address which Mr. Bridges, to make it doubly efficient, translated into Fuegian. The natives responded by their looks in a most favourable manner; and I was afterwards informed that what I had said had been well received; a desire to stand by one another on their return home, having been unequivocally expressed. If I seem to deal too exclusively with what is outward and objective in speaking of the natives, you must not forget to consider that my long and frequent absences from the station have forbid my gaining a familiar acquaintance with their inner life. They moreover are not naturally communicative; but I must record my belief that *the exemplary behaviour of these natives, has its key of explanation in the Christian principles which they have imbibed, and the*



*law of God which they have been taught to revere.* I hope the Committee have not laid aside the idea of a hulk for Tierra del Fuego; [see Report.—*Ed.*] recollect how time is passing; a station I do not consider safe at present: a hulk, under all circumstances, I consider most expedient.

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 Mrs. Stirling writes in a private letter, which we are permitted to use:—

“27th December, 1863.

“When we arrived, it was impossible not to feel surprised, as well as pleased, at the appearance of Ookokko's household. Everything within doors so clean and comfortable, and the children so nicely kept. There is very little difficulty in teaching these people arts of civilised life. They are all quite capable of appreciating the comfortable side of things, and evidently consider that the advantages of Keppel Island transcend those of their own native land, even when purchased at the expense of a rough voyage and a sojourn amongst strangers. Jemmy Button, indeed, I am told, looks at Keppel Island from a different point of view. He still clings to the memory of his more illustrious past, and full of recollections of England, and even of the royalty itself, pours contempt upon our humble station, where work is the order of the day, and urges those of his countrymen who have a desire to travel, not to be content with anything short of a visit to the old world. However, those of his people who are now with us are, I believe, extremely happy and contented. Even Tommy Button, the one representative of the old generation, makes himself at home, and

his wife and son are pictures of good humour and content. The whole nation seems to have a genius for sewing. The women take most readily to the use of the needle, and Mr. Bridges tells me the boys are equally fond of it. Even Wendoo, Tommy Button's wife, has made a good many articles of dress, chiefly for her child, under my direction, and really begins to work neatly and well. We occasionally take a holiday excursion into the interior of the Island, into one of the most beautiful bays on the coast. The camp is so unsafe for the uninitiated that I could scarcely venture to ride much. The marshy places are so little apparent to an unpractised eye, that horse and rider are swamped before the danger is even guessed at; still our rides are very pleasant, and bare and bleak as the Island seems, it has great beauty in our eyes. The sand upon the beach of some of the bays is almost as white as salt, and forms a beautiful contrast with the malachite green of the white crested waves. The sea weeds too are abundant and beautiful, [which of our friends in Keppel will send home some of them?—*Ed.*] so that the children never weary of a long day by the sea shore."

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### LOTA.

The accompanying statement is very satisfactory. Mr. Coombe writes:

"20th January, 1864.

"In my last I promised to send you an account of our examination. On Monday, the 21st December, was our first day, the subjects were as follows:—recitation of Scripture, and Hymns, which had been carefully committed to memory during the year,

reading of Scripture (John xi.) dictation, arithmetic, and Scripture history, in which forty-eight questions were put to *each* boy. The contest for the prize Bible was a sharp one. The successful competitor answered fifty questions, and the next forty-nine, the third best forty-four, and so on. The subjects for our second day were reading, catechism, Spanish, geography, and English history. The prizes were awarded to P. Watt, for Scripture; J. Mc Cullum, geography; J. Fiegchen, history; H. Reeves, writing.—The majority of the prizes were won by Thomas Miller, who took five, and for the future remains as monitor. We had several visitors each day, but especially on the last, and I believe all felt satisfied; but further comment I leave for others. The whole was finished by a nice tea, for which Mrs. Gardiner kindly furnished us with plum cake, and superintended the other necessary arrangements. Several amusements were provided for the children in the field, where they enjoyed themselves till six o'clock, when we had tea. Fifty children sat down, whose bright faces and merry laugh, quite reminded me of similar gatherings at home. At dark the year's lessons were worked up into a lecture, illustrated by the magic lantern, which is the great charm of our annual treat; thus we finished a very happy day at nine o'clock, p. m. and I feel sure that it will not soon be forgotten. I pray that it may be the foretaste of a more blessed gathering in the kingdom of our father. I am thankful to know the Bethel flag and box of books have started; they are greatly needed, and will find a ready welcome amongst the sailors. One of the members of our congregation has taken this work upon himself, and is getting on

admirably. Two of the men that he succeeded in bringing to Church, have since attended regularly every Sunday, for the last two or three months. He visits the ships, boarding houses, hospitals, &c., and keeps them well supplied with tracts, and is commencing the sale of Scriptures. I have just returned from a journey to Picavi and Antilgué, and will report to you next month."

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### NEW GRENADA.

The following extracts from the letter of an English gentleman who has long resided in New Grenada, and is well acquainted with the state of the country, will, it is hoped, be interesting to the friends of the South American Missionary Society, who are anxious to see the Word of God circulated, and the blessed truths of the Gospel proclaimed, through every part of that vast and long-neglected continent. The letter was written to private friends at home, and was never intended to be made public; but these few extracts are given as they shew how, in the wonderful providence of God, the existing state of things in New Grenada, seems favourable for Missionary effort, and it is hoped they may be the means of drawing the attention of British Christians to the subject.

*"October, 1863.*

"The Republic of New Grenada has been, for three years, in a state of revolutionary war. In October, 1862, general Mosquera gained a final victory over the opposite party, at a town called Cartago, and marched straight upon the province of Antigua, and took possession of the Government. Mosquera is a



remarkable man, intelligent, well-informed, very energetic, and inflexible in his purposes. He is called a liberal; I think his tendencies are rather despotic; he is a sort of Protestant, and detests the fanaticism of these people, which he considers it his mission to extirpate. To that end he has suppressed all the convents of monks and nuns, of all sorts, and has taken possession, in the name of the Republic, of all their goods and chattels, convents and lands, and generally of all mortmain property. Of course the country is ruined by its three years' revolution; and now the priest party are plotting against the new Government, which compels the latter to maintain a large standing army. The new law requires all priests to swear allegiance to the Government before officiating; and as they refuse to take the oath required, nearly all the churches are shut throughout the country, and the priests away in the mountains. Oh! *for an apostle to come to this country, and preach with words of fire.*"

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#### THE DEAD SEED CORN, AND THE LIVING BLOSSOM.

Most deeply interesting and most encouraging is the letter we append from Sweden. It tells its own tale better than we can attempt to do. May it stir us all up to renewed exertions, and more earnest prayer.

"GOTHEBORG, *March 8th*, 1864.

"Dear Sir,

"Since I, some years ago, on a voyage for the recovery of my health, visited some places in South America, and also saw the storm-beaten shores of

Tierra del Fuego, I have longed to see the pure Gospel of the holy cross, preached in the regions, which are wild as well as beautiful. I thought it a holy duty of the Christian church to procure a more worthy monument to the great Missionary hero, and his fellow martyrs over the graves of whom only the winter gales and breakers were singing their funeral hymns. I tried to get the Mission friends at home to select these parts of the world for their field of Mission, but all in vain. Now I beg you, dear sir, to allow me hereafter to send for your Mission in these parts what little it may please God to let the poor people of the west coast of Sweden, through my hands, give for the spreading of the Gospel amongst the heathen.

“If not too old and weak I would gladly offer myself, but I think I perhaps might do you more good as your humble collector.

“What I now send you is for the most part received from poor people, from school-children of the Swedish pilots, fishermen, and their parents. If you would tell me the cost per annum for one Missionary in the field, and also what English books will give the best and most thorough information of all things in regard to your Mission field, and in the first place about the life of Captain Gardiner—then I would be very glad, and with all my might, in praying and working, try to show you my thankfulness.

“I pray that God our Lord will bless you, sir, and all your holy work, with his most rich blessing.

“Your most sincere and humble

K. KARLÉN.”

## NEW MISSIONARIES.

The Rev. E. A. Sall, M.A., formerly a missionary in Newfoundland, has been appointed to the responsible position of Missionary Chaplain at Panama. The Rev. W. C. Murphy, M. A., formerly Association Secretary of the Irish Society, has been appointed to the no less responsible post of Missionary Chaplain at Callao. Our friends who have made it a subject of prayer that suitable men might present themselves to the Committee, and be appointed, will not, we trust, cease to pray that those who will go forth to their work next month, may be sustained and helped in their arduous labours, and be given wisdom and strength in proportion to their need. We would only add that there are several other clergymen anxious to undertake similar missionary work in South America, but funds are wanting. Abundantly has God answered our prayer for men. Let us plead with Him to supply additional means, so that our sphere of action may be still further enlarged.

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## THE MAN OF MACEDON.

Our friends will remember probably a paper headed in the above way, drawing attention to the remarkable manner in which an Indian Chief

came on board the *Allen Gardiner*, and pleaded with our Superintendent for a missionary to go with him to his country. A second time he has appeared to claim the same act of kindness from us, or from some other protestant community. Mr. Goodfellow's letter is so striking that we do not scruple to give it. It seems altogether a providence of such a peculiar kind, that we believe our readers will arrive at the conclusion, that the Committee would not be justified in refusing to obey its leadings. They will also, we think, be pleased to know that Mr. Lett, two months since, applied for permission to go with this chief to his country, which lies in the spurs of the Cordillera of the Andes, not far from Mendoza. The permission was granted a month ago. Before — starts to his country again, the Rev. Dr. Humble will probably have reached Buenos Ayres and Bahía Blanca, and be able to complete the arrangements fully. Who can tell what the issue of the expedition may be! we await prayerfully and hopefully the manifestations of God's dealings with these people; using the words of the poet.

Lord in this Thy mercy's day,  
Ere it pass for aye away,  
On our knees we fall and pray.

Lord on them Thy spirit pour,  
Kneeling lowly at the door,  
Ere it close for evermore.



By Thy night of agony;  
 By Thy supplicating cry;  
 By Thy willingness to die;

Grant them 'neath Thy wings a place,  
 Lest they lose their day of grace,  
 Ere they shall behold Thy face.

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“BUENOS AYRES, 25th March, 1864.

“The letter enclosed will explain itself. \* \* \*  
 \* \* \* has been here for over a month. Mr. Stirling, in his letters published in the “Voice,” speaks very highly of him. He is in high favour with his own and his neighbouring tribes, and he is often sent on embassies for them. He is a cacique among his own people, and for various valuable services, he holds the honorary commission of \* \* \* in the National Argentine army, drawing the pay of about £5 a month. He will remain on this coast at Bahia Blanca for four or five months, and then he will go overland to his home. He is apparently 32, of low stature, of open frank countenance, exceedingly pleasant in his manners. He sat at my table, with other guests, having the garb and manners of a gentleman. He speaks of his tribe as sowing and reaping, as making butter and cheese, and using milk, and living in houses. They have convents and monasteries, and monkish schools, but he is not pleased with their Romish methods of teaching. For himself he cannot read, but he desires to learn.

“One Sunday night, after the close of our service, at my request, he addressed the congregation in

Spanish, which he speaks well, and which all the people present could understand. He said he liked our simple form of worship, and the purity of our lives, and that he preferred the Protestant religion to the Catholic; that he desired to see schools and churches among his people; that they were comparatively civilized; an Araucanian tribe; that they sow, reap, &c., and that he wished to take a missionary or two home with him next time, and he would do it; he preferred one of us to go, (i. e. Protestants) but if we could not, he would apply to the government of Chili to send him one. 'I will build,' he said, 'a church like this,' (it is a neat church that will hold three hundred and fifty persons.)

"This made a powerful impression on our people. We could find men ready to go with him, and our conference of church officers appointed a committee to aid him, as we can, in completing his plans. On view of your missions at Lota, and other Patagonian work, we think we ought to wait and let you add this to your other enterprises; if you do not move in it we intend to do so, sending men from here. We could furnish you with one, at least, from here, who would be a valuable assistant; as one could not go alone, we can hear from you in time. Mr. Stirling desires much to add this to the work. Seldom does a Pagan stand up in a Christian assembly, on a Sunday, in a church, and say, 'Send us a missionary.'

"W. GOODFELLOW."

## HOME PROCEEDINGS.

COLCHESTER.

*(From the Essex Standard of April 29th, 1864.)*

“On Sunday last the cause of Christian Missions in South America was advocated in Colchester by the Rev. W. W. Kirby, Association Secretary of the Society for South American Missions. The reverend gentleman preached in the morning at St. Mary-at-the-Walls, collection (including a donation of £2 : 2s.) £8 : 3s. : 4d. In the afternoon at St. Giles’s, no collection. In the evening at St. Peter’s, collection £11 : 16s. : 8d.

“A meeting was held in the School Room, at Wivenhoe, on Monday evening, to hear an account of Missionary labour on the vast and but little-known continent of South America.

“The Rev. Edw. Wilkinson presided; and the Rev. W. W. Kirby, Rector of St. Dunstan’s-in-the-East, London, attended as deputation, and illustrated his subject by a large map, and some very good diagrams of Lota and Santiago, in Chili—Tierra del Fuego—the *Allen Gardiner* Missionary Schooner—a Patagonian Funeral—and Scenes on the River Plate, &c. After having spoken of the founders of the Mission, and showed how ‘from the uttermost parts of the earth we had heard songs, even glory, to the righteous,’ the reverend gentleman entered at some length into the condition and resources of the various parts of South America, referring to its vast extent and population (20,000,000), its magnificent rivers and great pampas; its productive and in many parts virgin soil; its rapidly increasing cotton fields; its gold, silver, copper, and even coal, mines; its exports, and every-



thing that tended to the use, comfort, and luxury of the European; how steam vessels were now employed on the rivers, and the locomotive on the road, one railway being opened between Santiago and Valparaiso, and another being constructed to join Cordova to Rosario, which stands on the shore of the river Parana, at a point whence a navigation of more than 2,000 miles is available; how English money and skill and labour were all employed; and how tens of thousands of English people were living on the East and West coasts, and the number increasing every year, a thousand having in 1863 immigrated into the Buenos Ayrean State alone. Mr. Kirby then forcibly alluded to the duty of our providing the public means of grace and ordinances of religion for our own countrymen, while the original objects of the Society should also be carried out, viz. the evangelization of the aborigines, &c. in Tierra del Fuego, Patagonia, Araucania, or the Gran Chaco. In addition to the ten Missionaries now employed three clergymen are about to proceed immediately to Panama, Callao, and El Carmen. Mr. Kirby then concluded by showing the support the Society received from Protestants residing on the spot, and earnestly asking for the sympathy, prayers, and offerings of English Christians for one of the most beautiful portions of God's world—the vast and long-neglected continent of South America. Seeing so many young persons present he would remind them that

'The smallest effort is not lost;  
 Each wavelet, on the ocean toss'd,  
 Aids in the ebb tide or the flow;  
 Each rain drop makes some floweret blow;  
 Each kind deed lessons human woe.'



"The Rev. D. Somerville, Chaplain to the Forces, Colchester, said he felt the greatest interest in what he had heard, and from his own observation abroad, could testify to the importance of having Missionary clergymen at those places which either our sailors visited, or where our countrymen laboured and settled. He hoped in future to subscribe to so important a Mission, and was thankful to have heard so deeply interesting and full an account of quite a new field of missionary enterprise.

"Mr. J. Hardy Tubby, Assistant Commissary-General to the Forces at Colchester, moved a vote of thanks to the chairman, and earnestly reminded the meeting of our special duty towards our fellow-countrymen who were in South America, building up our commerce, and who, but for this Society, would be without any religious instruction for themselves or their children. We should remember that he who said, "Am I my brother's keeper?" was Cain, and that he slew his brother, and was followed by the curse of God.

"The Rev. Edw. Wilkinson, in returning thanks, said that of all the meetings held in that room, none had been more interesting than the one they had had that evening. The work they had heard detailed, was one that had been commenced in faith and love, now it was full of hope, and was bringing forth the fruit of faith. The indefatigable Honorary Secretary for Colchester, Assistant Commissary-General Tubby, had asked him to preside, which he readily assented to, as he was sure it would have pleased the Rector so to have done, and they all regretted his absence. If he could be of any service to the Society,

he would gladly act as Secretary for Wivenhoe. He mentioned a gratifying instance of personal self-denial for a similar work, and hoped he might soon record many others for this most important and deeply-interesting Mission.

“The meeting concluded with the benediction and a collection at the doors.”

#### CHELTENHAM.

*(Extracted from the Cheltenham Chronicle of the 3rd May.)*

“The Annual Meeting of this Society was held yesterday, in the Assembly Rooms. There was a full attendance. A. De Ferrieres, Esq., occupied the chair. On the platform and in the room we observed the Rev. G. Chamberlain, the Rev. H. Monsarrat, the Rev. C. E. Ranken, the Rev. W. Hodgson, the Rev. J. Trew, and the deputation.

“Mr. Monsarrat having opened the meeting with prayer, the Chairman called upon him to make the financial statement. It appeared from this that there had been a falling off of about £14 during the last year in Cheltenham. He said this was the subject of the more regret, as during the same time the Society had made considerable progress, and increased its agency abroad. He trusted that Cheltenham, during the present year, would give increased help.

“The Chairman having called upon Mr. Schmid, who had been a missionary in Patagonia for some time, and who was after a little while about to return there, to make his statement.

“Mr. Schmid entered upon his subject, and detailed at considerable length the difficulty of acquiring the language of Patagonia amongst its wandering and

uninformed tribes. The language had now been learned, he said, and work would with more hope be carried on at El Carmen, amongst Indians residing there.

“The Rev. W. C. Murphy, who has been appointed Missionary Chaplain to Callao, being now called upon, showed the need of attending to the very large English population there, and in other similar towns, and urged the meeting to support it by their prayers, their sympathy, and their means.

“The Secretary of the Society, the Rev. W. Gray, being now called upon, pointed to various diagrams which hung upon the walls, and explained the work which was being undertaken. It appeared that there would be during the year thirteen missionaries connected with the Society; when Mr. Schmid was ordained, six of these would be clergymen. From his statement it was clear that much progress had been made in the South, and Tierra del Fuego, also in Patagonia, but especially at Lota, in Chili. There seemed a very large field open for missionary exertion, not only in Callao and Panama, but in La Plata, in the Brazils, in Peru, New Grenada, &c., &c. Clergymen also were offering themselves as missionaries, and much liberality had been shown in England and South America. God was blessing the Society.

“Mr. Chamberlain expressed the deep interest he had felt in the statements which had been made, and said that he did not remember to have felt the same sympathy excited by anything since the days when he had been in South America. He hoped, he said, to help the Society.



“The Chairman now, in a few brief but telling remarks, closed the meeting, and expressed his hope that increased aid might be given to the expanding and necessary work of Missions in South America. The collection at the doors amounted to £26.”

*[This is slightly inaccurate. The collection at the doors amounted to £15 16s. 6d.; there was a donation of £10 from A. De Ferrieres, Esq., and new subscriptions to the amount of 15s. making a total of £26 11s. 6d.—Ed.]*

#### EXETER.

The Annual Meeting was held in this city at the Athenæum, on the 16th May. Major Bent occupied the chair, in consequence of the unavoidable absence of Lord Midleton. The speakers were the Rev. W. Hockin, Hon. Secretary of the Association; the Rev. W. Gray; the Rev. G. W. B. Wills, Rural Dean; and the Rev. H. J. Marshall. Want of space prevents our entering into any detail. We shall only mention that Mr. Hockin expressed a hope that the Association would continue to increase as it had hitherto done, and would this year reach £100. He also related a very interesting fact, which he hoped would encourage others. The children of the Reformatory, whom no one ever dreamed of asking to contribute to any object, and whose means were of course almost nil, had yet volunteered aid to the Missionary cause, and had selected the S. A. M. S. He received from them 10s. a few days since, with much thankfulness. It is supposed that their interest had been excited in the work by a slight personal knowledge of Mr. Stirling, who had addressed them on two or three occasions. The example is one that ought not to be lost.



## LOTA.

Mr. Gardiner writes, under date 25th March. He is wisely cautious of unfolding his plans before the general public. Our readers will, we trust, therefore excuse us from entering into any detail. We may say that he is steadily advancing, and now wishes for a sum of £650, which the Committee would grant, if it were in their power to do so. Their other expenditure just now is necessarily very heavy. Mr. Gardiner adds: "*after this outlay a very considerable development would be almost immediately visible, and yet the working expenses and salaries from home need not exceed the present average.*" There are signs of progress in the letter which will be hailed with satisfaction. 1. "We have now a branch school at Puchoco mine, taught by a pupil teacher; three services every Sunday—two at Lota, and one at Pochoco. 2. Two Sunday schools, and two day schools, with an attendance of 73 children. 3. A monthly prayer meeting at Lota, and weekly singing classes for the children. 4. A tract agency for ships visiting the bay; there are sometimes 20 at anchor.

"N. B. This month three years ago I commenced a daily school with 8 children, now the number has increased ninefold, and we have four monitors in constant employment.

## OUR INDIAN CIRCUIT.—

"In this district we have already made fifteen journeys, and are now in possession of much information and experience."

Mr. Coombe writes :

“LOTA, *February 10th*, 1864.

“*Monday, December 28th*.—Left Lota at 9 A.M. with Mr. Gardiner ; arrived at the Rio Carampangue about 1 o'clock, having a few purchases to make in Arauco ; did not go further than the fort, and returned to Don Juan ——'s for the night, starting next day for Antilgué, leaving at day-break ; we arrived at the outpost about 3 o'clock in the afternoon.

“*30th*.—After breakfast rode to Trancalco to see S——, but was sorry to find he was at Picavi ; as the information I needed could not be obtained without sending or going thither, and as the day was far advanced, I knew it was no use to go by way of Tucapel, and so chose a new road by way of the sand beach, close to the sea ; it is much shorter than going by Tucapel, being only about eight hours ride from Lebu, but not nearly as pleasant as the former. Arrived at Picavi before sunset ; found S—— marking cattle he had just brought from Imperial, but sorry to find he had not had time to execute our commission. H—— spread some sheepskins upon which I was soon forgetful of the day's toil, and remained so until cock-crowing, when I called Timo to bring the horses, and my hostess to make some breakfast ; leaving thus early the ride was very comfortable, as I arrived at Lebu before 12 o'clock, which prevented my being exposed to the sun as on the previous day. Here I was detained some hours, waiting for oxen to carry the boards, &c., to Antilgué for the outpost. The sun had set before I was able to get away, which made my ride a very dark and lonely

one. Mr. Gardiner left early this morning, in order to take sabbath services at Lota.

"*January 1st, 1864.*—Was a very pleasant day; in the afternoon rode to Ranquil, to visit Mr. M. and his family, an Englishman who has recently bought a nice tract of land for a farm, and come hither to live. With him I went to see some Indians who live near, one Juan ——, a silversmith, was busy making silver spurs. Father and son work together at the same forge, and their work was certainly very good; but for the costume, especially that of the women, I could have fancied myself in the shop of a village blacksmith. One afternoon I spent with Juan as a pupil, but he is a much better smith than teacher of his language; of course there must be an allowance made for their imperfect knowledge of Spanish, still it is an excellent medium, and I wish every other missionary possessed one so good. I tried to conjugate the verb *To have*; *Tener*, in Spanish; *Men*, in Chilidugu; but my difficulty was to get him to distinguish between the persons; thus, when I asked him for *Inche ñien*—he gave it me correctly, but when we came to the first person plural—he gave me the same again; he did the like with the third persons in both numbers, making the present indicative thus:

## SINGULAR.

|                  |                             |
|------------------|-----------------------------|
| I have land.     | <i>Inche ñien mapu.</i>     |
| Thou hast wheat. | <i>Tuvé nié cachilla.</i>   |
| He has barley.   | <i>Aimine aimine congí.</i> |

## PLURAL.

|                  |                              |
|------------------|------------------------------|
| We have animals. | <i>Inche ñien culyen.</i>    |
| You have sheep.  | <i>Tuvé nié ovecha.</i>      |
| They have cows.  | <i>Aimine aimine huacha.</i> |



After trying in various ways for an hour, I succeeded in getting another word for the third person plural, (viel ñien) but I am not sure if it is correct. There was no difficulty in getting substantives, a few of which I send you, but my purpose this time was, not so much to study, as to prepare a place for the future, where the language might be obtained with greater facility, so that most of my time was spent with the carpenter in fitting up the outpost with the necessary requisites; it is a small cottage on the top of a hill, sheltered from the north by a row of tall forest trees, commanding a view of a beautiful valley, which extends itself to the sea shore. Between this and Lebu there are several families of aborigines; I saw and spoke with some of the men, but had no time to seek for the houses, which are always back from the road, and hidden by trees, if possible, that is, if water is near, for wherever there is a house, native or mapuchi, water is sure to be within a few yards, although a stranger might be at a loss to find it. My journey was just previous to the harvest, which promised to be bountiful, for large fields of corn waved with golden head to the summer sun; this is a mercy we must be very thankful for, as there is a great scarcity in the north from lack of the usual amount of rain during the winter season; great numbers of cattle have died for want of water, but this is a want we are never subject to in South Chili, for although the majority of the springs dry, still there is always sufficient. Having finished the outpost on Saturday, the Sabbath was a day of rest, would it was such to the poor people of this country; on



Monday I prepared for my homeward journey, which I took next morning, leaving Antilgué at 5 a.m., I made Lota at 7 p.m. I could not help contrasting the prospects of the mission now, with that of my first journey in the summer of 1862. It was with difficulty we could get a guide to undertake what was then thought quite an adventure to go as far as Lebu, and the love of money would not induce them to cross the river; now, we know the road, not only to Lebu, but to Picavi, which, viâ Tucapel, is at least one hundred and fifty miles from Lota, and are independent of guides as such. On my first journey I could not find a place to stop the night, now we are well known, and can stop anywhere; then, about six families comprised the Spanish population of Lebu, now, there is a fine quartel, with one hundred and eighty soldiers, two stores, a flour mill, baker's shop, sawyers, carpenters, and masons; then, our difficulty was to find Indians, now, they find us, and English families are beginning to settle, and farm land, within nine miles of Lebu; this is promising. It is also said that gold is found within the district of Tucapel, if this be true, and the Government carry out their intentions of placing another fort at that place, or Picavi, another town will spring up, which will render those north of Lebu, comparatively safe from the incursions of Los Indios de las Pampas, thus civilization will be the harbinger of peace, and peace the highway for the gospel of Jesus. Humanly speaking, the only difficulty lies with ourselves, that is the usual cry, want of men and means, the latter more especially. There are always, even amongst good and well mean-

ing people, those who are afraid of meeting with a lion in the way, magnifying every difficulty into a mountain, but difficulties are often only such prospectively, retrospectively the road is as smooth as we could have desired it, more so than we deserved. I do not for a moment wish to say there is no difficulty, but there is no great or good work without its special difficulties, and the evangelization of South America is no exception. It was through much difficulty, trial, and danger, the church in the wilderness was brought to the promised land; many valiant men fell by the way, and hopes were often laid low, but these were the mysterious workings of His providence preparatory to the reception of, and entering into the goodly inheritance.

“The triumph of the Gospel has likewise been through much tribulation, it was so in apostolic times; onward through a bright career of nineteen centuries has it triumphed over nations strong and mighty, notwithstanding the device of Satan, and the malice and ingenuity of man, still onward it has gone, scattering rich blessings on its way—a light to those who sat in darkness—liberty to the captive—joy to the sorrowful, hope to the despairing—rest to the weary—*Eternal Life* to all who will. Is it then too much to hope for success in the future, to believe that truth shall triumph over falsehood, light over darkness, Christ over Satan? Verily, no. ‘Go forth and preach the Gospel,’ is the commandment. ‘Lo, I am with you always,’ is the promise. ‘All power is given unto Me,’ is the ground on which rests the hope of success. The *Gospel* must be our sword, *Christ* our strength,

prayer the secret of success. But we must be up and doing.

“ W. T. COOMBE.”

| ENGLISH.                  | SPANISH.        | CHILIDUGU.  |
|---------------------------|-----------------|-------------|
| Land                      | Tierra          | Mapu        |
| Wheat                     | Trigo           | Cachilla    |
| Barley                    | Sábado          | Congi       |
| Animals                   | Animales        | Culyen      |
| Sheep                     | Ovechas         | Ovechas     |
| Cows                      | Vaca            | *Huacha     |
| House                     | Casa            | Ruca        |
| Door                      | Puerta          | *Huilenyuke |
| Stool or seat             | Asiento         | Huanku      |
| Fire                      | Fuego           | Cutal       |
| Wood ( <i>for Fire</i> ). | Leña            | Mamél       |
| Thatch                    | Techo de paja   | Cuña        |
| Sun                       | Sol             | Ante        |
| Moon                      | Luna            | Crien       |
| Stars                     | Estrellas       | Huangalén   |
| Trees                     | Arboles         | Lemu        |
| Grass                     | Pasto           | Cachu       |
| Herbs                     | Yerba           | Mapu        |
| Gold                      | Oro             | Milla       |
| Silver                    | Plata           | Pulata      |
| Iron                      | Hierra o'fierro | Panihue     |
| Spurs                     | Espuelas        | Maching     |
| Brooch                    |                 | Tupu        |
| Ring                      | Annillo         | Sortijo     |
| To-day                    | Hoi             | Bachante    |
| Yesterday                 | Ayer            | Huia        |
| To-morrow                 | Mañana          | Uüle        |

N. B. The Spanish language has no W. Pronounce  
Hu as W, thus, Huacha, Wākū.

## CALLAO.

In our last number we promised to give some information respecting Callao and Peru. The most interesting part of it we could not ourselves have at all anticipated. As soon as information reached Callao that it was in contemplation to appoint a Missionary Chaplain for that port, immediate efforts seem to have been put forth to secure the erection of the new Church, which had been presented some time ago to the town by the munificence of one gentleman, and also to build a School-house. We cannot do better than give the extracts of a letter, which has been kindly forwarded to us from Liverpool, under date "28th March, 1864." Mr. Petries writes: "I am making considerable efforts here about the Church. I have bought ground for \$4500. One day last week I got subscriptions in Lima to the extent of \$2000; Gibbs & Co.; Graham, Rowe, & Co.; and Ruth & Co., each gave me \$500. I expect to raise \$8000, which will be required to complete the Church, and School which I have added to the scheme. If you can get any assistance from the South American Missionary Society, say a donation of £500, it will be acceptable." This activity is very cheering. We append a few extracts from "Hill's and Markham's Travels in Peru," which we trust may prove interesting.

"As we entered the bay of Callao, we observed several men-of-war, and twenty or thirty merchant ships lying at anchor, and we had a noble view of the country round. In the distance we could plainly perceive the domes and towers of Lima, with the sun shining brilliantly upon them, at the foot of



the first Cordillera of the Andes, beyond which the higher mountains were seen blending with the floating clouds, from which they could not be distinguished during the brighter hours of the day. Callao has of late years become the rendezvous of the foreign men-of-war in the South Pacific ocean during the winter season, and all travellers necessarily land here, whether from the south or the north, on their way to Lima. The bay is one of the finest on the coast; it is protected on the south-west side by the island of San Lorenzo, which is formed of crested rocks, rising in some places to twelve or thirteen hundred feet above the level of the sea. The climate is extremely equable, and gales of wind are scarcely known. There is probably indeed hardly anywhere a calmer region.

“The first town of Callao which was built by the Spaniards, was destroyed by the great earthquake in 1630, and the second by another earthquake in 1746, when it was completely buried beneath the waters of the bay. The present town does not contain above five thousand inhabitants. The chief part of its houses face the bay. It is damp and often dirty, during the months of July and August, which may be termed the winter season, on account of the rain that then falls, but it is dusty during the other months. The houses are generally built of adobes, which are unbaked bricks, or of reeds plastered over with clay, and are flat-roofed and slight. But within the last few years, some more substantial edifices have been erected, for which the inhabitants are indebted to the establishment of a line of British steamers between Panama and Chili, which call here. The port is de-

fended by a low fortress, with two castles and two towers, and a ditch which may be at any time filled by the sea.

“Peru holds a central position amongst the South American republics. Her people are perhaps inferior in capacity and mental endowments to the Chilians and the natives of New Grenada, but infinitely superior to those of Central America or Mexico. The whole of the labouring classes in the interior are pure Indians. The artizans and shopkeeping classes in the towns are partly Indians and partly Mestizos; the lower orders on the coast being negroes or Zambos, with some Chinese, and the upper classes being chiefly of Spanish descent, and not a few pure Indians. The men of Indian extraction, display, perhaps, more energy, and equal ability with their fellow countrymen of pure Spanish origin, and many Indians are wealthy, enterprising men. The Peruvians are intelligent and quick of apprehension, exceedingly hospitable and kind hearted. Many landed proprietors have availed themselves of the period of tranquillity since 1844, interrupted only by one year of revolution, to improve their estates, especially in the valleys on the coast.

“The long slip of land between the Andes and the Pacific ocean, enjoys an agreeable climate; rain and heavy storms are nearly unknown, and refreshing dews descend during the night. These valleys are admirably adapted for the cultivation of cotton, the vine, the olive, and sugar cane. The most remarkable source of Peruvian wealth, and one which has caused great effects on her financial system, is the guano on the desert islands off the coast. When the

South American republics were thrown open to the trade of Europe, the value of guano as a manure was soon discovered, and the Peruvian government were not long in availing themselves of this, as they believed, inexhaustible source of riches.

“The administration of justice in Peru, though the laws are excellent, is so corrupt, that it is better to pass over the subject with a hope that things may be better in a future generation. The police administration, especially round Lima, is disgraceful. Much, indeed, will be required, and much, I trust, is to be hoped from the rising generation of young men who are now about to enter upon public life. Who can be blind to the genius and great natural abilities of the Peruvian youth, now shooting forth, notwithstanding the great disadvantages under which Peru at present labours with regard to the state of her colleges? With her immense resources, a good government, and tranquillity, what may not be expected? But every nation has its beginning, an inevitable, and, perhaps, necessarily rough ordeal to undergo, and South America must not expect to make a leap that no other country has been able to do.”

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#### PUBLIC PRESS.

The following extracts from the “*Missionary Advocate*,” New York, will be read with interest.

“*September, 1864.*”

“**PANAMA.**—A self-supporting missionary labourer in Panama has spent three months in the city of Gua-



temala, and six weeks in travelling over the State. His motive in taking this journey, and the conclusions he arrived at, will be best expressed in his own words:—

“ ‘I was led to believe, from seeing how little was being done, that other methods for giving the Gospel to the heathen must be employed, before we could hope to realise, in any great measure, the glorious promises which are given us respecting them. It seemed to me that the true spirit of Christ's Gospel required all classes of Christians to take a personal part in this great work. I believed the time had come when farmers, mechanics, merchants, and all other classes, should go into the mission field, and pursue their various vocations for support; and, at the same time, by their lives, and by all the other means that offered, lead those around them to the knowledge of Christ. Not go as colonists, but as emigrants, having as their object the gathering of heavenly treasure—just as many come to these lands to collect sordid gains. I found a field for the very work I proposed. The greater portion of the State is composed of high lands, affording one of the finest climates of the world. It is a perpetual spring. There any of our northern people can engage in manual labour, and retain the same vigour as on the farm or in the workshop at home. All our northern fruits and cereals thrive there as well as the semi-tropical. The people, that is the masses, who are principally Indians, are degraded and ignorant. They can be hired for a trifle, and land can be purchased at a very low price. In nearly every branch of business the chances of



success are superior, while at the same time the field for doing good, though limited in comparison with some others, is still broad. The facilities for going are good, there being a semi-monthly line of steamers.'

"CENTRAL AMERICA. GUATEMALA.—The American and British ambassadors have offered to support a minister of the Gospel at their own expense.

"PROTESTANTISM IN SOUTH AMERICA.—The "New York Evangelist" says:

"At Santiago, Chili, Rev. N. P. Gilbert, who has not been there more than a year, preaches in English to the foreign residents, teaches a Sabbath School for their children, and gives lessons in English to a few classes, to defray, in part, his expenses while acquiring the Spanish language.'"

### Missionary Chant.

Composed for V. S. A.  
The words from various portions of Scripture, suitably arranged.

The musical score consists of two systems of two staves each. The first system has a treble clef on the top staff and a bass clef on the bottom staff. The second system also has a treble clef on the top staff and a bass clef on the bottom staff. The music is written in a simple, hymn-like style with a key signature of one flat (B-flat) and a common time signature. The notes are primarily quarter and eighth notes, with some rests. The score ends with a double bar line and repeat dots.

Ask of Me, and I will give thee the heathen for  
 thine in | heritance, || and the uttermost ends of the |  
 earth for | thy poss- | ession, || he shall have dominion  
 also from | Sea to | Sea, || and from the rivers un | to  
 the | ends of the earth. ||

Sing unto the Lord, | bless His name, || shew forth  
 His sal- | vation, from | day to | day, || declare His  
 glory a- | mong the | heathen, || His wonders a- |  
 mong all | people.

For all the gods of the | nations are idols, but the |  
 Lord | made the | heavens. || Give unto the Lord, O  
 ye kindreds | of the people, || give unto the Lord |  
 glo- | ry and | strength. ||

Among the gods there is none like unto | Thee O |  
 Lord, || Neither are there any works | like unto | Thy  
 works; || all nations whom Thou hast made shall come  
 and worship before | Thee, O | Lord, || and shall | glo-  
 ri- | fy Thy | name. ||

All the ends of the earth shall remember and turn  
 un- | to the | Lord, || and all the kindreds of the nations  
 shall | worship be- | fore Him. His dominion is an  
 everlasting dominion which | shall not | pass away ||  
 and His kingdom that which | shall not | be des-  
 troyed. ||

Blessed be the Lord God, the | God of | Israel ||  
 Who only | doeth | won-drous | things, || and blessed  
 be His glorious | name for | ever, || and let the whole  
 earth be | fill-ed | with His | glory. ||

## THE PAUSE.

For the first time during the last twenty-two months, we find ourselves without one line to lay before our friends from any of our missionaries in the Foreign field. We are, therefore, driven, as it were, to our own reflections, and are obliged to meditate more than we should have done had it not thus occurred. We find that often in the turmoil of life, God, in His good providence, lays a man aside, and obliges him to look back to the course by which he has been led, and to look forward to that which he ought prudently to pursue. Such breaks in the activity of hurried life, we are all accustomed to, more or less, and many of us have had reason to bless God that we have been suddenly stopped in our career, and thus made more intimately acquainted with that which concerns us.

Let us, then, try to turn this singular and wholly unexpected pause to good account. We would first remove any anxiety from the minds of our friends, and say that we have "no fear of any evil tidings." On the contrary, "in our patience" we trust "we possess our souls," and can say that we believe "all is well." Mr. Stirling has probably been successful in obtaining a crew, and will not write till his return from Tierra del Fuego,

where, doubtless, he has gone. Mr. Lett is probably preparing for his journey into the Indian country. From private letters we know that Mr. Andres has been amongst the Indians, and has been most kindly received; probably he waits till he has more time to write fully. Mr. Gardiner is most likely very busy with his building, and has nothing new to communicate. Before the month closes we are likely to know everything. Such is, we believe, the state of things. We recal to mind at this moment the words of one of our most valued missionaries, on the eve of his departure from England. He was asked by Lord Shaftesbury what he could do to help him, "Promise me," he said, "that if I die or fail, you will still go on with the work." This is the right spirit, depend upon it. It is a sandy foundation that demands perpetual sunshine. The rock will bear the rain and the storm, and be immovable, though the thunders roll, and the lightnings flash. But passing away from this consideration, all important though it be, let us ask what has really been accomplished through God's mercy during the last two years? Let us take the different stations.

**KEPPEL ISLAND.**—It has been matter of doubt with some whether it was wise to persevere in the expenditure which this costly station involves; sufficient evidence of the value of this position,



however, has been afforded to make it certain that for some time longer, at all events, it ought to be preserved. We may be told that more direct work on the islands of Tierra del Fuego is desirable. We admit this, and the *Allen Gardiner*, now freed from the once needful voyages to Santa Cruz and El Carmen, can lie at anchor for five months in every year, at Woollya, or elsewhere, in Tierra del Fuego, and thus the missionary party may be brought into close contact with the natives during the whole of each summer. When we review our position at Keppel Island now, as compared with what it was two years ago, we have abundant cause for the deepest gratitude. We may well thank God for the past, and take courage for the future.

EL CARMEN.—Of this Station we need only say that, two years ago, it had no existence; and that now, so important does it seem, that two clergymen, one of them a medical man, will be placed there very shortly. Two offshoots from it, one in Mendoza, and the other at Bahia Blanca, are in contemplation already.

LOTA.—Of this we need only say that it has prospered silently, “like a fruitful bough, even as a fruitful bough by a well, whose branches run over the wall.”

But what shall we say of PANAMA and CALLAO, towns not even thought of as posts of missionary

labour two years ago? even this; that God has done marvellously, and that we adore His goodness and loving mercy. In connection with these new Stations, our attention is directed to the fact, that they owe their existence to the effort of one town — Liverpool. She has stood forth, not to claim the honour for herself, but to stimulate England to higher and nobler efforts on behalf of South America. And she has done so at a time peculiarly appropriate, so that one cannot fail to see in it the hand of our God, “without whom nothing is done” of good “that is done upon earth.” It only requires us to look for one moment at the tide of emigration that pours out from ENGLAND and the Continent of Europe towards South America; it only needs that we even hastily notice the immense increase of trade with that Continent; the nearness to which it is brought to England by steam power; the rapid manner in which the Continent is being opened up by railroads, steam boats, and roads; the facility with which every part of the long unknown interior may soon be reached; the mines of gold and silver, and coal, which are to be found in various places; the still greater value of the fertile land which is now thrown open by liberal Governments to colonists; the greater amount of security with which life and property are held in that country;—it only needs that thoughtful,

earnest men should look at this strange combination of striking circumstances, to be persuaded that the time to favour South America has come, and that Liverpool has been specially honoured from her near connection with South America in accepting this fact. For years the seed has been sown by men of unflinching faith, and untiring zeal, supported by their God in making the noble commencement of a work at which the world laughed; but now the time has, we trust and believe, fully come for far greater efforts, and for a more extensive development. Still it is, alas! only the day of small things; there are yet only six clergymen and seven catechists employed by the Society; but small though it be, it is a day of increase, and of enlarged hope. Let us say, with the poet, in reference to South America,—

The temple of thy God in ruin stands,  
 Go up and build, and take thy truest arms,  
 And grasp the gospel trumpet in thy hands,  
 To sound alarms.

Lay firmly every stone; long years may be,  
 And stormy winds may rend, ere all be done,  
 But lay the *first*; thou mayst not live to see  
 To-morrow's sun.

Build for the future; let our children say,  
 "His mind was firmly toned and deeply set;"  
 But look around thee, nor be slow to pay  
 The present debt.

“The vision and the faculty divine”

Come not by dreaming: he whose eye is clear  
*To read the present, reads the future sign,—*  
 The truest seer.

God deigns to need thy weakness; heed his call  
 Unhasting, yet unresting, short or long  
 The days that wait thee—they are his—yea, all  
 To Him belong.

P. S. Since the above was written, we are rejoiced to find that our conjecture respecting Mr. Stirling is correct. He was in Tierra del Fuego with the *Allen Gardiner*. “All is well” at Keppel.

Two letters from Lota have just been received. All well. The box of work and the Bethel Flag had arrived in perfect safety and order. Mr. Gardiner sends his best thanks. The letters shall appear in the next Number.

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#### DEVELOPMENT OF SOUTH AMERICA.

For some years we have watched with anxiety the course of things in South America, and have observed with great comfort that many circumstances have combined to give it an importance which we little expected to witness in so short a time. South America used to be, to great extent, a terra incognita—very few books appeared from the press concerning it, and a very general opinion seemed to have gained ground that life and property were altogether unsafe there



except in a few of the seaport towns; that the Governments were insecure and intolerant: and that altogether there was but little hope of any large progress for very many years to come. Opinions are rapidly changing on these subjects. Many books appear from the press. South America itself is rapidly changing. A very few years may probably see it very greatly in advance of its present condition. Its present condition is manifestly greatly in advance of that which obtained thirty years ago. The revolutions which have swept over it, and shaken it like some of its own volcanoes, have left a blessing behind them, and cleared the political atmosphere as the thunder storm clears the air. They have left the increased desire for peace, and liberality; and we are of opinion that as years roll over, its Governments will become more settled, and more liberal, and its development in consequence will become more rapid and beneficial. *In this development we are deeply concerned, for our people go there by thousands yearly, and we must follow them with missionary effort.* Our readers, we think, will be glad to have a few extracts from some recent publications bearing on this subject. In the Brazil and River Plate Mail, of the 21st May, we read as follows:

“THE ANDES AND STEAM TO THE PACIFIC.

“This great mountain chain is becoming a source of much interest to the commercial as well as to the scientific world, and the time is fast approaching when the tediousness of a voyage round Cape Horn will be remembered amongst things of the past. In the northern regions of South America the river Amazon

and its tributaries reach into the territories of Bolivia and Peru, and in the extreme south the Straits of Magellan are available for steam navigation. Our columns contain an interesting discussion at the Royal Geographical Society upon a new pass in the Andes to the south of Valdivia, and an engineering report and survey of another pass across the Cordillera, capable of being traversed by a railway, and presenting a comparatively easy junction with the railway system *now* in operation in the Chilian and Argentine Republics. We recommend these details to the careful study of our readers, who, we feel assured, will agree with us as to the extreme importance of opening up these new sources of commercial traffic. That the river Amazon will be made free to the flags of all nations may be looked upon as a settled thing, now that the subject has been prominently brought before the Brazilian Government with all its prospective advantages, for we cannot doubt that the enlightened policy of late years inaugurated in that country will find its climax in the free navigation of that river. As to the passage of steamers by the Straits of Magellan, it is already a realized fact; all that is needed to make that route practically serviceable being the establishment of commercial steamers. Next we come to the important question of land communication, which heretofore has been one of some difficulty, although always practicable. The new pass alluded to in the paper read at the Royal Geographical Society, *if some arrangement is come to with the Indian tribes*, is likely to prove of considerable commercial utility; and that surveyed for a railway, at the instance of Mr.

Meiggs, is comparatively so easy of accomplishment that we may look forward with confidence to seeing the great railway link from ocean to ocean in this part of South America in process of formation, and a glorious consummation it will be. Who can foresee the extent of development in South America, when its great rivers are traversed by commercial steamers, and the southern plains by the iron road right across the chain of the Cordillera? The fruitfulness of the soil, its varied productions, and the field presented to European emigration, have been dwelt on by abler pens than ours, and cannot fail to have the effect of awakening attention to a land where the industry of men would be lavishly rewarded, and Europe liberally supplied with those products so essential to her industrial and commercial prosperity, giving in return her manufactured goods, unexposed to local monopolies or prohibitive tariffs."

The great need of this railroad, towards the development of this part of South America, may be seen from the description of Major Rickard, in his "Mining Journey across the Great Andes," published last year.

"Reader, it was terrific—appalling. I can find no fitter words to describe it; but I will illustrate these words as they are used in the present instance, and try to convey to you an idea of their sense. As I have before said, I went on some distance ahead of my companions, in order to enjoy more leisurely any fine view or other attractive object. About halfway up I passed a large troop of mules heavily laden, the same probably which I had seen in the morning ascending the other narrow road from the *Ojos de*



*Agua.* The road, or track, was still perfectly visible, as the snow had not yet begun to settle down heavily; but every moment it was becoming darker, and loud peals of thunder announced the approach of a violent storm. Still I pushed on, anxious to gain the summit and enjoy the view alone; if I may consider my dog as nobody.

“About two-thirds of the way up I came to a sort of plateau of small extent, and, to my surprise, found here some bullock-waggon loaded with large pieces of machinery, segments of wheels, shafts, cranks, &c., some of which must have weighed three tons at least. They were partially covered with snow, and how they came to be lying in such an out-of-the-way place was then a mystery to me. I afterwards learned that they were the property of a gentleman from Mendoza, who had determined on erecting a flour mill in that city, and had the machinery made in Valparaiso. He was on the road to Mendoza with it, when, on arriving at the Cumbre, he received intelligence of the fatal earthquake of the 20th March, 1861, by which the entire town was destroyed and his whole family entombed beneath the ruins. The blow was so severe that he never returned to claim his property; and there, on the wild Cumbre, lie some thousands of dollars' worth of machinery interred beneath the snow, lost to all intents and purposes. I gazed a short time at these relics of civilization, and moved on buried in thought.

“From my reverie I was suddenly aroused by the rapidly increasing violence of the storm, and the obscurity in which surrounding objects were wrapped.



I could not see distinctly for a distance of ten yards ahead; nevertheless I allowed my mule to follow the track, which every moment became more and more obliterated. I passed the plateau, and began ascending still higher and higher; the snow being now nearly knee-deep, and the storm raging fearfully. I continued for a short time ascending beneath a ledge of projecting rock, which served to shield me from the fury of the storm; but on emerging from this shelter farther up, a violent gust of wind rushing down a deep gorge, and carrying with it a large quantity of snow and small pebbles, almost blinded me. I was now meditating a rapid retreat, expecting much rougher treatment higher up. While hesitating as to what course should pursue, my mule became restive and frightened and attempted to turn back; in so doing she lost her footing on the already frozen and slippery snow, and came down on her knees. I kept in the saddle for a moment, but eventually determined on alighting, and awaiting the arrival of the remainder of my party.

“On looking around me all that met my straining gaze was white desolation, as if universal nature was shrouded in a winding-sheet of snow: not a rock nor landmark visible. I began to doubt as to whether I was in the right track or not, and took out my pocket compass to ascertain in what direction I had been going when I stopped; but this was no easy task: my mule had turned once or twice, so had I, and for the life of me I could not tell in which direction I had come, or how to proceed. It became darker and darker every moment, and the storm increased tenfold. I had my compass on the palm of my hand to level it,

and was looking most anxiously at the needle, when another terrific gust of wind, stronger than the first, and charged with sand and snow, came down upon me, carrying away my compass, my hat, and my 'poncho,' tearing my overcoat right up the back, and leaving me in 'tatters.' My mule took fright also, and went off at full speed down the side of the mountain, regardless of road, or track.

"I was now obliged to throw myself down and burrow in the snow, in order to avoid the continued fury of the tempest and prevent myself from being blown over a precipice, which through a momentary clearing I got a glimpse of on my right. My poor dog huddled himself close to me and whined most piteously. I was in danger of being blown away if I stood upright, and of being buried beneath the enormous masses of snow-drift if I lay still. I knew not what to do or how to turn, when, to my delight, I found that the wind was blowing off the snow from around me, and had ceased to carry down more from above. I now clearly saw the track about ten feet off and crept towards it on my hands and feet. In this way I reached the ledge of rock which I before mentioned as being a sort of shelter, and there rested for a short time, until the fury of the storm in some measure abated. In about ten minutes the strong gusts of wind ceased, but the snow still continued.

"I determined to regain my party at any risk, and commenced plunging down on foot in search of them. A little way down the track became again entirely obliterated, as the snow had accumulated to a depth of several feet. I still trudged on in darkness and

doubt—stumbling and falling, shivering and blowing, until I arrived at the small plateau and joyously recognized the bullock waggons and machinery. Knowing by these land marks that I was in the right track I determined to await here the arrival of my companions. In the course of a quarter of an hour (during which time I was almost frozen) my party hove in sight, together with the other troop of mules which I had passed. My arriero was delighted to find me safe, as he had great fears of my losing the road, and eventually getting lost.

“I can assure the reader that when I even now call to mind—and I can do so vividly—my critical position on that eventful day, *alone*, on the highest range of the Andes, 12,000 feet above the sea—lost and helpless, with the probability of never again seeing the face of man,—for one whole night passed there would have been sufficient to accomplish such an end, and even during the short time I did spend there I was almost frozen to death,—then the probability of tumbling headlong over a precipice into the yawning gulf beneath in trying to find my way; for the snow was so deep and the day so dark that I could not distinguish a safe from an unsafe path—I say, when I think of these things now it almost makes me tremble.

“But the reader must not run away with the idea that the great Andes is all the year round like what I have just described it. On the contrary, during the summer months, or even a day previous to my crossing, it would have been a most delightful trip, with no risk whatever to be run. I was simply unfortunate



(or perhaps fortunate) enough to see it in all its terrific grandeur, and experience the sublime force and vastness of Nature's power." How different the passage will be by rail!

Want of space will not allow us to pursue the subject further this month.

We would add a few words from the lips of Admiral Fitzroy, touching the first project of a railway to unite Buenos Ayres and Valparaiso.

"The subject treated by the paper of Sir Woodbine Parish, was a most interesting and important one, and their thanks were due to that gentleman for having summarised and translated the narrative from the original. The regions spoken of were salubrious; the climate was not like that of some other countries, where the European explorer must risk his life from illness, and which are unfitted for his ordinary habitation. On the contrary, the regions of South America alluded to were admirably adapted to the constitutions of Europeans, being habitable generally from a latitude of 35 degrees to 45 degrees south, which embraced on the west side some of the very best country in the world; one proof of which was that during the past twelve years some 15,000 *Germans* had settled at Port Montt, in a spot where some thirty years ago, when he explored the locality, not an individual was to be seen except scattered hordes of savages. They had here an evidence of the great change these regions were undergoing. A little further north, they had heard of a port [*Lota, Ed.*] at which as many as twenty-five to thirty ships at a time were taking in coal. There, some years ago, fragments of coal were known to



exist, though few would believe they were anything but lignite; but now, as he had stated, ships were continuously taking in coal, while, to facilitate the process, contrivances to enable the vessels to load were provided, such as they might see any day in the north of England. The region between the point from which Mr. Cox started on his last expedition and Port Montt, is one of the finest in the country, and one especially suited for European colonization. The immense range of the Andes, running far north and south, contained an unlimited store of minerals probably of nearly all kinds. And so valuable was it considered by the earliest explorers, that, after getting possession of the outskirts, they pushed forward, traversing the Cordillera until they reached the great Lake Nahuel-huapi, on the west side of which the Jesuits, as they had been told, established their missions, and continued to live for nearly a century. From that point, the whole country to the west was brought within their reach, but for the wandering tribes of Indians, who until this day held the whole extent of territory near Valdivia and the lakes explored by Mr. Cox. One remarkable feature in connection with that country was that from a latitude of 40 degrees down to the south it was open for civilised settlement. Chili certainly claims one side, and the people of Buenos Ayres and the Banda Oriental the other side, but neither makes any use of it. A colony of Welshmen, a year or two ago, had gone out to the east side of that very country; they had settled near the mouth of the river Chupal a little to the south of the Negro, and navigable

for a considerable distance. [We believe Admiral Fitzroy is not correct in this. Mr. Lett went with the explorers, but the settlement was not formed.—*Ed.*] Thus these splendid territories were beginning to be appropriated to the use of civilised men. The paper just read was especially valuable, being so calculated to draw attention to that country as offering a great field for European capital and European labour, for it was certainly one of the finest places on the face of the globe for unemployed adventurous enterprise. The whole of the west side is well timbered, most fertile, and very thinly peopled. The readiness of the Chilian Government to favour colonization, and to assist and encourage immigrants intending to make a settlement, was fully shown in their treatment of the German colony. He did not know whether Mr. Cox mentioned the fact, but in Villarino's diary a vast forest of apple trees was noticed in the neighbourhood of the River Limay. At the time they were seen by Villarino they were in full bearing, the apples being of several sorts and eatable. The trees must, therefore, have been grafted; and must either have been planted by the Jesuit missionaries when established there, or carried by the Indians from Chili, or else they must be indigenous, and have been improved by the natives by grafting. The potato was undoubtedly indigenous. In England the potato was getting worse; and it was a matter of surprise to him that the Indian potato had not been imported from that part of the world. There were three different sorts of potatoes, and he thought them better than any he had seen. They had been improved by the native Indians

from the indigenous varieties which grow wild throughout the country, but of course without the tuber. There were, then, good apples and good potatoes in that part of the world. Mr. Wheelwright's nephew was at Port Montt, and he could, with very little trouble, get fresh plants to send over, if he would undertake the task. In mentioning important changes going on in South America, and which were bringing that continent more and more into notice, he must allude to the great railway projected by Mr. Wheelwright, which was to start from Rosario, and ultimately to go across the Cordillera."

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#### HOME PROCEEDINGS.

Several Meetings of a peculiarly interesting character were held during the latter part of May, and the early part of last month. In Leamington the Meeting was presided over by the Rev. H. Fisher. The Deputation consisted of the Rev. G. F. Whidborne, and the Rev. Dr. Hume. It was more than usually effective. The Association shows steady progress. A very important Meeting was held in Battersea, in the Freemasons' Hotel, New Wandsworth. Major General A. J. Lawrence, C.B., occupied the Chair. He was supported by the Rev. J. S. Jenkinson, Vicar; Rev. S. Bardsley, Rev. B. Cassin, Rev. J. Bardsley, Rev. W. W. Kirby, Rev. W. Kirkby, Jas. Lord, Esq., &c. The Meeting resulted in the formation of a promising Association. We must, however, confine ourselves chiefly to reporting the London Meetings. Our extracts are taken from the "Record" of the 13th June.

#### "SOUTH AMERICAN MISSION.

"The Annual Meeting of the London Association of the above Society, formerly known as the Patagonian Mission, was held on Thursday, in the Hanover Square Rooms, under the presidency of the Right Hon. Lord Calthorpe. On the platform we noticed the Bishop of Rochester; Major-General



A. J. Lawrence, C.B. ; Revs. Harvey Brooks, A. Godson, R. Bond, Moriarty, C. P. Phinn, R. Charlton, J. W. Marsh, Dr. Hume, W. Cadman, W. W. Kirby, D. Kelly, &c. &c. A solemn and very interesting feature of the Meeting was a farewell address, by the Rev. W. Cadman, to four missionary brethren, namely, the Revs. W. C. Murphy, M.A., E. A. Sall, M.A., G. A. Humble, M.D., and T. Schmid (late Catechist in Patagonia), who are about to proceed to the continent of South America either as Chaplains or Missionaries in connection with the Society. This address was to have been delivered by the Lord Bishop of London, but his Lordship was prevented by urgent Parliamentary duties from being present. The Rev. C. E. Oakley was prevented from fulfilling an engagement at this Meeting, from unavoidable detention at the St. Paul's Charity School Festival. The proceedings commenced at half-past two o'clock, when the Rev. D. Kelly offered prayer.

“The Chairman, after expressing his regret at the unavoidable absence of the Bishop of London, said, that it *was high time this country took a greater interest in the vast region in which the Missionaries who were now about to be sent forth were to labour.* The superstition and ignorance which prevailed there were illustrated in the recent tragedy at Santiago. Capt. Gardiner had died in the endeavour to carry the pure Gospel into those regions, *thereby laying an obligation upon his fellow Christians to continue the good work which he had sealed with his blood.* There were also a good many English residents on the continent of South America, to whom the services of Missionaries would be most acceptable.

“The Rev. W. W. Kirby, the Association Secretary, read a letter from the Bishop of London, in which his Lordship stated his inability to be present in consequence of his having to take a part in the deliberations of the Committee of the House of Lords in the Duke of Buccleuch's Bill for removing certain disabilities of the Scottish clergy. Mr. Kirby then gave a brief account of the plans and operations of the Society. The following extract from the Report of the Com-



mittee places the Home operations of the Society in their proper light:—‘Your Committee would at once remove from your minds any fear of disproportionate home expenditure. The accounts, on the contrary, exhibit a large decrease of the home expenses. By the adoption of a very old and long tried principle, originally pointed out by Dr. Chalmers, and in common use in our beloved Church, your Committee hope to be able both to increase the Society’s efficiency, and to satisfy you that no needless expense is incurred. The grants to foreign stations have been gradually increased, and each station has been more liberally dealt with according to its needs. Promises of help have also been made for the future, and steps are being taken to increase the number of Missionaries in the field. The saving (nearly ten per cent.), has been in the working of the Society at home.’

“The Rev. Dr. Hume moved the following Resolution:—  
 ‘That in consequence of the many openings presented for missionary work on the continent of South America, not only among the aborigines, but among the English residents and sailors, as well as other Europeans, new and vigorous efforts are required; and inasmuch as the metropolis benefits largely from its trade and connexion with South America, so London should give this Society adequate support.’ The Resolution spoke of a cause and an effect; it stated an antecedent and a consequence; and he would examine into it with a view of seeing whether the premises warranted the conclusion. Why was it that our own day saw the commencement of operations which, humanly speaking, ought to have been begun centuries ago? \* \* \* \* The Resolution spoke of English people, of sailors, and of other Protestants. There were a large number of Swedes and Germans in Callao, Valparaiso, and other places, and these people were much benefited by the labours of the Missionaries. It was not only in commercial towns that they found English residents. There were many miners scattered over the country whose condition demanded much attention. He agreed with the Resolution, that London derived a great deal of commercial benefit from South America. It would be well for London merchants

to bear in mind the pithy apothegm, 'Property has its duties as well as its rights.' He was glad to say that the Pacific Steam Navigation Company gave £400 a-year to the Society. The Pacific Mail Company and the Panama Railway Company gave facilities to the Missionaries in travelling, and were otherwise exceedingly kind. The New York Pacific Mail Company had also just offered to contribute £100 per annum to the support of Mr. Sall at Panama. Neither the Church Missionary Society nor the Propagation Society touched South America, though it was true the latter Society worked in British Guiana, so that this Society was practically the only one labouring in that part of the world. He hoped that the measures which had been so happily inaugurated would soon be conducted to a very prosperous issue.

"The Rev. C. P. Phinn seconded the Resolution. As a country Clergyman he was anxious that both London and the country should be fully alive to their responsibilities in connexion with this movement. It ought to be taken up in the simple spirit of the Lord's command to preach the Gospel to every creature. He did not question the propriety of the more interested motive of trade success, but he thought that it would be well also to keep the higher motive in sight. It must not be forgotten that the work among the aborigines was the first undertaken by this Society, and that work must not be neglected even in favour of the Mission among the Europeans. Mrs. Stirling, the wife of the Society's Superintendent, spoke in the highest terms of the Patagonian chiefs and the Fuegian people, and said that they were decidedly open to Christian influences. He earnestly and affectionately commended the work to his London friends.

"The Rev. E. A. Sall, who is about to take his departure as a Missionary Chaplain to Panama, supported the Resolution. In Panama there were between thirty and forty families of the better class who had subscribed £100 a-year towards the support of a Chaplain, besides 200 negroes who were professed Protestants, and 300 other settlers scattered all over the Isthmus. As a Missionary of seventeen years' experience, he knew how a Clergyman was welcomed among

these settlers. The work was the work of God and must prosper; and as one of those who were about to go forth and labour in the cause, he earnestly begged the prayers of God's people, which he valued even more than the silver and the gold that might be cast into the treasury.

"The Rev. W. Cadman, in the absence of the Bishop of London, delivered the valedictory address to the Missionary brethren. First of all he would say that this was an occasion on which they ought to thank God and take courage. The Society had carried on its labours under a dark cloud, but prayers had been offered up to heaven that the Almighty would be pleased to scatter the cloud, and to put it into the hearts of some of his servants to offer themselves for the Missionary work in South America. Those prayers were being answered, and now four brethren were about to consecrate their lives and their powers to the good service. Should they offer prayers for blessings and not also offer thanksgiving when those prayers were answered? It had long been a custom in the Church of Christ that when Christian brethren offered themselves to the work, the Church of Christ should solemnly dedicate them to it. The brethren who were now going out had peculiar qualifications for the labour. One brother was able to preach in the Patagonian and Spanish languages,—qualifications which were very useful, because of the length of time which it took to acquire the idioms of foreign tongues. The Bishop of London, who had ordained this Missionary, had borne testimony to the good impressions he had formed respecting him. A second had been for some time engaged in parochial labours in England. A third had already been engaged in missionary work in Newfoundland; and a fourth was a medical Missionary as well as a clergyman. He would not say more of the brethren, but would address a few words to them, not as one assuming to speak in tones of authority, but as one deeply sympathizing with them in their feelings on the present occasion. It would, he had no doubt, be more gratifying to them if he spoke of the spiritualities of the work than of its temporalities; and, con-



sidering the peculiar nature of the Mission, its past history, and of other circumstances, it appeared to him that three spiritual qualifications were most essential if they would prove themselves to be workmen needing not to be ashamed. He alluded to faith, prudence, and spirituality of mind. Their life, walk, and triumph, should be that of faith. Faith led them to look from themselves and to take hold of Divine truths. If they were men of faith they would be men of decision, not relying upon their own merits, but upon the merits of an invisible Saviour. They would have a firm reliance upon the progress and fulfilment of God's purposes. And what were they? That the benighted people to whom they were going, were included among those to whom the Gospel was addressed. We were, after all, but executors of the will of the Lord Jesus, and that will was that we should 'go into all the world and preach the Gospel to every creature.' The Missionaries might meet with discouragement from those from whom better things might be expected, but he hoped they were fully persuaded that the Almighty had sent them forth, and that they would be prepared to encounter difficulty and danger while delivering the message of their Heavenly Father. The command to preach was given in connexion with the promise. They could not expect real religion to prosper in the Church at home unless they could find agents to preach the Gospel abroad. In connexion with faith they had also to recognise the openings of God's providence. When Paul would have gone in a certain direction, the Spirit suffered him not. When, therefore, opportunities were offered to them to teach and to preach, they ought not to be looked upon as mere accidents, but as indications of the will of God, their faith should recognise the promised support of the Spirit of God. The only answer that need be given to men was that God had sent them and had promised to support them. Prudence was another very important qualification. The eyes of the world would especially be upon the brethren who now went forth to the difficult spheres of labour to which they were appointed. *They were going forth* \* \* \*



\* \* *and the attention of the whole army of Christ was concentrated upon them.* But not only was the eye of men upon them—the eye of God and the eyes of the angels saw their work. Let the brethren then ever keep their eye upon the Master. Lastly, Christ's work, to be effectually done, must be done by those who had constant communion with Him, and who knew his mind and will—by men, in one word, of true spirituality. They had a greater privilege than the High Priest of the Jewish dispensation. They could go to the mercy-seat within the veil every day and every hour; but they must not forget that as the first object that met the eye of the High Priest on entering the Holiest of Holies, was the Ark of the Covenant, so the first object on which the eye of the Christian should rest was Jesus Christ upon the cross of Calvary. If they took these qualifications with them—*faith, prudence, and spirituality*—they would see the work of God prosper; or, if they should be called away, they would be followed by others who would look upon them as pioneers and fathers in the glorious work. Some of them would see one another's face no more on earth—let them determine while separated to hold union and communion with the Lord, and then, sooner or later, they would all join in the song of triumph of those who had obtained the victory through the blood of the Lamb, and through the word of their testimony.

“The Rev. W. C. Murphy, proceeding to Callao, in Peru, delivered a brief address. He said he had intended to have spoken at some length, respecting some of the peculiarities of the mission field to which they were about to take their departure; but after the solemn address to which they had just listened, he would do no more than express a fervent wish that the words of their dear and honoured friend might exercise an abiding influence upon the future life and labours of himself and his brethren.

“The Rev. Dr. Humble, who is about to go as a medical Missionary to El Carmen, also spoke. He combined in his own person the physician and the clergyman, and, on hearing that the Society was looking out for such a man, he asked

himself the question, whether it was not his duty to offer himself for the work. Not having many ties which bound him to any particular country, he had the less difficulty in deciding in the affirmative. Medical missions had been tried in China, and other parts of the globe, with great success. He earnestly asked the prayers of the Church of Christ to support him and his friends in their enterprize.

“The Rev. T. Schmid, who had lived nineteen months with the Patagonians, and had reduced their language to writing, said a very few words in acknowledgment, and concluded by reading the Lord’s Prayer in the Patagonian language.

“General A. J. Lawrence, in a few sentences, in which he expressed his cordial approbation of the Society, moved a vote of thanks to the Noble Chairman.

“The Rev. W. W. Kirby, in seconding the Motion, took the opportunity of saying that, since men were ready to go out, and places open to receive them, their great need now was pecuniary help, which he earnestly asked for, especially in the form of annual subscriptions.

“Lord Calthorpe briefly acknowledged the vote, consenting to become one of the Vice-Patrons of the Society, and subscribing £5 per annum to its funds.

“The Meeting then terminated.”

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“In the evening another Meeting was held in the School Room of Christ Chapel, Maida Hill. Captain E. Fishbourne, R.N., C.B., presided, supported by the Revs. C. Campe, Dr. Hume, W. W. Kirby, and W. C. Murphy. In the course of the Chairman’s address, he turned round to the Rev. W. W. Kirby, and said he had the pleasure of committing to his care a cheque for £50 from Alexander Haldane, Esq., the surviving executor of the late Hon. Lady Maude, as a gift out of her Ladyship’s residuary estate from her brother and surviving residuary legatee, the Very Rev. Viscount Middleton, Dean of Exeter.”

## HOME PROCEEDINGS.

We are greatly encouraged by the fact that the Archbishops of Canterbury, York, and Armagh have become Patrons of the Society.

### FAREWELL MEETING.

The following Report is chiefly taken from the *Bristol Daily Post*, 21st June, 1864, with additions and corrections.

“Yesterday a meeting was held at the Victoria Rooms for the purpose of bidding farewell to four Missionaries, viz.: the Rev. E. A. Sall, M. A., Rev. G. A. Humble, M. D., Rev. W. C. Murphy, M. A.; and the Rev. T. Schmid, who are about to proceed to Panama, Callao, and Patagonia. There was a very large attendance, and the chair was taken by the Right Hon. the Earl of Cavan. Upon the platform we observed the Revs. J. B. Clifford, B. Charlesworth, W. Robinson, J. Sandford, R. Braithwaite, H. J. Marshall, M. Brock, J. E. Nash, W. Bradbury, W. Mackie, S. A. Walker, A. Strawbridge, W. Gray, (sec.) W. Braikenridge, J. Doudney, C. D. Strong, J. Whidborne, W. Gyles, and J. Hawkesley; Admiral Hay, Major Hamilton, J. W. Gascoyne, Esq., G. Keddell, Esq., Dr. Bartley, Dr. Lancaster, J. Longman, Esq., J. Stephens, Esq., and J. Corfe, Esq.

“Prayer having been offered by the Rev. M. Brock, M.A., a hymn, appropriate to the occasion, was sung.

“The Right Hon. Chairman said he was very anxious that that Meeting should, as much as possible, be divested of a formal character, and then remarked



that it was a very blessed, glorious, and solemn occasion on which they were gathered together that afternoon, viz. : for the purpose of taking leave of four brethren in the Lord, whose hearts the Lord had opened to go forth in His name to proclaim the glad tidings of salvation to the ends of the earth. These four brethren were Members of the Church of England, but they went forth with the single, earnest desire, as ambassadors for Christ, to invite and earnestly entreat their poor ignorant heathen fellow creatures to be reconciled to God. "Be ye reconciled to God;" those were the words, and that was what they would go forth to say, and therefore he desired to divest that Meeting as much as possible of a formal character. He was sure the hearts of his brethren and sisters in the Lord would be warmed by gratitude and thankfulness to God, who had been pleased to put into the hearts of these Missionaries to go forth in His name to the dark parts of the earth. Not merely at that Meeting this afternoon, but on other occasions, he hoped they would bear their brethren and their Missionary stations on their hearts before the throne of grace. It needed not that he should urge on the Lord's children there to be very diligent and active at the throne of grace in that respect. He would not occupy more of their time, but he earnestly prayed that the usual thanks to the chairman might be done away with; their thanks were wanted more to glorify God—if thanks were given at all, let thanks be given to Him alone to whom thanks were due, the Lord Jesus Christ. Let them remember the solemn occasion on which they were met, and the privilege



of shaking hands with those men, and bidding them a hearty farewell.

“The Rev. C. J. Goodhart, M. A., Minister of Park Chapel, Chelsea, then delivered an impressive and affectionate address to the Missionaries who are about to leave this country for South America, of which the following is an outline.

“He said he felt some difficulty in speaking on that occasion, because he had not been a missionary; and he thought any words to be said would come with much more force from some one who had been labouring in the mission field; nevertheless, feeling as he did a deep interest in the work of the Lord, he would remind his four brethren of a few points which had occurred to his own mind on this occasion—an occasion the importance of which it was impossible to overrate.

“He adverted to several scriptural instances of the sending forth of missionaries, and proceeded to remark that their brethren were going forth in obedience to the Lord’s command—‘Go ye into all the world and preach the Gospel unto every creature.’ They were going forth to preach Christ as Philip did to the Samaritans; and it was impossible to calculate what might be the result of that Gospel they were going forth to preach. They must not have recourse to any expediency, but do God’s work faithfully and fearlessly, and He would take care of them. They must go in the strength of the Lord and proclaim His truth, and they would find that that carried with it inestimable blessings and unutterable good to those amongst whom they went. He would also remind them that in so doing they would reap the highest reward, which

should much encourage them; and they should also remember that in extending this work they were hastening the second coming of our Lord.

“Their first and especial want in this work would be *faith*—faith in the Lord Jesus Christ for their own peace and salvation, the consciousness of their own acceptance in Him; faith under a sense of all their weaknesses; faith in the power of that Gospel which they were going to testify. To faith they must add *prayer*, unceasing, unrestricted prayer. Let them remember what Christ had said—‘If two of you shall agree on earth as to anything ye shall ask, it shall be done unto you.’ Can we sound the depth of this promise? have we ever fully tested it? Is there not a well here without any bottom?—a well from which we may draw endless draughts of living water to comfort us in our wilderness journey? They would likewise need much *patience*, great endurance, and *self-control*; he also earnestly entreated them to exercise an invincible *love*, and to use *wisdom* and *prudence*, seeking these as a special gift from God. They were going where peculiar difficulties might lie in their way—where peculiar temptations might assail them—where they might find themselves surrounded by circumstances altogether unanticipated, and from which they might be inclined to shrink; but let them remember who was beside them—even the One who had endured the contradiction of sinners against Himself, and who was tempted in all points like as we are, who knows our weaknesses and each peculiarity of our position, and is able to succour us. He ought, he said, almost to apologise for bringing these things be-

fore them. No doubt they had thought of all this before; but it might be well that they should take a word of counsel from a brother. They were all deeply concerned about them, for they (the Missionaries) did not go forth to stand, or to fall, alone; they went out as representative men—men representing the religion of Christ, the religion of England, and the religion of our beloved Church. All must gain or lose according to the firmness with which they stood. Our religion would be judged of by them—by their consistency—by their calmness—by their patience and meekness—by their endurance and self control—by their faith—by their prayer, and by their love. The rev. speaker then proceeded to speak of the *encouragement* they (the Missionaries) would have, remarking that it appeared to him that when the Lord tried His people it was a pledge to them that He would give them all the larger benefit; and he therefore looked upon missionary enterprise as carrying the promise of a blessing with it in the very difficulties and trials which were encountered. He exhorted the Missionaries not to be disheartened if their labours should not be blessed with a large measure of success, but to remember how thankful they were, even in this enlightened land, when two, three, or four were converted in their congregations, relying upon the promise of the Lord that His word should not return to Him void. Speaking of the encouragements to be found in the work, Mr. Goodhart said he regarded the trials and difficulties which already had been encountered as an indication that God intended ultimately to bless this Mission with success. He cautioned them to *expect*



*scripturally*, remarking that in going to preach to a people it must not be thought that they were going to convert a nation or a town; they were simply helping to gather that remnant which God had chosen as His own. But while he advised them to expect *scripturally*, he also asked them to *expect largely*, because, the Lord having made no limitation, the remnant given to them might be a large one. And, while they expected *scripturally* and *largely*, let them remember *that results were certain*, for God never permitted His work to be done without repaying it with abundant blessings. They had two precious things to look forward to, which were speedily coming, viz. : *rest* and *reward*. Let them remember that the coming of the Lord was nigh, and when it did come two precious things would come—they would *rest* from their labours, and they would obtain their *reward* from Him who had promised it to every one who had given a cup of cold water in His name, and had declared that those who turned many to righteousness should shine as stars for ever. And they must remember that they were doing work which could not be done in eternity. It was most important to remember this: now only could they save souls. The time was coming, and coming rapidly, when he that was unjust should be unjust still; and he that was unholy should be unholy still. The work of proclaiming the Gospel would be over, and the work of praise would have commenced. Oh! that on a dying bed we might not remember opportunities lost—gone for ever; work undone, which then could never be done. They should not think that they left behind



them those who would forget them, for he believed that by the grace of God they would entertain a deep interest in the work; follow them with unceasing prayer, and provide the needful help; and that they would be eager to inquire and to look out for that information and for those reports which would sustain their sympathy with them (the Missionaries). God speed them abundantly, and bless and keep and sustain them, and grant that when the hour comes that their work should be done, they might each be enabled to say, 'I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of glory, which the Lord, the righteous Judge, shall give me at that day.'

"The Rev. T. Schmid acknowledged, with sincere and heartfelt feelings of gratitude, the affectionate counsels given him by Mr. Goodhart, expressed a hope that the Lord would give him strength and grace necessary for the work, besought the prayers of those present in their behalf, and concluded by repeating the following verse from the Psalms, in the Patagonian tongue: 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

"The Rev. E. A. Sall next replied. He said, he had been seventeen years in the missionary service, and he could tell the Meeting and his missionary brethren behind him, that the encouragements were far greater than the discouragements. The hearty welcome the Missionary always receives from his fellow-countrymen abroad, was sufficient to compensate for any fatigue or trouble that he might have had in trying to reach

him. And when he remembered the great and glorious cause he was engaged in, and when he remembered the work he had in hand—the work of winning souls to Christ, that he was a fellow-labourer with the Son of God—no difficulty or discouragement ought to dishearten him. He was going to seek the souls which Christ had purchased, these souls were treasures of Christ; the moving power to bring them to the knowledge of Himself, was His own; the Missionary was but an earthen vessel employed by his Divine Master in the work of bringing the tidings of salvation to His elect. The work then being God's, it could not fail; there were, therefore, no difficulties worth speaking of. He concluded by asking them for greater fervency of prayer in behalf of missionary work; and he believed that they would get the blessing they asked in the name of Christ.

“The Rev. G. A. Humble, M. D., remarked that he was sure they would forgive him upon that occasion if he spoke only a few words; in fact, having had a recent bereavement in his own family, he hardly knew whether he ought to have been present at all, but he should have been sorry to have lost the excellent address of the Rev. Mr. Goodhart. He felt, too, that it would be a great encouragement to him and his brother Missionaries to see so many as he found were there, showing by their presence that they took an interest in missionary work, and he was sure that they required all their sympathy and all their prayers when they got into the mission field. No doubt they would have difficulties and trials, but if they felt they had the sympathy of those they left at home, it would

give them courage, and support them in the midst of them. He (the speaker) was going out in the double capacity of physician and clergyman, and they had the highest authority for the combination of the two professions in the example of our Lord, for they knew that He went about, not only preaching the Gospel, but healing the bodies of those who were afflicted; on one occasion not only saying to a poor lame sinner, 'Thy sins are forgiven thee,' but adding the thrilling words, 'Rise up and walk.' The Apostles, too, had been endued with miraculous powers of curing, and they, moreover, knew that medical missions had been most successful wherever they had been tried. In Africa, China, and India dispensaries and hospitals existed in connection with the missionary societies, and they had been frequently so thronged that persons had had a difficulty in getting into them; therefore, from the success which had attended medical missions in other parts of the world, they had the highest prospect of success in that Society. There was no more encouraging sight in any church than the possession of a missionary spirit; and he thought the fact of the Church of England engaging so largely in missionary work, was one of the best and most promising signs of the stability of that church. The reverend gentleman concluded by exhorting the Meeting to pray that success might attend their missionary labours.

"The Rev. W. C. Murphy, M. A., proceeding to Callao, briefly addressed the Meeting. He said that at that late hour, and as his three reverend brethren had already thanked Mr. Goodhart for his address, it



only remained for him to add his thanks to theirs for the earnest and Christian advice they had received, and also to express the fervent hope that the valuable suggestions made might be remembered and acted on in the important charges they were undertaking. The reverend gentleman concluded by asking the Meeting for their prayers on his own behalf and that of those to be associated with him, that the great Head of the Church would give them a sound judgment and discretion in all things, and above all that they might, by God's help, be enabled to 'hold forth the Word of life' in all its fulness and sufficiency; and that they might do so both by their 'preaching and living;' above all, that they might have that most distinguishing characteristic of true Christians—humility; and through dangers and difficulties, successes and failures, might really feel the spirit and inner meaning of those words used by the greatest of all missionaries—save the Lord Himself—'When I am weak, then am I strong.'

"The Rev. S. A. Walker said, that upon him had devolved, by the wish of the Committee, the task of making some general statements respecting the work of the Mission. He must say that this had often been misunderstood, and that in consequence neglect had fallen to the lot of the Society. It was often fancied that there was really no occasion for the existence of the Society at all, that it was one agency too many, and was started by men more enthusiastic than practical. But such people forgot that the whole Continent of South America called them; that although heretofore they had not been able to grapple with



their large work fully, still it was there, and must not be neglected. And most thankful he was to feel that now they were really commencing to enter upon it in earnest; this was indicated by the change in the name of the Society, from Patagonian to South American. He would also have such objectors to remember that this machinery had not been put in motion without asking, and asking often, older societies to undertake it; and, in fact, it was only when it had been refused on all sides that a few faithful men banded themselves together to make an effort for South America. At first there were peculiar difficulties, but these had been in a great measure overcome. At present there were great facilities and encouragements, as they might see from the list of subscriptions which he held in his hand; among others, a promise of £900 per annum from Liverpool.

“Mr. Walker, after pleading some other facts and arguments in favour of the Society, concluded by urging each of those who were present, and who would now probably soon be separating for various parts of England, Scotland, Ireland, and the Continent, to remember at all times and in all places, to carry with them a missionary spirit, a spirit not conforming to the frivolity of worldly society—not that, for example, which induces Englishmen and Englishwomen abroad to forget the obligations of an English Sunday, and to adopt the Sabbath-breaking habits of the Continent—not that which too much characterizes English tourists at Paris, Berlin, Florence and Rome, where they are pointed out by foreigners as the most reckless profaners of the Lord’s day, but rather one show-

ing that as supporters of a missionary cause, they are themselves filled with the love of Christ, and the life of Christ, and anxiously seeking to do, wherever they went, the work of Christ.

“The Meeting concluded with singing and prayer.”

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N. B. The Rev. E. A. Sall and Mrs. Sall sailed from Liverpool on the 5th ult. Rev. Dr. Humble, the Rev. T. Schmid and Mrs. Schmid sailed from Southampton on the 9th ult. and Rev. W. C. Murphy and Mrs. Murphy on the 18th ult.

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### PATAGONES.

Mr. Hunziker, under date 18th April, writes:

“*San Xavier.*”

“It was a matter of great joy and pleasure to me to receive at once so many letters from you. They were written in 1863 (!) and others in January and February, 1864. [The postal arrangements to and from Patagones are evidently very imperfect.—*Ed.*] The first few months of my stay here I was busily engaged in erecting our little cottage. We have found that a wooden cottage will not answer here. There are many sand storms which come right through the walls. We could not keep anything clean, and even our food was covered with dust and sand, so that we often got quite sick; then the heat of the wooden house was often insupportable. It was more like a stove, and the dryness of the country opened all the planks, so that the rain came through the roof. Very often for whole days we were glad to escape to the

woods, to seek shelter from heat and dust. We began a little school here of native boys; at the beginning there were three or four boys of our neighbours who came, at present they have increased to eight. I have been able to collect some more words in the Zonica. There are a great many difficulties to evercome yet, before I can fully converse with them (the Indians) of our Saviour Jesus Christ. Often I tried as far as was in my power to tell them of the Saviour's love, but I came generally to a dead stop.

"The last few months we had very few Indians in our neighbourhood; some have gone to the camp, and the others are about three leagues up the country; only about two toldos are in the neighbourhood at present. There are about forty families of Swiss and German emigrants expected here to found a colony, about fifteen leagues from the town, higher up the river, and very likely when they come the Indians will have to retreat. A tribe of Tuwelches are daily expected, four of their tribe arrived here the other day. I sought them out, and addressed them in Zonica, and to my great delight I was answered in the same language, and informed that Zonica was also their language. How large the tribe is I do not know. They know very few of our 'Hananicene Zonica,' but they told me that they had heard that there had been a 'little Englishman' (Mr. Schmid) amongst them, with a beard, who was a very good man. It will be a great point gained for us if the Zonica is spoken by so many tribes. I send you the numbers of another language spoken by Patagonians. I have become a 'medico' amongst the Indians, quite

against my will. As I have a medicine chest and know a little about medicine, I could help many a poor sick one. On one occasion I set the leg of an Indian, who had broken it by a fall from his horse; and at another time I cured Chingalee, the chief. Through these things I have quite become a friend. I wish I knew more of medicine, and had studied it more in former years. I hope my dear fellow labourer is soon coming out again, I miss him very much.

*The-ushenc, one of the Patagonian Languages.*

NUMBERS.

|                  |    |                           |      |
|------------------|----|---------------------------|------|
| Jiä .....        | 1  | Bejä zamazcă jiä.....     | 21   |
| Bej .....        | 2  | Gejä zamazcă .....        | 30   |
| Gej .....        | 3  | Mala zamazcă .....        | 40   |
| Mala.....        | 4  | Danca zamazcă .....       | 50   |
| Danca .....      | 5  | Jimană zamazcă .....      | 60   |
| Jiman .....      | 6  | Cajbeja zamazcă .....     | 70   |
| Cajbej .....     | 7  | Busha zamazcă .....       | 80   |
| Busha .....      | 8  | Jiba zamazcă .....        | 90   |
| Jiba .....       | 9  | Batacă (Jiä patacă) ..... | 100  |
| Zamazcă .....    | 10 | Jia patacă danca zamazco  | 150  |
| Zamazcă jiä..... | 11 | Beja Patacă.....          | 200  |
| Zamazcă bej ...  | 12 | Warancă .....             | 1000 |
| Bejä zamazcă ... | 20 |                           |      |

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 LOTA.

Mr. Gardiner writes :

“20th April, 1864.

“As the rainy season is setting in, and our journeys must now be discontinued for a time, I forward you the resumé of this year's work, reckoning from Easter, 1863, to 1864, and by the same opportu-

nity send you the list of school children, besides a small map of Araucania.

“I. DAY SCHOOLS, viz. Boys' School, Lota ; Girls' School, Lota ; Mixed School, Puchoco. The number of children that have attended the mission school this year seems to present ground for encouragement, but we have not found the monitor system sufficiently successful to warrant the continuance of this number, and after the winter I must reduce our list to 40, in the prospect of making a greater effort in the Indian department.

“II. SUNDAY SCHOOLS.—In addition to the three day schools we have had two Sunday schools, one here and one at Puchoco ; and a quarterly service in Puchoco mines. The Sunday school and weekly service at Puchoco being carried on by a pious resident there.

“III. MERCHANT VESSELS.—Several of the vessels trading with Lota have been visited, and supplied with tracts and religious books, and at different times captains, mates, and seamen have come on shore to service. Singularly enough Captain Smylie's mate, who was in the *John Davidson*, when they buried Dr. Williams and the crew of the *Speedwell*, lies buried in our mission cemetery ; and a sailor who was in the *Dido's* boat, when they buried the rest of the mission party by the Cove, attends our service—both curious links to the past history of our work.

“IV. MAN OF WAR.—*H. M. S. Alert* called in at Lota for a few days. She came from the Falklands. Commander Majendie brought me a letter from Mr. Stirling, whose acquaintance he had made. In com-

pany with several of the officers he attended our service; and the crew of the *Alert* were supplied, through the boatswain, with tracts and religious papers. He took Sunday school for me in the afternoon.

“V. THE OUTPOST SYSTEM.—These Outposts are connecting links in a chain of effort.

“VI. ARRIVAL OF THE BOX OF WORK, by *Quito*.—A very important event indeed in the year's course; to judge from the smiling faces and the blue eyes of the fifteen fashionable dolls that formed part of the precious freight, there are happy days in prospect for our infant stations. The box was so admirably packed that even the inexorable custom-house officials apparently had been overawed by its symmetry, and it reached the station in the most perfect condition of safety and security: quite a little bazaar in itself, and the articles will probably realize about £45. Will you kindly report its arrival to those interested in its welfare, and may a rich blessing descend upon those hearts whose hands have thus been ministering to and furthering the great aim and end of our Society's efforts, that the aborigines of these south lands may stretch out their hands and yield up their hearts unto God.”

Under date 25th April Mr. Gardiner adds:

“This very day four years ago I received my appointment from the Committee, as their first missionary agent to the Araucanian Indians; and yet I may safely say that neither on week days nor on sabbath days has the cause of the Araucanian Indians been hidden from my mind, and often whilst wandering and ex-

ploring in the forests of their beautiful country have I longed for the day when the Society's path might be opened to their wild homes, and the glorious news of a full and free salvation be published, from the surf line of the Pacific ocean to the dark shadow line of the Andes, and beyond, through those vast Pampas, even to the roaring and raging billows of the Atlantic ocean."

A CHAPTER FOR CHILDREN.

Lota, April 22nd, 1864.

"My dear friends,

"Knowing how interested many of you are in the evangelization of this great Continent, the spread of the gospel of Jesus amongst the many thousands who inhabit its shores, its cities, and its forests, I feel assured you would like to have a description of the place, and the manners and customs of those whose spiritual welfare you have so earnestly at heart. I have no doubt you often think of South America, and I fear I shall fail to answer the many enquiries you would like to make, but I will endeavour to give you as correct a description as possible, remembering as many particulars and details of interest as the space of a letter will admit of. If you were going to draw a circle you would require a centre, and so in describing a place we require a starting point, and perhaps we could not find a better one than Lota, the place of which you have so often read.

"Landing from the mail steamer you would ascend a flight of steps, which lands you on the iron mole, built

by an Englishman about nine years ago ; this pier on a steamer day is all hurry and confusion, strange faces, and strange voices, meet your eye and ear; large cars of coal descend the incline running to the end of the mole, by their weight drawing up the empty ones to be reladen; on the other rail oxen are drawing cars laden with copper, or bricks, or fire clay, to be exported to other places. We will not stop now to visit either the smelting furnaces or the brick works, but leave them until another day. First let us visit the mission school, what a pretty group of buildings, the large trees, the brook, the bridge, and the ever-green bushes in the front, give it a most picturesque appearance, whilst within all is neatness and order; the girls are all busy with their work, some are reading, some are writing, but all look happy and cheerful. At four o'clock they will finish their work; perhaps you would like to hear them sing some hymns, which they can do very nicely, 'Around the Throne,' or 'Had I the wings of a Dove,' or any other favourite hymn. In the class room you will find the infant class, which is learning scripture texts and hymns, and also to read and write the alphabet. Now let us see the boys' school; well you must ascend this steep hill, but the pretty view from the top will quite repay you. How beautiful! it is an entire view of Arauco Bay; to the south, along that flat white beach, is the ancient city of Arauco, the island in the distance, about seven miles off, is Santa Maria, it is cultivated and has sheep, and oxen, and cows; there is a large farm, and the produce is sent to Lota and Coronel for sale. Coronel is the town on your right, it is about five miles from Lota,

it also commands a view of the town; there is the mansion house and park, the animals you see are not deer, but guanacoës, they come from Patagonia; you must have heard of them from Mr. Schmid when he was in Patagonia; the Indians hunt them for food, and also for their skins which are valuable, and are sold, when prepared and sewn together by the Indian women, at about £2 or £2 : 10s. each, the Indians do not get nearly as much, not half the price from the traders who buy of them. Yonder is the church, the foundry, the stores; and the smaller houses are the miners' cottages; the labourers are called peones (pron peeones). But we must not forget the boys' school—what a strange mixture of nationalities there is, some boys from the Highlands of Scotland; these are Germans; you can tell that by their light hair and fair complexion; on this slate is an Irish name, yes, the little boy's father is an Irishman, but he cannot speak English, for he was born in Chili, he has come to school to learn; those boys with black hair and eyes and dark complexions are natives.

(To be continued.)

TIERRA DEL FUEGO.

“ WOOLLYA, *March*, 1864.

“ My dear Friends,

“ The above date will speak for itself. You will have no difficulty in imagining us in the centre of our Missionary work in Tierra del Fuego. But, while I begin at this place, and at once assure you that thus far all has gone on well, I shall probably

give you a clearer view of the events of our present voyage by narrating them in the order of occurrence, than by neglecting chronological arrangement.

“On Thursday, Feb. 18, the *Allen Gardiner* left Keppel Island for these parts. The natives under the charge of Messrs. Bridges, and Rau, had embarked on the previous afternoon. For some time before this event the spirit of preparation had breathed through the Station. The change, which was coming, touched our little community with its latent spell. The wind was more eagerly watched than usual; and the movements of the ship, and the passage to and fro of the boat, derived a special interest from their closer and closer bearing on the question of the day. When a seaman fell in with any of the Fuegians on shore, some playful remark on the expected voyage was the surest passport to further fun; and kindly acts rendered by the one, in the way of securing a box, or carrying an extra load for the other, well paid for by pleasant words and looks, helped to encircle with a chain of mutual friendships the various sections of our Mission service. There were expeditions, too, into the camp to fetch beef, or to drive in the sheep, with a view of provisioning the ship; and the goats were not left unmolested, for Ookokko was to begin his Fuegian farm with a little flock of seven. These had to be conveyed on board, and grass to be cut for them—a large stock of it; for the voyage might be lengthened out to three weeks, or more, by bad weather, and besides four sheep were claimants for food. Within doors preparation was not less earnest. Old boxes were being provided with

locks, and hinges, or new covers. Old garments were being looked up everywhere, and repaired. From the store new and warm clothing, suitable for presents to our departing guests, was being selected, things useful in kind, and liberal in quantity, something for all; because we now hope they value, and know how to take care of such things:—warm dresses, and flannels, and comforters for the women, and children, down to the little infant, Wendoogiappa's daughter, born just two days before the departure of the vessel for Tierra del Fuego:—for the men, or boys, clothing levied from all quarters, and worked into shape by many hands, under the presiding genius of Mr. Bridges. Some material sent out in the last case from Clifton came in well for coats and trousers; and in one way, or another, all were provided with a suitable outfit. Blankets they had previously been presented with; and axes, and spades, and saws, and knives, and other instruments, were among the equipments with which, we hope, they will attempt to introduce a new era of industry into their own land. As the time to embark drew on, the jetty became an interesting point of observation. The results, which the previous hum of preparation had long presaged, were now coming to light. Boxes, and packages of many kinds, increased in number every ten minutes; conspicuous amongst them all Ookokko's grand case, zinc-lined, recently received from England, with many useful goods within it, but not sufficiently large to take in all the property of its new owner. For his whole establishment was now to be moved, and in Tierra del Fuego he was about to settle, and there to create a home. Cami-

lenna, his wife, was no longer to fish, and wander in the canoe. Her position for the future was to resemble that of an English wife; she was to stay at home, take care of the children, and present to her people an example of domestic life.—(I give you here the idea of Ookokko, not mine, or any body else's, respecting his wife's future mode of life in her own country.) All was cheerfulness, and mirth. Little Cranmerenges, perhaps, looked a trifle graver, as he stood a little back from the jetty, pondering, as only children can, on the bustle, and boxes, and buzz of voices about him. The babies, or shawls supposed to contain them, found no lack of nurses; for sailors are always ready to hand them about, or stow them in some snug place, too little conscious of a parent's feelings to do otherwise than laugh, if by a signal of distress the infant presumes to doubt that it is fairly handled. Each of the boys, (more properly I should say young men, I suppose, for I find they are eligible for marriage, as you will afterwards see,) looked well after his own goods, and superintended the disposal of them in the vessel.—At length the embarkation is complete, about 3.30 p.m., on Feb. the 17th. The Station wore a rather desolate look when so many of its recent members had departed; and as I visited each empty dwelling to see what was required to be done therein while the vessel was away, the deserted houses offered a very melancholy reception. The ship, on the other hand, as she lay in the bay, had a most lively appearance; for the boys were spreading themselves over the rigging, full of joyous energy, one rivalling the other in rapidity of ascent, or in ex-

tremity of daring. One might think they were on the eve of departure to some cheerful, well-appointed home, and not returning to the rude privileges of the wigwam, and bark canoe. But in fact it was the joyousness of youth and health, the flush of pleasure, which 'packing up and going away' produces in boys, or the love of change so deep in young hearts, that caused such unwonted animation in the *Allen Gardiner*. On Keppel Island they had spent many months of true happiness. But now they looked forward to seeing their friends, and exhibiting, too, some of their treasures, and of occupying many docile ears with tales of life on Keppel Island. No wonder they were happy in the prospect of a voyage home—and perhaps too in the hope, then cherished secretly, of returning to our Station for a further sojourn, but, if fortune favoured, not without a wife! As, however, even at this date, the verdict of fortune has in two instances been reserved, I have been, perhaps, premature in divulging the secrets of my friends. Before I close this letter, you will know more about them.

"I would now, as next in order, speak of the voyage, only that I forbear to enlarge on the subject. Yet I will say, in passing, that the weather has been unusually propitious. Glorious sunny days have been our portion; and, if we have been in want of anything at times, it has been wind. A greater contrast to our experience last year than that which has been our portion during the present voyage could not be imagined. Full of gratitude my heart is for it.

"On the evening of Feb. 27, the anchor was let go in Lenox Cove. The following day, being Sunday,

we spent there in quietude; and on Monday proceeded as far as Goree Roads, where we anchored for the night. The natives, at different points of the coast, saluted us with fires; but we did not land, as the weather had now become unsettled. On Tuesday the Captain made for Packsaddle Bay; but, the wind heading us too much, the *Allen Gardiner* ran into Gretton Bay, Wollaston Island; and here we had our first interview with the natives. Some fifteen of them came off in the evening in two canoes. Our intercourse was friendly, and satisfactory, only too short to please our new acquaintances. Grass for the goats, and sheep, they readily cut, and brought off to the ship, receiving from us some small presents. Early next morning we were under weigh, much to the disappointment of the natives I am sure, six canoes-full of whom were tossing about in the now roughened sea not far from the ship; but the wind was blowing towards the shore, and the Captain made haste to get the anchor up. It took a whole day to beat into Packsaddle Bay from our last anchorage, and it was dark ere the vessel was again snug at her moorings. Three canoes were seen paddling in an angle of the bay, as the ship worked into it, and after dark the noises of their dogs told us that natives were near; but not till the following morning did any of them approach the ship. Of course we were now anxious to know if Chingaline—(for that is the name of Uroopatoosalem's father)—was anywhere near. We were informed that he was some miles off with a large party of natives, and at once we offered a reward to any canoe-company, who would fetch him. The terms were agreed to, and off started a canoe in search.

“The day was spent in visiting different points of the neighbouring coasts, within this spacious harbour, and from the heights of Packsaddle Island, which some of us climbed, we could see the smoke rising from quarters where the Indians were encamped. While at this anchorage we had a couple of days of stormy, and wet weather, and one night it blew a fearful gale; but, excepting the disturbance of our daily interviews with the natives, we experienced little inconvenience. I should not omit to mention that a gloom was cast over the minds of the natives on board by rumours of a fatal malady, which in the past summer had carried off large numbers of the people. Every one of our party was said to have lost relations. T. Button had lost two brothers; Threeboys his father, and other relations; all Camilenna’s relations had died, and Lucca too had lost uncles, and cousins; Uroopa’s father had become a widower, &c. An unaffected grief took possession of our lately happy company of natives—the saddest of all was, perhaps, Threeboys, whose father, James Button, was now reported to be dead. Poor Camilenna, too, had one long night of weeping; and Ookokko’s eyes in the morning looked swollen, and heavy. Tom Button came to me more than once, saying, ‘Mr. Stirling, I very unhappy —*by and by* happy,’ and his face bore traces of a saddened spirit. We were requested not to allude to the deceased by name;—for the Fuegians, like the Patagonian, and other Indians, bury in silence the names of the departed. Our sympathy was expressed in words of kindness, coupled with Christian exhortation; but I longed for a larger utterance of the love,

and life, which are in Christ, to cheer, and quicken the mourners' hearts. A desire to proceed quickly to Woollya was of course the result of the above intelligence, and on Monday, the wind being fair, the Captain got the vessel under weigh. Uroopa's father had not appeared; the weather had been adverse to his coming; but in fact the canoe-party, who undertook to fetch him, never fulfilled their contract, and Chingaline was not aware of the *Allen Gardiner's* presence with his son on board. The vessel, however, returns to Packsaddle Bay after visiting Woollya. On March the 7th we reached the latter place. On our passage thither we saw several canoes in snug corners, some moored to the kelp, and the natives in them fishing, some paddling along in shore, while one more bold than the rest attempts to intercept us, and a voice, as we hasten by,—(the Captain letting the ship go off a little, so as to avoid running the canoe down)—remonstrates with us for not taking the venturesome craft in tow. It was dark, and a drizzling rain falling, when we anchored in Woollya. The approach of the vessel was the signal for a burst of mournful news; and loud and melancholy sounded the tidings of death. There had been a malignant sickness, and old and young, very many, had been swept away by it. James Button was dead.

“On the following morning we were early visited by the people, but their number was not large. As the day advanced, however, canoes kept coming in, yet not numerously, as a fresh breeze agitated the waters in the sound too much to allow canoes comfortably to cross it. On the third, or fourth day, the

entire Woollya party had probably assembled, and forty canoes were reckoned at one time in the harbour. Poor Jamesina, as Mr. Despard used to call James Button's wife, visited the ship the day after its arrival, and in her canoe were eleven persons, mostly young. Her face was visibly impressed with sorrow; and, pointing with her finger toward the sky, she gave me to understand by looks, more than words, the cause of her grief, and how great it was. A majority of the natives had the hair cut short on the crown of the head, and other evidences of mourning were frequent. Our presence among them, however, produced daily a more cheerful tone; and the return of the Keppel-Island visitors was as good as the publication of a new code of manners. I see at a glance that these people feel the force of what others think, and that they appreciate the value of our friendship, and opinion. Oo-kokko has quietly expressed his disapproval of the old clamour for gifts—the noisy cries of 'yamma schoona.' This is why the people are so well-behaved; why the approach of a canoe is unheralded with shouts; and why that man, who for some time past has been looking up to the ship's rail with open mouth, and thoughts intent, doubtless, on 'bis-kit,' or 'close,' or a knife, perhaps, for which he has not yet asked, suddenly finds that his neck is stiff with the effort, and rises in the canoe to stretch himself, amid the laughter of all his friends. I do not mean that we are not plied with petitions for all sorts of things; but there is decidedly a less exacting spirit than of old, a pleasanter manner in asking, a more gracious tone. We miss many once familiar faces. It is remarkable that the sickness,

of which I have spoken, and which accounts for the absence of several of those, whom we last year saw, should not have occurred until after the return of the *Allen Gardiner*, subsequent to the massacre, and as a pledge of the forgiveness of their enemies, which Christians can show; but there are, in fact, so many suggestive providences in the history of our Mission, so many events marked with the broad arrow of the supreme Ruler, that to dwell upon them would destroy the character of this letter as a chronicle of facts. I therefore forbear.

“On March 9th, the boat is manned at 9.45 a.m., and under command of the Captain, proceeds to Button Island. Mr. Bridges accompanies me in the boat. Ookokko, and Pinoiensee are likewise in it. These two are indeed important persons on the occasion. The former desires to form his establishment on Button Island, and the latter is his right-hand man, who has promised to stand by him, to help him in making his gardens, in looking after his goats, and in short, to co-operate with him in all that conduces to the formation of the projected settlement. Now Pinoiensee is a good, honest fellow, very good-tempered, and while on Keppel Island very industrious. He was not quick in book-learning; but in gardening and farming, or in the use of the needle, he earned a first-class certificate. It is a great point that he seems inclined to support Ookokko. To encourage him to do so effectually, I have promised him six goats with which to commence an ‘estancia’ of his own, if—when the *Allen Gardiner* next visits Woollya—I find he has carried out my wishes.

But we are now at Button Island, after a smart row of forty minutes. Into this pleasant cove we have been guided by our Fuegian pioneers, who consider the place suitable for their future dwelling. The water is deep up to the landing-place; in the kelp close by, an old sea-lion was just now sleeping; a young fur seal, every now and then, poked his head above the water, but took no pains to wake up the drowsy lion. Startled by a bullet from our boat the huge creature has leaped bodily into the air, and with a fierce plunge disappeared beneath the deep waters. The natives are evidently disappointed. That seal would have been a prize for their people; but they still hope that some fortunate canoe-party may fall in with, and secure the wounded monster. On landing we cannot but admire the spot; and the scarlet flower of the Mugoo,—(Fuegian name)—a beautiful shrub, shines out with dazzling brilliancy. There is a narrow valley before us, but it looks as if winter-floods chased down it. The rocks rise precipitous to the right and left, with a gorge here and there, up which the thin verdure slopes in a feigned fertility; the soil is good beneath our feet, and Ookokko praises it highly; the grass grows luxuriantly, and the wild currant too; but the space available for the purposes of a settlement admits of very narrow development, and it is resolved that we examine another locality. A row of two miles, or so, brings us to a spot very superior in every respect to the one just visited. There is abundance of good ground, good wood, good water, good grass. A walk on shore well repays us by its frequent introduction to something new and interesting. Here

is the funeral pyre on which the body of one of Maccoallan's brothers was recently burned. Here the wigwam, or framework of branches, where for a day the body lay in state. The body of *James Button* has not yet been burned: it is merely interred. The return of his brother from Keppel Island has been waited for, and now the remains will be submitted to the flames. This information is given to us in a subdued voice by Ookokko. A half-a-mile from where we leave the boat there is a lake. It is muffled round with woods, through which we have approached it. From the trees the boys have gathered two kinds of fungus, which we taste, and while tasting think the natives not so badly off after all. I may here say that there are some six different sorts of fungus, and these come in distinct seasons, so that for several months in the year at least food of that kind is plentiful. Berries, too, in summer are abundant, and of various kinds. In fact, whilst staying at Woollya, it is an almost daily matter to see files of men and boys, returning from the woods, laden with these fruits of the season. We retrace our steps to the landing-place, thinking we can do no better than determine on this place for the establishment of Ookokko. There is a curious fact connected with it, too. Just off this little creek, or harbour, Captain Snow anchored, and discovered *J. Button* in 1855. Slowly, but surely since then, the objects of the Mission have been working themselves out. Yet through how many trials, how many sorrows! As we quit the shore the Captain has soundings taken, that he may know where to moor the *Allen Gardiner*, when she visits the place. The

water is deep close in, deep in the neighbouring bight, deep everywhere. Those towering granite rocks—which rise at least 4000 feet above our heads, and, at the distance of about a mile, wall us off from the Beagle Channel—love to hide their bases in the deep, gelid waves. Scarcely a tree grows on the near steep of this mountain barrier; but, like the splintered spear-staffs of a vanished host, you see thickly scattered the bleached spars of some storm-swept forest. Down that rugged steep, the Captain says, comes the fitful hurricane, the 'Williwaw;' and he dislikes the place for anchorage, with its deep waters, and possible blasts. We begin to fear lest the proper safeguards for the ship may be compromised, if we cling to our land projects: for to anchor for a night or two, is one thing, to anchor off the place, while a station is being laid out on shore, is altogether another. However, here is a breeze, and the boat sail is hoisted, and we are hastening back to our little vessel at Woollya, thinking a decked-boat would be much safer in these windy channels, and putting off a decision as to the place of Ookokko's settlement. The ship is reached by 3.30 p.m., and Mr. Parry reports favourably of the conduct of the natives during the day. In the evening Mr. Rau tells me that he has heard from Lucca, and had pointed out to him the exact spot where were placed the dead bodies of our friends, who fell in Nov., 1859. It is not three hundred yards from where the *Allen Gardiner* lies at anchor. I questioned Lucca next morning, and he speaks confidently on the subject. He helped to convey one body to the spot in question, and he and Ookokko covered the bodies

with large stones, lest the foxes should raven upon them. Ookokko corroborates all this. At once the boat is lowered, and with the Captain, and Mr. Rau, and Lucca, I proceed to the place. Great fragments of rock lie here one upon another, the lowest washed by the waters of the bay, the highest about eighteen feet above them. Overhanging all is the solid rock rising with a bold front some thirty feet, and then falling back under cover of the descending forest. We scramble over the broken rocks, and presently traces of the deceased come to light. The remains of Mr. Phillips, and Capt. Fell, are unmistakeable. Lucca tells us that Mr. Phillips, and Capt. Fell, were both cast into the same chasm of the rocks. We can collect only a part of the remains. But I have no doubt now that six of the bodies of our beloved friends were placed where we sought them in their entirety, that they were placed there in their clothes,—(for the signs are unmistakeable)—and that not even their pockets were rifled. How Alfred Cole failed to find them I cannot tell, unless a preconceived idea that they were cast into the sea, or a fear of alluding to the massacre, caused him to forego enquiry.

In the afternoon of the 11th of March I read the Funeral Service, partly in the ship, and partly by the grave. For the collect immediately succeeding the Lord's Prayer, I substituted that for St. Stephen's day. Otherwise I adhered to the accustomed English service. The flag hung half-mast high, and every token of reverent feeling was unaffectedly offered. The hymn beginning—

‘ When our heads are bowed with woe,
 When our bitter tears o’erflow,
 When we mourn the lost, the dear,
 Jesu, born of woman, hear.’—

concluded the solemn service, and the booming of the ship’s two signal guns announced aloud that it was over.

“Ookokko, Lucca, and Threeboys, attended the service, and their manner indicated considerable feeling.

“When we were on shore looking for the remains, Ookokko, I am told, wore a most anxious, and distressed expression of face, as he watched us from the ship. These lads would now, I think, throw in their lot with us, and, if need be, share with us any danger, rather than desert us in peril. I wish I could tell you I had baptized them. But, if I cannot do that, I will at any rate assure you they are even now cheering evidences of the good effected by this Mission under the blessing of God, while it is possible that some persons of greater experience than myself in Christian work amongst the heathen, might venture even now, to admit them fully to membership in the church of Christ. I must, however, as responsible to God, follow what seems to myself the right course. Ookokko, and Camilenna, and Pinoiensee too, who now remain in these parts, will shine as lights in a dark place, and not fail to make an effort to teach their people *something* of the truth of revelation. I commended to Ookokko’s special care the younger children, and these he has promised to teach, so far as their fitful residence here admits. Some of the

adults, he told me, were opposed to his teaching the people anything about God, others were less unwilling; but at any rate he will do what he can to instruct his countrymen. In watering others, his own soul may be watered, and refreshed. If we must regret that not all has been accomplished which we could desire, it would, nevertheless, indicate an unworthy spirit not to rejoice over those results which we have been permitted to see. The germs of a new life are unfolding themselves, slowly perhaps, but I believe healthily, at Woollya. The preponderating barbarism broods indeed still heavily over the people; its dark shadow strikes you with a sepulchral chill, but beginning to break in upon the gloom is the light of the Sun of righteousness.

“On the 11th of March, Maccoallan (i. e. T. Button) ventured to resume life in the wigwam. His wife and two children accompanied him, also Pinoiensee. We gave him some biscuit, and rice, and beans, with about 6lbs. of sugar. He expressed himself as pleased with our kindness. Now, I would like to say something of this man; but how to do so without danger of saying too much, or too little, I do not know. You will, however, understand that he is in a very inferior degree, so far as I can see, inwardly acquainted with Christian truth. His mind is, I fear, very dark. Sometimes I am told he gives vent to the expression, ‘What will become of me?’ in a tone suggestive of earnest, though perplexed, enquiry. His manner, too, is reverent, and has a semblance of intelligence, in our public worship. Privately he listens with apparent interest to a chapter of the Bible, or some oral

statement of truth; but he cannot read, and when not actually within the living zone of Christian influence, and left to stand alone without the direct guidance of Christian teachers, there is, perhaps, little reason to expect from him more than a general improvement in manners. Mr. Rau, however, and I rejoice to say it, cherishes a far more hopeful view of Maccoallan's state of mind. At Keppel Island he formed no steady habit of industry, although he was ever ready to serve me, and at times gave voluntary assistance in the gardens, &c. His age cannot be less than fifty, I think; and, at that time of life, the old strata of habit are difficult to be broken up. Yet I look for some positive advantages for the Mission work from his influence amongst his country people, and from the gentle temper, and grateful spirit of his wife, Wendoogiappa. His son, Pinoiensee, I have spoken of; but I may now add that he speedily acquired a young wife on his return to Woollya, and is likely, therefore, as a family man to add his weight to our influence there. To enable him to begin his housekeeping, a contribution of biscuits, beans, and rice, was sent from the ship. Clothes for his young wife were likewise furnished, and a promise given of more, on the ship's next visit, should all be as we desire it to be.

“Lucca wishes for a wife, and I am anxious to further his wishes. But young unmarried women are not to be had for love, or money, at Woollya. Pinoiensee has secured the affections of the only free damsel present. The elder men have frequently three wives, and two of them are generally of extreme youth.

You see them in the canoe below, sitting together by the prow with their paddles moving blithely in the water, for they are the rowers. Behind the old man señora sits. You say, of course, 'that man has two nice daughters; will not one of these do for you, Lucca?' Poor Lucca gives a shocked look, half lifting his arm to add force to the hush, which the look means. That old man is his father, and the two young women are his father's second and third living help-meets. This is but an instance. I long for plenary powers to set matrimonial affairs right down here, for the young men are too often glad to pick up derelicts, while their sires adorn their wigwams, and propel their canoes with the fairest faces, and choicest arms in the community. Lucca's fortune hangs in suspense. One young woman, married, but not suited, is stricken with desire for Pinoiensee as a husband. Piqued, because her love is hopeless, she has retired to Button Island, across the open Sound, herself alone in the canoe, and without the supposed inseparable accompaniment of fire. Forty-eight hours have elapsed, when two canoes are dispatched to look for the poor absentee.

"It is finally determined, after examination of several neighbouring islets, to erect a dwelling, and goat-house, for Ookokko, at Woollya, close to the spot, where the dilapidated hut stands. The work is steadily pursued, Henry Ulfers being architect; and the Captain, and Mr. Bridges, and Mr. Rau, and members of the ship's company, give themselves heartily to the task. I cannot help putting in a word

(To be Continued.)

LETTERS.

As the Society becomes more widely known it is natural to suppose that it will excite more sympathy, and enlist the prayers of God's people more warmly in its behalf. We cannot do better this month than present to our readers a few of those letters which we receive from time to time.

The first letter which we give is from a well-known friend of missions. We believe that our missionaries trust alone to the preaching of Christ for success. Other trust would indeed be vain. Their great difficulty hitherto has been the want of skill in using the Indian languages, which now are only partially reduced to writing. Will our friends make it a subject of prayer that when these are acquired they may preach *continually*, and *only* Christ Jesus and Him crucified?

“9th July, 1864.

“REV. AND DEAR SIR,

“Though personally unknown to you, I hope you will allow me to address a few lines to you from a sick chamber, on a most important subject, brought forcibly to my mind by perusing the last paper respecting the South American Mission, which has just come into my hands. I have been for many years a subscriber to it, and a long connection with

the Moravian Missions invests all such undertakings with peculiar interest.

“As your missionaries seem in several cases to come in contact with uninstructed natives, I am led to inquire whether they have felt the deep necessity of placing before them AT ONCE, and *perseveringly*, Jesus Christ and Him crucified? This, and this only, is ‘the wisdom of God, and the power of God,’—and will assuredly be found effectual, sooner or later, to their conversion.

“To set forth that the Maker of the Universe laid aside His glory, and became a man, and suffered excruciating pains, even unto death, out of love to all who come to Him for pardon—has laid hold of the hearts of many barbarous heathen, and if persevered in, will sooner or later, lay hold of some of them still. This was found by the first Moravian Missionaries to the Greenlanders effectual, while all other and gradual efforts failed, and brought Kayarnak, the first convert among the Greenlanders, to the foot of the cross—and many of his countrymen after him, and the same among other tribes. And this has led them recently, among Australian savages, to follow the same course, and the first Australian affected—Pepper—(since baptized Nathanael) received it in the love of it with joy—and the very next Sunday assembled several of his countrymen, and earnestly besought them to embrace the same blessed hope.

“I know how much will be urged in favour of gradual preparation for these higher truths, but it is a device of the enemy, who knows how much power lies in *them*—and if we cleave to ‘the Word of the

cross,' and have hold of the wisdom of God, and the power of God, let us steadfastly adhere to *that* in spite of all that would turn us aside from it, and God's faithful promise attending it will be assuredly fulfilled.

"Pray excuse my addressing you as a stranger. I write from a sick room, which I trust will be an excuse for many imperfections.

"I am, my dear Sir,

"Yours with much Christian respect,

" WM. LEACH.*

"Rev. W. Gray."

The second letter opens before us a field of labour which lies on the extreme verge of Mr. Gardiner's district. Hearts are already being opened to receive him.

"REV. AND HIGHLY ESTEEMED SIR,

"I have been favoured with your respected address by the Rev. C. J. Schlienz, chaplain at St. Chrischona, and use the freedom to direct your attention and to solicit your kind exertions on behalf of the following important case.

"My youngest son, Theodore, born in Scotland in 1824, has resided for some years at * * * He is a married man, and the father of two children, of four and two years of age. In worldly matters he seems to go on pretty well; but in religious and spiritual concerns

* Since the above letter was in print, we have heard with deep regret that the hand which penned it is cold in death, the spirit having found its rest in Jesus. This letter is, therefore, a sacred legacy to the Society. Its missionaries will, doubtless, consider it as such.

he, as well as the other evangelical Germans there, are in a very destitute condition, as they are altogether without a spiritual guide or clergyman. Besides, what is to become of my son's children, and those of the other German families, when they are old enough to receive religious instruction ?

“As soon as I heard of this their urgent want, I endeavoured to procure them a truly pious clergyman, and my endeavours have at last been so far successful that the Chrischona committee have agreed to send out to * * * one of their brethren, provided means are to be found not only to defray the passage-money, but also to guarantee his support at * * * as they themselves are poor. I have written to my son to form a committee there for this purpose, and to make a collection ; but from what he wrote me already, some time ago, the indifference about religious matters there amongst the Germans is so great, that, perhaps with the exception of a very few, they seem to sleep the sleep of death, and are not likely to stir in the matter. But most esteemed sir, you will agree with me, that the necessity to send to these my poor countrymen, who are indeed worse off than the heathens, a man of true evangelical principles, and who would lead the old and the young to that living fountain, whence the waters of life freely flow, is as urgent as it possibly can be ! Mr. Schlienz certainly informs me that the views of your Society centre chiefly in the conversion of the *natives* of South America ; but I hope and trust in the Lord that its Christian charity will also extend itself to the destitute Germans, in sending them that spiritual relief they stand so much in need of.

“My son does not state how many Germans there are at * * * indeed, it would be very difficult to state the exact number, as they are always coming and going; but there is, at any rate, a sufficient number to employ a person’s time, either in his public functions amongst the grown-up people, or amongst the young ones as tutor and schoolmaster. If therefore your Society would kindly take the Chrischona brother, who has been offered me, into its service, in order to send him out to * * * for the benefit of the Germans there, or contribute towards the defraying the expenses of the passage-money (which will amount to about £35 from Hamburg) and his support at * * * it would be an act of great mercy and charity, and such as would make the angels of God rejoice.

“The Chili Government seems to tolerate the evangelical confession, at least the books of that kind, which I sent my son, did not meet with any obstructions.

“You will please have the kindness to submit my foregoing urgent requests to your committee at their next meeting, and may the Lord, in His mercy, guide their decision and bring about a happy issue.

“Kindly oblige me by an early answer, and believe me to remain with esteem,

“Rev. and dearest sir,

“Your most obedient humble servant in the Lord,

“G. E.

“Freiburg, G. Duchy Baden,

June 24th, 1864.”

The third letter, concerning the Buenos Ayres district, is from a stranger who kindly sent £10 to help the mission. It must be borne in mind that he knows from personal experience that of which he writes. Such letters are invaluable.

“26th July, 1864.

“REV. AND DEAR SIR,

“I now purpose giving some of the information you desired about the River Plate Provinces.

“There is a great want there of the means of worship and religious instruction, that is, in the country districts, not in the towns, Buenos Ayres and Monte Video.

“In Monte Video there is an English church, which is enough. In the country of that State (the Republic of the Uruguay) the only Protestant chapel is the *rancho* one of the small colony of Waldenses, situated on the Plate, nearly opposite Buenos Ayres, in the midst of the cattle and sheep stations; a pastor having accompanied them out to that country. The English and Scotch sheep farmers are more numerous on the Uruguay River, and much need a pastor, as is evinced by two gentlemen having *each* offered £50 per annum towards the salary of one.

“Buenos Ayres is much larger, being the capital of the Argentine Confederation, consisting of fourteen provinces, of which the province of Buenos Ayres is by far the most populous and important. The city contains about 130,000 inhabitants, and has four protestant chapels—the English, Scotch, North American, and German. These, like that in Monte Video,

were all built for the purpose, with permission of the Government. They are sufficient.

“ But in the country districts there are only two chapels, one twenty miles to the south, and the other eighty miles south of the town, both in the midst of the *Estancias*, or sheep and cattle stations or farms. The pastors of these, together with the pastor of the Scotch church in town, all three Presbyterians, close their pulpits one Sunday of every month, and preach at different preaching stations in the country. Not at the same places every month, but at different ones, there being divine service only once in two or three months at most of them. These preaching stations are at the sheep farms of our countrymen, in the dining-room, the coach-house, or the wool store, and all the neighbours, understanding English, are invited to attend; and Germans and Danes, &c., though only understanding a little of the language, and even some Roman Catholics do attend, which shows the desire for the ordinances of religion when administered by a clergyman, and the need of such is shown by these three gentlemen shutting their own church doors once every month, and making long journeys from home to attend to our eternal interests.

“ The farthest of these preaching stations is 200 miles south of the town, at the farm my firm possess, the incumbent placed eighty miles from town having this year begun a meeting at it once in six months, namely, on the first Sunday in February and August. He comes 60 of the 120 miles by the Diligence, and we send a man and horses to bring him the other 60, and pay his inn bills and Diligence fares on the road. We (the

congregation) also make a collection, which he hands to the managers of his church, and thus we pay, so to speak, the proportionate part of his stipend. It is a boon. We ourselves have prayers on all Sundays, which all the station masters, &c., are earnestly requested to attend, *but they do so but rarely*, partly from the want of a clergyman officiating. Besides, a clergyman, or missionary, *would visit their stations, and tell them of their duty* to 'gather themselves together,' which their employers cannot so well do.

"I will describe our sheep farm, which is pretty much like others, as you seek information. There is the estancia or head station, and thirty-three sub-stations (besides about twelve tenant cattle-stations in the hands of native Spaniards). These sub-stations, at each of which there is one flock, are kept each by a shepherd, who are mostly married men. Instead of wages, they all have a share (mostly a third) of the wool, and also of the increase of the flock each keeps. Their share of increase generally is enough in four to six years to enable them to rent land and begin breeding on their own account. These shepherds or station masters are, therefore, the future sheep farmers, *powerful in future influence for good or ill*. They are of all countries—English, Scotch, Irish, Germans, Danes, French, Italians, Basques, &c. (only four of ours are native Spaniards, who are better for *cattle tending*). They are mostly artizans, or working men of any kind, runaway sailors, &c. Some are young gentlemen.

"For some few years I have carried on Spanish

prayers on Sundays, at an earlier hour than the English. I read a chapter or two of the Scriptures in Spanish, without comment, and then my own written prayer in Spanish; (at English prayers we read a sermon besides). But in general only two or three attended, that is, besides my own family, &c. To get them to attend, we adopt the plan of specially calling them together by written notes twice a year, in spring and autumn, 'to ask God's blessing,' or 'to give thanks for a good increase,' as the case may be. The station masters are all included; and each chooses which prayers to come to by the notes saying, '*los Espanoles*' at 9, and '*los Ingleses*' (the English, a general term for northern Europeans) 'at 11 o'clock;' in this way we have a good attendance. When I have read to these poor fellows the wonderful incidents of the Old Testament, as Elijah's three years' drought, from which we were probably suffering at the time, — or the burning words of the Gospels, in Spanish, I have seen eyes fixed on me with indescribable earnestness in anxiety not to lose a word! Truly the fields there are white to the harvest!

"One of our creole (Spanish) tenants once told me he was going to take his family into the nearest country town. 'Did I not know three of his children were yet heathens?' I replied, 'No; I did not.' He said, 'Yes, and the eldest is twelve years old.' So he was only now going to get them baptized. I have baptized some of the infants of our Protestants, and w also read the burial service, for there is a little cemetery. Our manager continues to do these offices and to read prayers, &c.

“What need is there then of the Society sending missionaries! In our department, county, or section of the province, there are probably 3000 Christians,—that is, *inhabitants*, for there are no Indians, but no pastor! And so in nearly all the departments! Should the Society send one to our district he will be welcomed to the hospitality of our dwelling in his visitings, and to loans of a saddle horse, and he would be hospitably received and entertained by most of our countrymen everywhere. The province extends to 140 miles farther south, or 340 from the city; and at Cape Corrientes, about 300 south of the city, an Estancia, called Laguna de los Padres, is becoming another centre for our countrymen. Though at present the south frontier is made about 340 miles off, on the Atlantic coast, there are scattered beginnings of Estancias kept by brave *gauchos* all the way to Bahia Blanca, other 240 miles. At present the Indians of the Pampas are friendly to these in some degree, but they are not to be trusted, being ruthless by nature and habit.

“Such is *the Empire Province of Buenos Ayres*, as the North Americans would call it. The other thirteen follow to the north and west, to the interior, and are but in a backward state yet in comparison. Our countrymen and other intelligent Europeans are beginning to spread into them however, with their flocks and otherwise; *how well that they should go enlightened!*

“The river Plate now exports 60,000,000 lbs. of wool annually, mostly fine, besides hides, &c. Buenos Ayres has the most fertile natural pastures in the

world probably. We can stock twice heavier than Victoria (Port Philip), and three times heavier than New South Wales (namely, four sheep to the acre in the scarce season—winter).

“I do not know personally about Patagonia, but understand there is nothing but the two small towns, Bahia Blanca and *Patagones*, as the Spaniards call what you name Carmen. The ruthless Indians don't let men stock or farm, except close to these two settlements, and in a small way. The chiefs of these Indians are beginning to call themselves Christians, which is a hopeful thing. Patagonia, south of *Patagones* (Carmen), is a stoney desert. Your two missions must do good.

“I remain, yours faithfully,

“A SHEEP FARMER.”

“P.S.—Should the Society send some missionaries it is probable some might grow self-supporting, through nuclei growing into small congregations, who would proceed in this way: first build a chapel, then a manse, and then become bound by a document guaranteeing an annual stipend for a certain number of years, and then the missionary would come home to be ordained, and return.”

Respecting Rosario, our London secretary writes:—

“1st July, 1864.

“In my lectures, &c., I have constantly mentioned this place as the terminus or starting place of this wonderful railway (the Central Argentine), and situated on the western bank of the Parana, from whence there is a navigation of 2000 miles. What a station!

with steamers of even 1000 tons in the port and on the river, bringing passengers and goods from the Atlantic to be taken by the Central Argentine Railway to the Pacific, *in time*. Yes, in time. But the work has commenced. If we place a missionary now at Rosario, which has a population of 16,000, our next post might be Cordova. And why not at all the principal places along the line? Well, so ran my thoughts when last Tuesday a lady called at No. 19, said she was interested in the South American Missionary Society, and wanted to see about Rosario; her son was going out there as resident engineer. I need not tell you I was rejoiced, for it was evident other minds besides mine had been dwelling on Rosario, it seemed it was God's providence....I told the husband of this lady I did not think the Committee would place a clergyman at Rosario, unless £300 were subscribed annually for the purpose. He immediately promised £25, and Mrs. W. has already set about collecting with cards for that object....This morning I have seen Mr. Thomas Brassey, the eminent contractor. He was interested in my statement, and at once gave his first annual subscription of £25. I send you the prospectus (of the railway) and map; one important feature is that the contractors have six miles of land, three on each side of the line of rails. All this is productive land, and will be let to Europeans. English emigrants will go out, and what a field of usefulness is open to our Society, not only ministerially, but in a missionary point of view! the railway passes through the land of Indians, and Gauchos are employed in the formation of the line.

“May our Heavenly Father make all things work together for the glory of His name and the increase of His kingdom, and may the Committee be guided for the best in this most important matter.

“W. W. KIRBY.”

The last of which our space will admit is a touching letter of thanks from the widow of the late Mr. Garland Phillips.* Those who have contributed to her support will rejoice at the spirit which God has given to her in her affliction. He is indeed the friend of the widow.

“*Mount Pleasant, Wellington, Salop,*

“MY DEAR SIR,

29th July, 1864.

“Your kind letter with the cheque came safely to hand, and I beg to express my grateful thanks. I scarcely expected any further help at all, so that its being a small amount was no disappointment. I am quite sure I need not feel any anxiety as to the future, for I have such continued manifest proofs of God’s love and care, though I often dishonour Him by doubts and lukewarmness, still I know my Saviour ‘is the same yesterday, to-day, and for ever.’ I must not forget to thank you for your kind information respecting my dear husband. * * * *

I am most thankful to all who have interested themselves in the search.

* Mr. Phillips, together with Capt. and Mr. Fell, and the crew of the *Allen Gardiner*, was murdered by the natives of Tierra del Fuego on the 6th November, 1859. His widow and child, and the widow and child of Capt. Fell, have since been supported in great part by the kindness of friends of the Mission.

"I have a few trifling articles to offer for the next box you send out to Monte Video, or elsewhere, but as I think it will not leave England yet, I will postpone the parcel until I see the notice in the "Voice for South America." With kind regards,

"I remain my dear Sir,

"Yours respectfully,

"EMILY PHILLIPS.

"Rev. W. Gray."

HOME PROCEEDINGS.

The Report of Meetings in Peterboro' and Derby will be read with interest. A good amount of quiet work is going on at present. Scotland and Ireland promise to be more helpful during this year, under the new arrangements. It is indeed time that our friends exerted themselves, for the harvest truly is plenteous, whilst the labourers are few; and the means of supporting them, and of employing others, *though larger than they were*, are still very inadequate.

PETERBOROUGH.

(*From the Peterborough Advertiser, July 23, 1864.*)

"MISSIONS.—On Tuesday evening, the 19th inst., a meeting was held in the school-room, Albert-place, on behalf of the South American Missions. In the unavoidable absence of the vicar, the Rev. J. Beecheno was requested to take the chair. After the meeting had been opened with singing and prayer, the Rev. R. Charlton, Association Secretary, gave an interesting account of the origin of the Society and its present operations, referring to the departure, this

month, of four clergymen for various places in South America, making in all 13 missionaries employed by this, the only Protestant Society from England that is working in that quarter of the globe.—The London Secretary, the Rev. W. W. Kirby, then addressed the meeting, showing how the mission has gradually extended its operations from benefiting the aborigines, to working in addition among the British population, that are to be found in large numbers in South America. He congratulated the Society on the fact that the Archbishops of Canterbury, York, and Armagh have recently consented to become its patrons. The sum of £3 was collected at the close of the meeting, and an association formed, of which the Rev. H. Sharpe consented to be honorary secretary, and Mrs. Vergette, treasurer, for this district. The meeting was very well attended.

DERBY.

(From the Derby and Chesterfield Reporter, July 29, 1864.)

“A lecture, illustrated with diagrams, was delivered on Thursday evening last, at St. John’s school-room, by the Rev. Robert Charlton, Rector of Althorpe, Lincolnshire, Association Secretary, on behalf of this Society, the Rev. James Chancellor, Incumbent of St. John’s, in the chair. A hymn having been sung and prayer offered, the chairman introduced the lecturer, who gave a brief sketch of the rise and progress of the mission, showing how wonderfully and graciously God had watched over it, and made the sufferings and death of its founder, Captain Allen Gardiner, R.N., the means of promoting, in a very remarkable manner, the success and the advancement of the cause. The

world had predicted the utter disruption and downfall of the Society from the disasters which it encountered at its commencement. Hopeful Christians, however, were confident that those very disasters, which no human prudence could foresee or prevent, were a sure pledge that the mission would be sustained and blessed, and their confident hopes have been rapidly and abundantly realized; a missionary schooner of a hundred tons burthen, and named the *Allen Gardiner*, and which performs most essential services in the work of the mission, having been built and sent out within three years from the death of the founder, which happened in 1851, and the Society having at the present time six missionary settlements in different parts of South America, and thirteen missionaries, consisting of six clergymen and seven catechists in that important field of labour. The lecturer gave interesting particulars connected with all these stations, dwelling particularly upon that at Lota, in South Chili, where the son of the martyred founder, the Rev. Allen Gardiner, was treading in the footsteps of his honoured father, and labouring most successfully, the Divine blessing evidently resting upon him in his ministrations amongst the English, Scotch, and Welsh miners residing there, and who, but for this Society, would have no man to care for their souls. His labours also amongst the native Indian tribes of those parts were most hopeful and encouraging. But though much had been done, the lecturer showed from the increasing emigration of Englishmen and other European Protestants to South America, as well as from the existing spiritual desti-

tution of the continent, that if the agency of the Society were increased a hundredfold, it would not be too much for the spiritual necessities of the great continent. The reverend lecturer concluded with an earnest appeal to his audience to follow up the work which had been so affectingly commenced by Captain Gardiner, and consecrated by his death, and trusted that the work of the missions would soon find greatly increased support in the important town of Derby and its neighbourhood.

“The Rev. W. F. Wilkinson, vicar of St. Werburgh’s, observed that a clear case had been made out by Mr. Charlton, that the spiritual necessities of South America were great, and that English protestants were under deep obligations to follow up the work which had been so affectingly initiated by Captain Gardiner, and which had recently met with so much sympathy from Christians both at home and abroad, including the sanction of the highest ecclesiastical dignitaries of the realm. He sincerely trusted that the wishes of Mr. Charlton would meet with a cordial response, and that increased support would be rendered to this interesting Society by the inhabitants of Derby.

“The Rev. Chairman, in bringing the proceedings to a practical conclusion, required of the meeting four things—to *make* a gift, by each one present giving a contribution to the funds of the Society; to *take* a gift, by accepting a tract which narrated the painful but glorious end of Captain Gardiner; to *obtain* a gift, by taking collecting cards, and soliciting contributions from their friends; and to make a purchase, referring

to the photographs of Captain Gardiner, the Fuegians, the Patagonians, the Araucanians, lying on the table.

“A doxology was then sung, the fourfold request was responded to in each particular, a liberal collection made, and the meeting separated.

“Sermons were also preached on Sunday, on behalf of the Society, at Darley Abbey Church in the morning, and at All Saints’ in the evening, by the Rev. R. Charlton.”

CHAPTER FOR CHILDREN.

(Continued.)

“Will you not pray that God’s blessing may rest on this work, for without it all our efforts and labours, however earnestly and willingly performed, will do no lasting good, but instead of the little one becoming a thousand our work will be like the seed sown on the rock, whose green leaves soon withered and died, because it lacked moisture; having seen our day-schools, perhaps you would like to spend a sabbath-day with us. The Sunday is a very precious day everywhere, it is very precious to the poor Greenland Christian in his land of snow and ice, and it is no less so to the poor coloured African who has learnt ‘Messiah’s name’ on ‘Afric’s burning sand;’ but many pleasing associations will group themselves in your mind, and cluster around the day of rest, which you will not meet here or perhaps in any country but your own highly-favoured land. No bells ring out their merry peal, or crowds of earnest people make their way to ‘Zion’s courts.’ Still God does not leave himself without a worshipping people even in

these distant lands ; in this Lota is a witness every sabbath morning, at 11 o'clock, the congregation assemble in their places ; on the left hand of the desk are the boys, on the right are the girls, whilst the adults occupy the centre. The anthem is sung, and the chants also ; you think an harmonium would be a very nice addition, and I think so too ; the responses are said with much feeling and very regularly. What a blessed thing to hear the Gospel preached so far away and in a Roman Catholic country. You will not fail to think how God must have helped the missionaries. At two o'clock we will go to the Sunday-school ; here are the same faces we met in the day-schools, and a few strangers, those have left the day-school but attend the sabbath-school. After their Scripture-lesson they will sing some hymns, hymns which I have no doubt are sung by every Sunday-scholar throughout the world ; how pleasant it is to think that children

Join their cheerful songs,
With angels round the throne,

the wide world o'er. Yes, thousands of young people sing our Saviour's praise throughout this Continent, from Labrador to Cape Horn, and from Cape Horn to the Cape of Good Hope and India, and yet by far the greatest number are strangers to His love, and of whom it may be said no man careth for their souls, at least in this southern portion. At the close of the school every boy and girl will receive a nice paper, a 'British Workman,' or 'Band of Hope,' or 'Child's Friend,' periodicals of which they are very fond ; when they have read them

all through they are converted into scrap-books for their little brothers and sisters. The sabbath-evening service will close the routine of our Sunday's labours, and I hope my dear young friends that your hearts will be often lifted up to God for his blessing. And now having made you pretty familiar with our mission schools, &c., I have no doubt you would like to know something about the place. Lota, as you know, has important coal mines, and it will be both interesting and instructive to know how coals are obtained, for as we sit around the pleasant fire on a cold winter's night I fear we do not often think on the dangers and hardships undergone to procure us those useful commodities, which we find so necessary to our comfort, and with which God in His mercy has so richly endowed us. You are aware that coal has to be dug from the earth; it is found in what is called fields, extending sometimes over great distances, but of various thicknesses or depths. Of those I have to describe five feet is the greatest thickness and three feet the least, above and below it is a layer of stone, but this is often at a great distance from the surface of the earth, sometimes a depth of six hundred yards, but that we might the better understand, let us descend the shaft.

(To be continued.)

TIERRA DEL FUEGO.

(Continued.)

here to say how much reason I have to be satisfied with the arrangements, and management of the land and ship services. Many axes are being plied in the

woods, and the air rings with blows, before which trees are falling fast. By and by you see a long train of natives, like a procession of ants, filing out from the woods, each bearing on his shoulder a ponderous beam. Morning after morning, and, with an interval for dinner, till sunset, the process of cutting wood, and carrying it, and fixing it in upright lengths, and interweaving the strong rude frame with leafy boughs, proceeds for five days. Felt is laid over the green beech branches, which form the roof; within a tarpauling over the sleeping section of the dwelling, gives security against the soaking rains, and snow of winter. A few minor details are arranged, and the house, two-roomed, is finished. The goat-house likewise is complete. Meanwhile Camilenna has added a son to her family, and so with three children, and a well-instructed housewife, Oookokko takes possession of his new abode. The large case was placed in the house the day before Oookokko, and his family, began residence. Pinoiensee, however, and his wife, were put in charge for the night. Next morning, while the guard is absent, one or two visitors enter, and proceed to open, and inspect the box of treasures. Oookokko enters, and in true Fuegian manner, a fierce 'williwaw' of words ensues. The too curious hands, and eyes, of the treasure-seekers are vehemently denounced; and then there is the not the less vehement reply of defendant, who, however, Oookokko tells me afterwards, is 'plenty ashamed,' and acquitted of all but over curiosity. To the inexperienced the noise seemed ominous of disaster to Oookokko's prospects; but he took an easy view of the

matter, sent for his wife from the ship to come at once to keep house, and then pronounced all right. The fact is, a little noise is not without its value to an uncivilized people; it answers the purpose of a newspaper, or even an electric telegraph. That loud wail proceeding from a wigwam yonder tells to five hundred ears at once, that a child is dead. Again and again, by day, by night, the piercing cry rends the air, and you feel the deep black edge of grief, which the sun's ray fails to dissipate, and the tranquil moonbeam to assuage. That man shouting over there is a yacamoosh, a doctor, the head, no doubt he is, of the meteorological department. As printers are scarce, and newspapers not available to spread aloud the news, he has come out of his wigwam to proclaim aloud, and very loudly too, his predictions on the weather. The opinions expressed are received with favour; for they fall in with the wishes of his hearers, and are supported by the united testimony of arms, legs, and head, which shake approval in a striking manner. But this is a trifling matter compared with what is going on, on that well compacted shell heap. Evidently as this is a grievance case; and, as the injured individual cannot write to the 'Times,' he is appealing to public opinion with the whole force of his lungs, and the most fierce torrent of epithet. His manner is not stately; the flow of his indignation is too hurried for that. Now you would think he was hurling a spear into the very hearts of his enemies, so suggestive is the action of his arm. Now he utters taunts, and menaces, and vindictive words, his whole body agitated, and swayed by the violence of an inner

passion. He threatens war to his aggrievors, and death, till—overcome by the excitement—he retires to his *uccer* for repose. The particular cause of offence I cannot submit to you, though it was proclaimed so loudly. But I am happy in thinking that much wrath evaporates on the shell heap platform, and that the noise is so far conducive to peace; while, on the other hand, if a grievance be real, public opinion gives support to the aggrieved. But, in itself, the publication of another's troubles is sweet to listen to; for, if it excite the pity of some, and the indignation of others, it soothes the envy of the weak, and the jealousy of rivals. Now, all this talk about noise has led me astray from something I was going to say as a set off to the suspicious meddling with Ookokko's box; but, in justice to the people generally, I will say on. Well, one morning, Lucca's fine American axe, which one of the hewers of wood has been entrusted with, is mislaid, and forgotten. No account can be given of it, and Lucca's face is overshadowed with regrets. We go off to the ship to dine, just as the loss has been discovered. But, within half an hour, a canoe comes alongside the *Allen Gardiner*, and the axe, which has been found in the wood since our party left off work, is sent on board. There is no bargaining for reward; a simple common-place piece of honesty is all I have to recount; but its value consists in its simplicity. The lost axe had not been advertised for. On another occasion, a large gimlet is left amongst the chips, by accident of course. The boat is now on its way to the ship, when Maccoallan hails it from the shore, and beckons us back to receive

the forgotten tool. Let me add, that not a nail was taken by the natives, and that nothing of any kind was lost by us during the whole time of our operations on shore. Material assistance, on the other hand, was rendered to our working party by several of the men, who received at the close of the day, one, two, or three biscuits, a knife, or in some distinguished cases, a small axe, in return for their services. Mr. Rau retained one man two successive days, to carry all the wood that he cut, and for each day's work made the bargain beforehand, that a knife should be given. The bargain was faithfully adhered to. To receive their payments, the parties intrusted came alongside the ship at sunset. Men above a certain age think it undignified to carry wood, or undertake much hard work; but the younger men, and lads, are expected to do such things, and the burdens they can carry, while with their naked bodies they force a way through the entangled brush wood, and thick forest, over fallen trees, and unevennesses of ground, most trying, even to unburdened legs, has surprised us all. What they are not inured to is steady labour; and, if they by a feat of strength excite your wonder now, you may presently be tempted to condemn wholesale as lazy the squatting groups of men, and boys, who watch your orderly, and continuous industry. Yet there are well marked divisions of labour amongst this people. The women invariably manage the canoe. If a man takes a paddle, it is an unusual courtesy, or a temporary condescension to circumstances. The women, too, fetch the water for domestic use. There is the daughter of Jamesina,

'she went down to the brook, and filled her (bark) pitcher, and came up.' In either hand she has indeed a pitcher, and she carries both suspended by their handles of plaited sinew, or grass, and not—as Rebekah of old—one pitcher on her shoulder. Basket making belongs to the female department, fishing also, and the decorative art. Face painting is much in vogue. At times the skill of a madame Rachel may be traced in the tinted cheeks, and lines of colour that cross the faces of so many. But now deep black obscures the countenance of several; it is a sign of mourning. So much for the duties of the women. The men, on the contrary, build the canoes, make the paddles, spears, &c., and sit in the canoes ever ready to use them. Bows, and arrows, and snares for birds, they likewise make. The wigwam is the work of their hands, and every bit of wood, which feeds their perpetual fires, is gathered, and carried by the male section of the community. The men, too, seem to me to take a principal part in procuring supplies of fungus and berries; but girls very frequently bring in quantities of these last. The division of labour is not unfair, although the women are doubtless exposed to some hardship in cold weather, when they have to wade in the water in search of mussels, or to moor a canoe to the kelp, or set it free.

On Monday morning, the 14th inst., Chingaline arrived at Woollya. He has heard of our recent visit in Packsaddle Bay, and of our present whereabouts, so he has come to see his son. In the canoe with him are two young women, sisters, (one married, the

other single) a strong, and active looking young man, (the husband of the married woman) and a brother of Uroopa, aged, perhaps, nine years. Not one of the new comers ventures to land; for friendly relations between the people of Packsaddle Bay, and Woollya, are not reliable. But the deck of the *Allen Gardiner* is neutral ground, and there Chingaline, and his nephew, the man just spoken of, delight to stand. We give them a hospitable reception, and beyond all doubt a good measure of satisfaction is experienced by our visitors, by Chingaline most particularly, who finds his son so strong, and well, and well contented with his lot. The father wishes Uroopa to go with him in the canoe, to which we immediately agree, and presently—his box being brought up, and all his little property handed down into the canoe—we say good bye to, and follow with many good wishes, a lad who has won, and kept to the last, the affection of us all. Threeboys came to me, and in a tone of real sorrow, inquired if Uroopa was not coming back. ‘Uroopa, a nice boy, I *plenty like* Uroopa. He not come back?’ and then, he added, ‘perhaps ship go again to Packsaddle?’ Lucca no less earnestly expressed his regret at Uroopa’s departure, and declared his hearty friendship towards him. A request from Uroopa himself that we should visit Packsaddle Bay, enabled me to brave with sufficient composure the farewell taking. But all that day somebody was missed on board the *Allen Gardiner*. Chingaline leaves Woollya in rich costume, for a complete uniform, given to one of the crew by a soldier at Stanley, whose time of service is up, passes through

Mr. Bridges' hands to the person of Uroopa's father. In the course of the day the captain let me into a secret. Lucca has discovered a partiality for the unmarried female in Chingaline's canoe, and its quick departure has discomposed his mind! 'What for you not speak to woman, Lucca, if you like woman?' said the captain. 'O yes, I plenty like woman, but Mr. Stirling no speak,' is the reply. I find myself suddenly erected into an authority in affairs matrimonial. This is a new responsibility. But in truth I am strongly in favour of taking young married couples to Keppel Island. Young boys, unless you can train them for a long period, until in fact they are of an age to set up for themselves in their own country, only fall back into the canoe on their return home, and from sheer necessity drop every habit of civilisation. Girls are married young. You cannot get them to come to our station unmarried, and, therefore, a youth who has been under Christian instruction, and tasted the advantages of civilised life, if he wishes to take a wife, must start as a married man with the most disastrous impediments in his path of progress, if at present Keppel Island offers no place of training for his wife. This is the case with Pinoiensee, whom I should have been glad to invite back to our station with his young bride, for a few months, only it was of great consequence that he should remain with Ookokko. But the bearings of this question are so plain that I need not pursue them further here. You will understand why I looked with favour upon the marriage projects of Lucca. His determination is to return to Keppel Island; Threeboys also, who contemplated residence

in Tierra del Fuego, has requested leave to remain with us, since the death of his father has been ascertained. Poor Jamesina, his mother, tells me in snatches of English, and Fuegian, 'Threeboys very sorry,' (sad, she means, because of his father's death) 'Threeboys go Keppel Island; by and by again come.' Her manner is really mournful, and I have felt a very lively interest in the poor woman; for she waits for me daily, when our working party lands, and in broken speech, we manage to engage each other's attention for a while. Of her children she is very proud; this is 'our boy,' that is 'our girl,' and whether girl or boy, an excellence of look distinguishes each member of her family from the average quality.

"Petitions to go to Keppel Island are daily urged. The *Allen Gardiner* could never carry all, who would like to come. It may now be truly said that the difficulty is to make a selection. We refuse all the elders, and by refusing them we lose many young women. This man wants his little boy to come with us: we agree, but then he desires to come too, and to this we disagree. Here are two lads, aged, say, fifteen or sixteen, who have been highly recommended by their patrons, but who have earned our favourable opinion by their steady assistance in carrying wood, &c. for Ookokko's house. They are anxious to go to Keppel Island. Then there is a strong-built good-natured fellow, who delights to show his strength by the weights which he can lift. His face is a mirror of smiles. Such good humour is in itself a testimonial. *He* wants to go to Keppel Island, with his wife, and

infant. But I am myself desirous to take to our Station, for instruction, one little fellow, a cousin of Threeboys, whose small confidences reposed in me have quite won my heart. He seems to pick up English by instinct; his twinkling eye, and knowing look, indicate a ready wit, but above all he is of a gentle, and confiding nature, and most pliable age. When I am on shore he is seldom far from me, and evidences his attachment by inviting me to sit down to a fungus repast with him. He is an orphan. Last year his father was alive; in the late sickly season he succumbed to the prevailing epidemic; the little boy, too, suffered from the sickness, as his attenuated limbs testify; but God has raised him up to be a monument, perhaps, of His highest mercies. To come to Keppel Island is his great desire. The people generally seem to hold him in much affection, and will not let him go without the boy making plain his own wish on the subject. I go on one occasion into the wood, seeking a quiet place, apart from the crowd, to read for a short time. My young ally soon finds me out, and then seating himself as close as possible by my side, begins to talk. Looking into my face with a look that would fain penetrate my inmost thoughts, he asks, if I will be his good friend? I assure him I will, and he with evident pleasure states that he will 'be with' me. (The 'be with,' is, Mr. Bridges tells me, equivalent to the same term, when we say 'The Lord is with His people;' or when we signify that we throw in our lot with anyone; or again, when it is said of Enoch, he 'walked with God.') So I find there is at least one young heart in

Tierra del Fuego, which confides in me, and wishes to join its lot to mine. Keppel Island then became a subject of conversation, and I soon found out what a diligent gleaner of news my companion was. He had stored his mind with the whole vocabulary of civilisation at our station. 'Keppel Island, horse, cow, sheep, goat, spoon, pannikin, pig, towel, soap, potatoes, turnips, &c.' When he came to the pig I was greatly amused, for I had not seen one for a long time, and it seemed to me to be a new piece of information that I was picking up; but on the island of course there are pigs, and my intelligent friend was quite right. As he thoughtfully, and without the remotest suggestion from me, enumerated the various things belonging to the station, I was not a little surprised, for the boy is small enough to be seven years old only, although he may be more. I wish to take *him* to Keppel Island. The children generally I encourage to approach me; and, with the help of Threeboys as interpreter, who has marched at the head of a file of children to the old hut, which I had appointed as a school room for the occasion, I form a class of scholars. Little 'Katty' * is one of them; but unlike the rest, she is in full dress. (She received last year a complete outfit, sent by a kind member of Mr. Ware's household, in Bath, and she had it on when the ship arrived at Woollya this time. I gave her, therefore, other presents, sent specially

* The child, who is known to the friends of the Mission by the name 'Katty,' has, in fact, a name utterly different. The long name, of which 'Katty' is a contraction, is *very dissimilar* to the child's real name.

for her by some friend in England.) My little pupils were of course amused by the strangeness of the procedure; but I quickly got them to learn the names of all the articles of my dress, and to pass a creditable examination in the same. One boy, however, far outdid the rest of the class in scholastic exercises, which extended to several small subjects, and he is already a candidate for Keppel Island.

“On Friday, March 18th, our visitors to Keppel Island were finally assorted. An assembly had the day before been made of those most desirous of going with us, and out of these I selected eight. Lucca and Threeboys are exclusive of this number. The parties figuring most prominently in the former page or two, (not ‘Katty,’ however) are included in it. Their names you shall hear hereafter. After certain necessary ablutions, most kindly, and effectually superintended by the captain, with Lucca, and Threeboys as his lieutenants, our new friends are admitted to the comforts, and privileges of the *Allen Gardiner*. To clothe them all is a difficulty, for clothing for men, and boys, is very scarce.

On Saturday nothing worthy of notice occurred. We visit Ookokko in his new dwelling, and find him occupied in cooking fish for the family breakfast. He seemed in good spirits. The following is a list of stores left by us for his use during the next seven months, at the end of which period I expect to be with him again. Biscuit (about) 90lbs., salt beef 100lbs., rice 20lbs., beans 20lbs., sugar 20lbs., and tea 2lbs. Without some such supplies, both Ookokko and his wife would be thrown back upon canoe life,

to the neglect of the children, of the projected gardens, and all that concerns the future introduction of civilised manners. As it is they will now have sufficient stores to make them with care to pass the coming winter without suffering, while Ookokko's time can be principally devoted to the preparation of ground for a garden, fencing it in, attending to his goats, improving his house, and covering it with bark, when the season for procuring bark arrives. Nevertheless, it will be quite necessary for him to depend to a large extent on fish, and mussels, and the edible fungi, to which the stores left with him are after all but supplementary.

“Sunday, the 20th, is a quiet day with us, the natives paying marked regard to our observance of it. In the afternoon many canoes leave the bay, and I go ashore to visit Ookokko, who has not been present at our service in the ship. He could not well leave his house, he said; but he had had prayer at home. His prayer-book he took immediately from his pocket; and when he had sung, ‘I will arise and go to my father,’ I asked him to read the Collect for the day, which he did, and which formed a basis of my parting exhortation to him. As I was saying good-bye, he asked me, in a simple, earnest manner, to pray for him when I was away.

“Our visit at Woollya closes on the morning of the 21st. We have been remarkably favoured by the weather; the natives, too, have been quiet, and friendly in their conduct to us; we have had the satisfaction of interring the long-lost remains of our predecessors in the Missionary work; we have by

word, and act, endeavoured to set forth the mercies of God, and the grace of Jesus Christ; we have been permitted to lay the foundations, as we hope, of a Christian civilisation in these hitherto savage parts; and, notwithstanding the apparently small beginning, we have, as our knowledge of the work to be done increases, an increasing hopefulness of its ultimate success.

“A canoe; some spears, slings, and baskets; a bow and arrow; an ingenious trap made of whalebone, and sinew, for catching birds; several seal-skins, some specimens of fire-stone, &c., find their way into the *Allen Gardiner*, and furnish everybody with a more or less worthy memorial of the present visit to Woollya. The canoe is eighteen feet long, and three feet deep, and about the same in width at the top; but it tapers away, and finishes off in a jaunty-looking point at either end. The interior is of basket-work, and the covering of bark. Cross-bars, some ten in number, fastened to either gunwale, give support to the sides. Extra pieces of bark are placed inside, and help to protect the floor, by distributing the weights laid upon it. A compact groundwork of sods, or clay, forms a secure hearth for the fire. The weight of the canoe is very great, and considerable care was required in lifting it from the water to the deck of the *Allen Gardiner*, lest the bark should be rent, or the framework yield to the unusual strain. Propelled by four paddles the progress is less rapid than one would think; for in our gig Mr. Bridges, and Parry, led the van in a regatta of canoes, and with the quietest rowing excelled the most energetic action of the natives.

On this occasion the canoes were *manned*. A person accustomed to the firm seat of a boat is likely to feel a nervous sensation in these frail barks. The squatting position helps on the sensation a little, I think; and on the few occasions, when I voyaged from the ship to the shore in a canoe, I felt always safer the more clearly I could see the bottom. Mr. Bridges, however, canoed about the bay several times in pursuit of some birds for the natives.

“Packsaddle Bay is re-entered, Monday, March 21. The Captain places the ship in a suitable position for the conduct of wooding operations; for we now desire to provide wood for use at the Station. Uroopa, and his friends, a select party, are eager for our approach. Fifteen canoes are in the bay; only eight at one time visit the *Allen Gardiner*, and some do not venture near us. The people here, notwithstanding Uroopa's testimony in our favour, are not as a whole trustful of us; they keep aloof. But there are individuals so well persuaded of our friendship as to wish, and strongly urge the wish, to come with us to Keppel Island. Chingaline is one; his nephew, and wife, two others; some boys would like to come, Uroopa's brother, for instance, and a friend of his. We consent to take the brother of Uroopa. But we have no clothes for him yet. Some of our Woollya party are still sans culottes. (Please do send out a quantity of good *corduroy* for trousers, and some strong stuff for coats and jackets. Corduroy is better than fustian. We have had to cut up lots of petticoats, &c., to clothe the boys, and the material is not durable.)

“Uroopa has begged to be allowed to return to

Keppel Island. I gladly consent; next time some more of his friends may, perhaps, be permitted to come. We shall thus be paving the way for a Christian settlement in Packsaddle Bay. Lucca has been successful in securing the affections of the young woman—one of Chingaline's rowers—who visited Woollya. The custom of the people here is to have but one wife; at Woollya a man often has three wives. The father of the future bride expects ransom-money. On this occasion, an axe, a blanket, a knife, some fish-hooks, brads, &c., form part of the price. Sometimes the future son-in-law serves for a period, I believe, the father of the betrothed, or presents a canoe, &c.

“Uroopa is anxious to take a bride to Keppel Island; but the young woman is one of the number mistrustful of strangers, and declines to go in the ship. There is much passing to and fro of canoes, and Uroopa leaves the ship the night before its departure, in order to make a final effort to persuade his intended to visit Keppel Island; and, if not successful in this, he almost thinks to remain in these parts until the return of the ship in October.

“On Tuesday morning, the 24th, the anchor is lifted, and the *Allen Gardiner* is starting on her voyage homewards, when a canoe makes for the ship. The Captain stops her course, and presently we have Uroopa, and his brother on board. Chingaline is in the canoe, and one woman.

“On Saturday evening we anchor in South Harbour, New Island, about seventy miles from Keppel Island. There is a ‘trying out’ place for Penguin oil

here, and a sheep-run. Two young men, and a boy, live here by themselves. The boy looks wretched. I land on Sunday morning, between seven and eight o'clock, and have a short religious service with the desolate party. They then come off to the ship, and I supply them with books, &c., and do what I can to comfort the poor boy. But he persists in saying he is 'all right,' and so on. We hear the Governor has been here lately in H. M. S. *Stromboli*. He is making an inspection of the islands, and Keppel will be visited.

"Keppel Island is reached by us at noon, on Tuesday, the 29th; and thus closes a voyage, which from beginning to end has been signalised by the most tender mercies of God. 'Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness, and tender mercies.'

"The natives are well pleased with the first look at Keppel Island; but the weather is wet, and winterly, and during our absence, with only two days' exception, it has been the same.

"And now, my dear friends, believe in the sincere, and affectionate Christian regard of your brother and fellow-worker,

WAITE H. STIRLING,
Superintendent."

ROSARIO.

In the last "Voice" attention was directed to the need of a Missionary Chaplain at this town. Our readers would probably like to hear something more of it. We therefore give a few extracts from the valuable work of Hinchliff.

"We returned to Rosario by a different road, and I had a better opportunity of seeing the town. It is one of the most thriving and progressive places in the Argentine Confederation, being the chief point at which the produce of the upper provinces is shipped for Buenos Ayres, Monte Video, and so to other parts of the world. The population has increased very rapidly to about 16,000, half of whom are foreigners, and new buildings in all directions testify to fresh enterprises. The great thing, however, for Rosario will be the railway to Cordova and the interior, by which the resources and wealth of the provinces will be immensely increased and developed. Rosario will be the terminus at which their productions will be shipped, and there will be nothing to prevent those productions from being almost infinite as soon as a good communication is made for their transport. At present every article of commerce from Cordova, Mendoza, San Juan, Santiago, Salta, Tucuman, &c., must be brought for many hundred miles in lumbering bullock-carts, placed on high wheels, like those of bathing-machines, to help them through rivers and ditches; and made so heavy, to secure the requisite strength, that their pace is reduced to the

slowest crawl that is consistent with motion. To travel for 800 miles with a train of these conveyances must be a severe trial of patience to those in charge of them; but, fortunately, that is one of the virtues of a country where no one is in a hurry.

“In the province of Mendoza, among the first approaches to the Cordillera of the Andes, and also in the province of La Rioja, excellent wine is made; but with such means of transport as bullock-waggons for more than 700 miles to Rosario, who can wonder if it is little known? It can be made, however, in enormous quantities, and even now is sent over from Mendoza into Chili; though, to get there, it must be carried on muleback over a pass at about 13,000 feet above the sea.

“Cotton can be produced in any quantity in the provinces on both sides of the Paraná; and I have even been told that the first stock of cotton planted in North America came from the neighbourhood of the Argentine city of Cordova. It is hoped that this will be an important article of trade with the River Plate, and a considerable quantity is already being grown; but at present more labour and improved communications are required. The territory of the Confederation extends through eighteen degrees of latitude, and there is, consequently, a great variety of climate in different parts of it: and, as there are also great differences of elevation between the level of the Pampas and the slopes of the Andes, nearly all the necessaries of life are produced between its boundaries. The one great want is railway communication, and the Government are now in a fair way to supply the deficiency.

“The country is probably the easiest in the world

for carrying out such undertakings. For hundreds of miles there is hardly anything to do but to lay down rails upon the plains. Two smaller lines are already opened out of Buenos Ayres, one to the north and the other to the west; and a third, which will extend from the capital to Chascomus on the south, is now, I believe, in course of construction. But the grand work will be the line from Rosario to Cordova, which has long been talked of, and now seems pretty certain of accomplishment. It will naturally extend itself to all the important cities of the interior, and a proposal has even been made to carry it over the Andes, and bring it into co-operation with the railways of Chili.

“When the minerals of the Cordillera, the fruits and wines, the cotton and the tobacco, the hides and fleeces, of the interior can have a safe and easy transit to the Paraná, the world will see how important a country has remained thus long in comparative obscurity. The benefits will be manifold. One of the greatest will probably be that many of the cleverest men in the country will find new and profitable fields for their energy. It may fairly be hoped that many will abandon the unfortunate practice of damaging the best interests of their country by petty intrigues and trumpery politics, and by prattling about their holy mission for the establishment of universal liberty, while they lose the substance of it. True liberty was never established by mere theorists but it is the natural reward of honest, hard work.

“Before leaving Rosario, our American friend shewed me over his establishment, which consisted of a large courtyard, nearly surrounded by storehouses, or *galpones*, as they are called. Here were piled up

heaps of hides, bags of raisins, and dried peaches from Mendoza, tierces of *yerba*, and sacks of *alfalfa* seed. Ponderous bullock-waggons were coming and going, and lazy groups of peons were loitering about the gates in gawdy ponchos, and staring at us with their customary expression of utter indifference to all things human and divine. Some of them were evil-looking knaves, and my host told me that it was often very hard work to manage them; but perhaps one ought not to expect much from men who pass their existence in goading bullocks across boundless plains at the rate of about two miles an hour."

We also append an account, which we have taken from the *Brazil and River Plate Mail*, of Mr. Wheelwright's arrival and reception at Rosario, and of the way in which his vast scheme is viewed in Chili.

CENTRAL ARGENTINE RAILWAY—A GREAT ENTERPRISE AND GREAT PROJECTS.

(From the *Mercurio del Vapor*, Valparaiso, July 16, 1864.)

"We announce to our readers, with much satisfaction, that in a short time the great enterprise initiated in the Argentine Republic, by that distinguished gentleman Mr. Wheelwright, will be commenced.

"The Central Argentine Railway Company is now a fact, after ten years of continued labour on the part of its promoter. Mr. Wheelwright commenced this work in 1854, and only in 1864 has he definitely organised the company with a capital of £1,600,000, or \$8,000,000. At present this indefatigable gentleman, who has dedicated all the powers of his mind to

the progress of these Republics, is now occupied in sending forward the rails and other materials, and very shortly he will himself return to the American continent to direct the works himself.

“The carrying out of this idea, which has so long occupied Mr. Wheelwright’s mind, will produce great and wonderful results for the progress of America, and especially for the Argentine Republic, and one of the principal advantages which the neighbouring Republic will obtain will be the union of her scattered provinces now separated by great deserts, because, though there are isolated populations among them, yet union is impossible on account of the enormous distances. Steam will now shorten them, and reduce them to insignificance, and the shrill whistle of the locomotive, terrifying the indomitable gauchos who, on their savage horses, roam over these deserts, will bring inhabitants to every part, and with them the blessings of civilization and order.

“Steam will do away with the sanguinary revolutions which have for so long a time desolated the Republic, creating new ties and new wants in the different provinces by means of commerce and frequent communication, and thus, fatal rivalries disappearing among them, the union of all will be found in the progress of each separate division.

“It is impossible at present to form any idea of the benefits which will result from a railway across this ocean of land; almost does it seem a dream that this vast territory, which for centuries has remained closed against civilization and progress, should now be opened by means of the rail.

“The lands of the new company embrace 900,000

English acres, and are comprised in the league which has been conceded by the Government on both sides of the line in its own length. Very soon these will be covered with European emigrants, as Mr. Wheelwright proposes to adopt means to *facilitate and encourage emigration on a grand scale*. 'A climate so delightful, a soil so rich, invites and promises that each inch of land will be converted into charming gardens, woods, and orchards; vegetables will grow freely, and everywhere an enormous number of sheep will find food, requiring nothing but shearing'—so says Mr. Wheelwright, in speaking of land now deserted and uncultivated.

"In 1867 Mr. Wheelwright anticipates that the trains will run between Cordova and Rosario, and such is the zeal which animates him, that before leaving England he proposes to form the basis of a company for exploring and surveying, first from Cordova to a place named Horqueta, which is a central point for St. Juan del Estero, Tucuman, Rioja, and Catamarca. From Horqueta the survey will follow north to the capital of Tucuman, Salta, Jujay, and Bolivia, and penetrating this latter country, Potosi will be brought only three or four days from Buenos Ayres, and one month from London, as Mr. Wheelwright has no doubt whatever of success in finding practical gradients. The exploring party will then return to Horqueta to continue that work towards Rioja, entering there the 'valley fertile,' and going through the pass of Farmatina to Copacabana, from which place to Copiapo the road has already been explored and surveyed. Of course it is understood that all these surveys are for the purpose of ascertaining the facilities for estab-

lishing railways upon these roads, pointing out the advantages or disadvantages of different localities, and forming estimates of their respective costs. Finally, the surveying party will terminate their labours by searching for the most convenient pass in the Andes to unite the Argentine Railway with ours in the north or south.

“From the foregoing it will be seen that we are right in saying that this is a great enterprise of Mr. Wheelwright’s, and so also are the projects which he has in view. Considering his resolution and the good success which he has already obtained, we may rest satisfied that the plans of this clever man will finally be realised, notwithstanding their colossal magnitude. Mr. Wheelwright will certainly carry out projects which have occupied him for so many years. To them he has dedicated his life, and while he lives we are assured he will not lose a day in forwarding his gigantic enterprise. As a proof of the faith of this apostle of progress we copy the following words from a letter which Mr. Wheelwright addressed to one of his friends in Valparaiso :—‘ My plans are great, and I am already old—perhaps too old to launch into so vast an enterprise, but I find that my body and mind need to be occupied in these gigantic projects as long as I live ; it may be that I shall not see the termination of this immense work, but those that come after me may finish what I have commenced. But it is a positive fact that interoceanic communication will be carried out sooner or later.’ ”

VALPARAISO.

We have been favoured, through the kindness of one of our friends, with a most interesting Annual Report of the Valparaiso Bible Society. We give an extract from the Address of the Rev. Mr. Trumbull. There is much in it to encourage us in the work in South America. We leave it to speak for itself. It does so powerfully.

“The incoming year has brought us together again, to take note of the progress of this Christian enterprise. It is our third annual meeting. The society, now about entering on its fourth year, is passing from the period of infancy to the more advanced growth of childhood; and no apparent reason exists why there may not be predicted for it a thriving youth, a vigorous manhood, and a robust age. Sanguine it may be, but there are persons who indulge the expectation that this enterprise, now in its non-age, will yet grow to be a stalwart and gigantic man, that shall stretch its benevolent arms from one end of the coast to the other, and utter a cheering voice which shall be heard beyond those mountain barriers where rest the perpetual frosts of the Andes.

“Many of you are aware of the doubts and anxieties with which our work commenced. When this society was born knowing people shook their heads, declaring it would never come to any good; some said the child would not live to be raised; others that it would not survive the birth; while others, legal minded folk, averred that it actually had no right, under the circumstances, even to be born beneath these skies;—and it was generously as well as sagaciously intimated

by these men, falsely so called, whose courage compared with that of many an aged matron was infinitesimal, that some ecclesiastical principality or power would straightway seek and compass the death of the infant society, as Herod the Great in Judea sought, but did not compass, that of the infant Redeemer whose Gospel we attempt to circulate.

(To be continued.)

VALUE OF MISSION WORK.

Admiral Sullivan writes:—

“ August 17.

“I intended sending you a copy of a portion of a letter to us, reporting the loss of the ship *All Serene*, near the Fiji Group, but I see it is published in the 12th page of to-day's *Times*. You will see what a strong proof it is of the value of mission work to Seamen. I think you might publish the bit of it that refers to the kind treatment of the Christian natives in the ‘Voice.’ It is exactly a case bearing on *Tierra del Fuego*.”

“‘THE LOSS OF THE SHIP ‘ALL SERENE.’—Yesterday, Captain Halstead, R.N., secretary to Lloyd's, received a despatch, dated April 28, 1864, from the Foreign-office, respecting the loss of this ship, on the 26th of February last, by shipwreck, while on her voyage from Vancouver's Island to Sydney. The ship carried a heavy deck load of very ponderous timber, and capsized in a hurricane in or about lat. 44, long. 124 W. The crew and passengers numbered 39 souls of whom eight were drowned at the time the ship turned over, including the chief officer. The survivors

clung to the chains until, the deck-load having washed away, she righted again, and they regained the deck to find the vessel a perfect wreck, water-logged. They lived on the wreck five days without any fresh water, and with only raw flour for food, until they had constructed a punt from portions of the deck, 24 feet by 8 feet and three planks high. In this perilous boat they left the wreck on the 1st of March, without fresh water, and with only raw flour for food, and with no compass or nautical instrument of any kind. For 17 days were these poor men exposed to all the horrors of their dreadful situation, hunger and thirst producing madness and the death of 13 of their number. Their hardships were mitigated only by two showers of rain and by their catching two sharks, which were greedily devoured. Finally, on the 17th of March, the punt drifted ashore upon Kandava, the southernmost island of the Fiji group, and the 18 survivors just managed to crawl over the sharp coral reefs, anticipating a still more dreadful end to their sufferings, under the idea that they had arrived among cannibals. The natives of Kandava, however, on this occasion testified in a marked manner the great change that has been wrought among them by the introduction of Christianity. They assisted and carried these poor men to their houses, fed and nursed them, and washed and dressed their wounds. A day or two afterwards the two ministers of the Wesleyan Mission, resident at Kandava, took charge of the sufferers. The Consul at Port Leonka, Mr. Owen, forwarded supplies of clothing and provisions to the missionaries, and in their hands the men were rapidly recovering their health.'—*The Times*, 17th August, 1864.

Our readers will not fail to observe the force of Admiral Sullivan's letter. What the Fiji Islands are now, Tierra del Fuego will become by and by. If any one doubts this, let him read for his encouragement Bishop Patteson's Missionary Proceedings in Melanesia, which he will find in last month's "Christian Work." One could almost fancy it was a history of Fuegia on a grander scale, and at a later period. The cases are very similar, but this only shows the truth of that profound observation, that no idea, no invention, no discovery is ever single, it is, so to speak, double, and produces itself at the same time from different quarters. Thus, side by side, the proper way of dealing with tribes situated as those in Fuegia and Melanesia has not only been clearly seen, but has been working itself out in a most remarkable manner. We strongly recommend the article to the attention of our readers. We venture respectfully to differ from some of the views propounded by the Bishop in that most able and deeply interesting account. We should desire, for instance, an earlier teaching of the story of the Saviour's deep love, and of His sufferings, as calculated more than anything else to soften the affections and mould the minds of such pupils.

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### PANAMA.

It is with pleasure we append the letter of the Rev. E. A. Sall, which needs no comment:—

" ASPENWALL HOTEL, PANAMA, N. G.

" August 4, 1864.

" As the English mail is to leave here in a few days, I take advantage of it to let you know that we have, through our Heavenly Father's care,

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been brought safely to the place of our destination. Our voyage has been all that we could have desired. After visiting four ports, where we had to call, we arrived here on the 2nd inst. On landing at Colon, I was kindly received by Messrs. Totton and Parker, the latter gave me a free pass across the Isthmus for myself and family, for twelve months. I have seen also Mr. Jameson and Mr. Henderson, who have also shown us all the kindness in their power. As yet nothing has been done in the way of getting a house: I hope I may be able to get one soon, as living at an hotel here will very quickly exhaust my exchequer. My ministerial work was begun last night. Late at night I was called up, and asked to visit at once an English gentleman, who was very ill. I was soon on my way to the sick man. I found him to be a seaman, in a most wretched hovel, and in high fever; I spent a long time with him, pointing him to the one all-sufficient Saviour, and having prayed with him and for him, that the Holy Spirit might be given to him, and that he might be led in trust to the Saviour, I took my leave, promising to come again shortly, which, please God, I shall not fail to do continually.

“I hope, in my next, that I may be able to write more fully on my work,—we owe much thanks to our God for so far blessing and prospering our work.

“E. A. SALL.”

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#### LOTA.

We have much pleasure in appending an extract from a letter of Mr. Keller.

“LOTA, July 1, 1864.

“By God’s infinite grace I arrived well at Lota on June 21, and my desire is to write to my dear committee about my voyage, and my living now here in Lota. Immediately after Mr. Gascoyne’s return on shore, our steamer, the *Seine*, left Southampton Bay and went to sea. Observing Mr. Schmid’s advice, I arranged my things each one in its place, to be ready when sickness came. The first night I slept well in my berth, but in the morning I became seasick. In this unpleasant state I remained till the end of my voyage. In the middle of it, sea-sickness changed, and fever took its place. The fever appeared because of the great heat in that tropical zone.

“My expectations to go on well in English and Spanish came to nothing. I was unable to read anything or to reflect on it. I sometimes had conversation with the passengers, but these gentlemen would have little patience with my broken English. The cause of their impatience was because they knew not our Lord’s patience and long-suffering with our rebellious hearts. One of the passengers, the Rev. — Heath, Missionary of the Moravian Brethren, spoke daily with me when I was able to go out. He was going to St. Kitts, in the West Indies. To him I was obliged for many corrections. With some other kind gentlemen and ladies I could talk a little, but they were often sick, too, as I was. Again, others would not talk with me, for they thought I should correct them for their bad conduct.

“About my passage I believe you will be anxious to hear some good report. I wrote to you in Aspinwall, on May 24. . . . . I handed the two letters I had

to the Rev. Mr. Trumbull and the Rev. R. R. Dennett. First, I came to Mr. Trumbull, where I enjoyed true Christian love with all his family. Mr. Trumbull obliged me to board in his family circle as long as I stopped in Valparaiso. I found him in all his conduct a true Christian and a faithful minister. But with regard to his health, he is suffering in his chest. After dinner, the first day, I waited on Mr. Dennett, and delivered him the letter too. Mr. Dennett received me very kindly, and asked me about the Rev. W. Gray, and about all the Committee. When he asked me about my passage he offered his help to me in any way he was able. I received this kindness with joy. He gave me 20 dollars.

“So I came in the morning of June 21 to Lota. Mr. Coombe was already come on the coast to meet me. His kind words, and his great carefulness, as well for my luggage as for me, refreshed my spirit with joy. Mr. Gardiner was in the school; he left it for a short time to receive me in Mr. Coombe’s house, and to bring me down to his own house to greet Mrs. Gardiner. I found all the family of Mr. Gardiner well, and glad about my arrival. In the afternoon I visited Mr. Gardiner’s girls’ school. The girls learn lessons very well in arithmetic and caligraphy, even their hymns too.

“I am boarding with Mr. Coombe, and find it very comfortable, as it ought to be for missionaries. My occupation now is to study the languages, and in fair weather, ride on horseback. By and by I shall assist in the school sometimes, and the divine service in reading prayers. Mr. Gardiner is now building his own house, and afterwards, when the building is





## CRANMER.

Mr. Stirling was at Patagones when we heard last from him. There he would probably meet with Dr. Humble, and be enabled to arrange all matters relating to that important station. The school for Indian children was going on satisfactorily. Mr. Hunziker had gone to Stanley, in the *Allen Gardner*, to be married, and to return with his bride. Our news respecting Cranmer is therefore limited. Mr. Stirling writes:—

“KEPPEL ISLAND, *June*, 1864.”

“The presence of a sealing boat in the bay, which is likely to be in Stanley in a month or less, induces me to write a few lines. We reached this on Sunday, at 4 a.m. Weather cold, wet, and stormy.

“The natives had been ailing during my absence. Uroopa and Coocoowenges had been *very* ill for three weeks. Their lives were despaired of. Uroopa is now well, but Coocoowenges is very delicate; pleurisy is the cause of their sickness. W. Bartlett’s baby died on Monday last; five months old; the funeral is to-day. An American Whaler has been here. I shall delay a few days to see how the health of the natives is: on their account, I am still anxious. My next voyage, as you know, is to the Rio Negro.

“Thanks, *very many*, for the goods sent out; for the clothes, swing, fastenings, saddle, &c. For the swing, *Mr. Lane* gave me a beautiful spar, value £5. Mr. McClinton is the new Doctor at Stanley. He is most kind, and will charge nothing for attendance and medicines for ANYBODY connected with the Mission.

"The names of the natives brought over during the last trip are as follows:—

- "1. Wugeradeg-a-dengies and his wife, Halumenhuowilis; the infant is called Chiloniacooshenjes.
- "2. Lucca and his wife, Anumbuchikeepa.
- "3. Mamastug-a-degenjes, Sisoienjes, Maunicagooenjes; Meenatigenjes (under Mr, Bridges).
- "4. Threeboys (properly called Mamastrigadegenjes), Uroopatoosholoom, Coocoo-onenges; Hemaicutingges (under Mr. Rau)."

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"CÆNOBIUM, KEPPEL ISLAND, *June 4, 1864.*

Mr. Bridges writes:—

"When the *Allen Gardiner* left us for Stanley on the 27th of April, most of us had colds, and during her absence, some of the natives were very poorly, and confined to their beds for several days, being very subject to headache and giddiness. Lucaenchez ate nothing for three days scarcely, and was in bed for about a week. Of Uroopatoosh and Coocooona, we had great fears, so very ill were they, and so reduced. They both of them, one night, thinking they should die, cried very much; Uroopotoosh actually became deaf, so that he could not hear. Both of them had a pain in their left sides, which troubled them much in breathing, and they coughed very painfully. Two of the little boys had the same complaint at the same time, and their appetites utterly failed them for some days. All of the natives, however, are now quite recovered, save Coocooona, who is still very poorly, but much better than he was. The breathing is quick and somewhat difficult; he has still pain in the left side, and a little exertion tries him.

His mother is still living, but his father is dead. He is a very quick and tidy boy, and much liked by the others, who were much afraid for themselves if he should die : for the lad's kindred, on their return to their country, not believing that he died a natural death, would ascribe his death to them, and would seek to be revenged on them. The four bigger boys live in the cottage where poor Maraquita, the Patagonian woman died, and whilst the two boys were so ill, they would have been very glad (that is, those who were well), if they could have changed their quarters, for they were almost afraid to live in their house. A short time ago, they heard, two nights running, an unaccountable noise in their porch, among the pots and pans ; they were afraid to come down and ascertain what it was, but they ascribed it to Maraquita's ghost, and this belief, I could not induce them to cast away. It appears that the sickness from which the natives here have now recovered is common in their own land, and the pain in the left side, is ascribed to Yecoosh, which signifies the sharp bit of flint they point their arrows with, which they suppose is driven into their bodies by some ill-disposed doctor or other. This (Yecoosh) which can only be seen by a doctor, and can only be held by him, the doctors pretend to suck out of the body of the sick person, who afterwards is supposed to recover his health quickly. Now, this superstition and belief in the doctor's power, even Lucca and Threeboys still firmly believe ; I tried to shake their faith, but could not. Most of the older men are doctors, but very seldom a young man, unless he is particularly cunning and clever.



“Dreaming of a doctor is much dreaded by these natives, since they believe it surely forebodes ill—either some sad disaster, or deaths caused by the doctor dreamt of. Uroopatoosh told me that his mother, the day she died, told him that she had dreamt of a doctor. When she died, he cried very much, and his father buried her, which is, among his clan, the usual way of disposing of their dead; all that belonged to her, her fish-baskets, ornaments, fish-lines, his father threw into the sea. In fact, these natives do all they can to blot out all remembrance of the departed. The name of the dead is sacred for a long time after, and it is a great provocation to mention the name of the dead. If two persons have the same name, and one of them dies, the name of the surviving one is generally changed. Again, doctors are believed to have great power in their dreams, even to eat persons, that is, to kill them; and from what I hear, I should think that some doctors have considerable influence.

“I believe the natives gather together, in considerable numbers, for hostile purposes. If a man kills another, the friends of the dead man combine together, and hunt the murderer till they find him. If they are the stronger party, they demand the murderer to be given to them by his nearest male relative, which, if it is in his power to grant, and he refuses to comply, the avengers will take, if they can, his life, and let the murderer go free, and no more molest him. But if the murderer is given into their power, they kill him, and it may be, cut him up in pieces afterwards. These natives say there is a tribe speaking their language, but with a peculiar accent,

they call them Ishawa, who are cannibals, but they strenuously deny any such enormities among themselves. A single combat often ends in two whole families fighting together, when they try not to kill, but to merely subdue.

“A murderer is generally disliked, but they very often escape their merited end. Whilst we were lying at anchor in Woollya, there was a poor woman, whose son had been killed, vociferating to the utmost extent of her voice, calling for vengeance on the murderer. It was very sad to hear a poor woman so speaking; I should think, for half-an-hour. After she had finished, a man renewed the cry. If a man kills another causelessly, his relations are greatly displeased, since it brings each one of them into danger. This is a great preventive to blood-shedding. The greater part of the skins we saw on the natives, were Otter skins; there were very few Guanaco skins. I saw one squirrel skin, pointed out to me by one of the boys on board. I heard that most of these skins were got from York Minister's country people, that there had been a great excursion to York's country, and another was intended shortly. Seal skins, both fur and hair, were numerous.

“Many of the skins were sufficiently large to cover the whole person, and I think there was scarcely a person, young or old, who could not muster a skin. A thorny shrub which bears an eatable berry, purple in colour, is very abundant, and almost precludes the poor shoeless natives from walking any distance inland. The soil in Woollya is certainly well-adapted for cultivation. The four little boys, placed particularly under my care, are, as indeed all the natives

here are, happy and contented. They are all fond of Mr. Stirling, who, certainly, is most affable and kind to them. My four little boys can each say perfectly the first verse of the Hymn, "How sweet the name of Jesus sounds;" and two of them, who are much quicker than the other two, can repeat from memory the Lord's prayer, can count up to twenty, and as each day comes round, can tell me its name; they can repeat the Roman, and know most of the Phonetic alphabet, in which, I hope, before they return to their own land, they will be able to read. They know also many words of English, which I daily teach them; rest assured that whilst I am teaching them these things, they also hear of salvation, of the love of Jesus in dying freely for us, and of his rising again; and though they do not seem at present moved by these things, yet I cannot believe that what they hear is altogether vain, but one day the word of God, though spoken in weakness, shall be demonstrated to have been not in vain; that they understand mostly what I tell them, I am sure of, for they say so; as also do Lucoenchez and others. But as yet, it is but a very little of divine truth I can tell them of in their own language. That the Lord will bless his work here, I feel sure, for here his blessing is sought, and it shall be found. I leave Mr. Rau to speak for himself of the elder boys.

"Your most obedient servant,

"THOMAS BRIDGES."

[No letter has been received from Mr. Rau. —*Ed.*]

## HOME PROCEEDINGS.

Mr. Kirby writes from London :

“I have reason to be thankful for the blessing bestowed on the work of my hands during the past month, while sojourning with my family at Tonbridge, in Kent.

“On the 10th August we had a very satisfactory meeting in Christ Church school room, Dover, under the presidency of the Rev. R. Glover, Incumbent, and which resulted in Mr. E. Elwin, jun. consenting to act as our honorary secretary, in addition to Mr. W. Knocker continuing his kind services as treasurer. The Rev. W. H. Lloyd, of Eastbourne, brother of Mrs. Allen Gardiner, (now with her husband at Lota, in Chili,) attended with me as deputation. I felt constrained to allude to the prosperity of the Society now as compared with its operations in 1854, when the chairman and myself formed a portion of a little company in a Maidstone school room to ask God's blessing on the mission of the *Allen Gardiner*, whose departure from Bristol I had just returned from witnessing. Then we had not one messenger of the gospel in South America, now we number thirteen. I am also to have the Rev. W. Light's school room for a lecture on the 23rd instant.

“The next day Mr. Lloyd and myself attended a meeting convened in the Town Hall, Folkestone, the Rev. G. S. Elwin, Rector of Hawkinge, in the chair, when the attendance and collection were very good, proving that the exertions of our indefatigable honorary secretary had not been in vain.

“On the 18th I was invited to give a lecture in Sissinghurst school room, when the Rev. W. Peterson,



Incumbent, presided. An interesting circumstance or two arose out of this gathering. As I was to have a drawing-room meeting the following day at Sissinghurst House, Lady Louisa De Spaen's, it was arranged this lecture should be free. At the close, however, free-will offerings were made to the chairman, and one young woman, in humble life, with others, requested a collecting card. Within a week I received from her the following most gratifying letter:

‘CRANBROOK, Aug. 25.

‘Sir, I was present at the lecture you gave at Sissinghurst last week; you have my most earnest prayers. This said £4 14s. 6d. [enclosing a P. O. O.] I have collected from friends for the S. A. M. Society. Will you please to send me one of those tracts that contains the last words of Captain Allen Gardiner.

‘I remain, &c. &c. —

Much interest was also felt and I hope information gained at the drawing room meeting, which resulted in a good collection, and Mrs. Cleaver kindly accepting the office of honorary secretary.

“On Thursday, the 25th, I preached at Christ Church, Tunbridge Wells, where again the pulpit had been placed at the service of our Society by the respected Incumbent. This was followed by a lecture in the school room, with R. R. Roberts, Esq. in the Chair. Unfortunately it was a very wet night, but we hope that God's blessing was, as it often is, with the few. Miss Holm is now our honorary secretary, during the absence of Capt. Prevost.

“I have introduced the Society by a sermon at Paxtole, of which parish our old friend and secretary of Maidstone, Rev. Watson King, is the newly

appointed Incumbent; also at Tunbridge, when W. Gorham, Esq. presided over a full meeting, and the Rev. J. Morgan and Mr. W. T. P. Carter promised to act as treasurer and secretary. I hope likewise to be in the neighbourhood again on the 22nd, when the venerable Incumbent of Southborough, the Rev. S. Langston, will preside in his school room, and I am to lecture on 'the Continent of South America, its People, Religion, and Rising Importance.' I am convinced more than ever of two things in connection with our cause; first, the great ignorance prevailing even in well-educated circles, as to the condition, temporal and spiritual, of the inhabitants of South America; and secondly, that solid information alone is required to be given in order to stir up the hearts of Christians to take a new or a deeper interest in this vast portion of God's own world.

"I would in conclusion earnestly request all our friends in any district to exert themselves in seeking openings for the above named Lecture, illustrated by diagrams, whether in the school room, public hall, or drawing room; let us look at the example of our Lord, Matthew ix. 36--8, and let us remember the exhortation, Ecclesiastes ix. 10, and also Ecclesiastes xi. 6.

"W. W. KIRBY."

## A MISSIONARY EVENING AT THE BRISTOL CONGRESS.

Were we to attempt to make any comments upon this important meeting, and the results which may be anticipated from it, we must extend our present number considerably. Our readers, however, will not fail to observe how wide a field of useful thought is contained even in this imperfect report.

*Bristol Daily Post, Oct. 12th.*

“The proceedings having opened with prayer,

“The Right Rev. Chairman said he rejoiced to see so large an assembly collected together that evening, and he was glad to state that the subject which would engage their attention was one which he was sure would interest every person present (hear, hear). Their discussion that evening was upon the important subject of foreign missions and supply of missionary candidates. He would not detain them, and he had great pleasure in calling upon the Rev. T. V. French, who would open the important subject then before them of foreign missions (applause).

“The Rev. Thos. Valpy French then read an able paper upon “Missionary Training Colleges.” He observed that they could not but regard it as a happy augury for the missionary work of their church that for several successive years the subject intrusted to him had been included in the programme of the Church Congress (hear, hear). They were thankful

for that, and doubly so, because that public recognition of the importance of the subject lay deep in the church's heart and love, and was of an abiding and lasting nature. The rev. gentleman referred to a letter which he had received from the head of the German training institution, in which the number of applications that had been received from those who were establishing training colleges in this country was spoken of. The revival of faith and love which the last century, thank God, had witnessed had stirred up such a revival, and had quickened such an interest in the growth of the knowledge of Christ, that men in whose heart that knowledge was set up had spontaneously asked what they were doing to further its growth and to speed its progress. For a time it was thought sufficient to form associations and contribute money, but soon another thought arose, that they should not be backward in finding men as well as money; and soon their universities were beset with urgent appeals, and where, he asked, might the demand for men be more reasonably made? The universities did at length move in the matter, slowly it was true, contributing scantily and doling out stinted supplies, but still even those were hopeful signs of the direction Christian thought was taking. And there was springing up, too, an irrepressible desire in the hearts of some of the middle classes of this country to have a place assigned to them in the work of evangelisation, and the work had gone on increasing in strength until they might regard the present year as an epoch in the history of church missions. The rev. gentleman observed that time would fail him were



he to go back to the first beginnings of the missionary action of the church, when Paul chose Silas, and when they passed from church to church and gathered together a goodly band of fellow-labourers; still less had he time to do more than advert in passing to the methods adopted by their Celtic and Saxon forefathers, who, heedless of risk and toil, pressed into the forests and morasses of Germany 1300 years ago, seeking to claim those spiritual wastes for the love of Him whose spirit was the soul of their enterprise, and whose word was their governing light. The rev. gentleman went on to remark that they should look upon the universities as great missionary training agencies, and the Arabic professorships at Oxford presented themselves as means which might be trained to great practical account. There were two professorships at Oxford, and he would venture with all deference to suggest that one of them might be advantageously appropriated to the object of training up a body of missionaries skilled in the language of Mahomedan countries, and learned in the history and progress of the great and prolonged conflict between the Crescent and the Cross (applause). After remarking that he would gladly see attention directed to the formation of one or two great training centres, as feeders to their great societies, the rev. gentleman adverted to the system pursued in training missionaries in Germany, and then proceeded to give some particulars of the St. Augustine's College and the Islington Institution. The first-named had furnished upwards of one hundred missionaries to the colonies and dependencies of their

empire, and much good had been done in connexion with that college by putting forth occasional papers, impressing upon every class of the community, especially upon ministers and schoolmasters, the desirability of co-operation for the promotion of Christian effort. The Islington Institution, it appeared from the valuable statistical returns, sent forth its first students in 1825. A marked spirit of brotherly love pervaded the institution, and personal piety, love to the Saviour, conversion to God, devotion of soul to His work, were of the first and most indispensable requirements in those admitted. He found that one hundred and forty-five missionaries had been trained there between 1840 and 1862 (applause), of whom one hundred were still in the missionary field, seventeen died in the cause, and of twenty-eight the connexion from various causes had closed. After referring to some of the German training institutions, the rev. gentleman concluded by regretting that he had not time to speak of the great interest awakened in public schools upon the subject of missions, which was wisely and happily fostered by the memories of men who had gone forth from them to work in heathen lands (applause).

“The Right Rev. Chairman having returned the thanks of the meeting to the Rev. T. French for his interesting paper, called upon,

“The Hon. and Rev. Canon Lyttleton, who read an able paper upon the subject of Christian missions, in the course of which he observed that of all the subjects to be discussed at that congress none surely were of deeper importance and interest than the mis-

sionary work of the church. He adverted to the great commercial enterprise of this country, and our extensive relations with other countries, observing that our national responsibility to God and to man for the use of the mighty power for the direction which they gave to that mighty influence which it had pleased God to give them, was very great. The vast forests of masts which crowded their great harbours, the strange medley of various languages which they heard in their places of exchange, all bore witness to the solemn fact that our English life, whether for good or evil, was bound up with the life of the whole world (hear, hear), and it was upon that ground that they could most powerfully and affectionately appeal, even to the lukewarm of Christians on behalf of missionary societies. The rev. gentleman concluded an able paper by submitting a proposal for the establishment of professorships for missionary history, that they should be founded in some of the universities—if possible, in all of them—and that the duty of such professor should be to study the whole work of missions and its contemporary history, that he should devote a part of his time to travelling over some one or other of the several provinces of the mission field, acquaint himself with the whole condition of the work, and afterwards deliver lectures on the practical results of such inspections.

“The right rev. chairman, in tendering the thanks of the audience to the reader, briefly alluded to the grave importance of the subject dilated upon by the Rev. Canon Lyttleton.

“The Rev. C. D. Marston next addressed the audi-

ence on the subject of missionary agents. He felt that the very normal condition of any branch of the Church of Christ involved that it should be a missionary Church. What was a missionary condition? He believed it to be that state of holy and zealous life which necessitated action for the glory of God and bringing souls to God's Son. In deed and in fact there must be in every living branch of Christ's Church, as in every living Christian, such a preciousness of the Lord Jesus Christ himself, and such a preciousness of immortal souls, as should necessitate the condition of action, which should know no bounds so long as glory could be brought to the Lord Jesus and souls saved in Him. (cheers). It appeared to him that the great want of the present day was that every member of Christ's Church should realise that; that there must be this kind of love in them to realise that kind of action. That individual love must necessarily pervade the Church, as there could be nothing like concerted action unless individual action preceded it. When he spoke of the Church, he pictured to himself the great aggregate of Christian communities throughout the world whose orthodoxy did not shrink from the test of the testimony of the living God. If that notion of individual life which was to pervade all the sections of the Church of Christ were taken hold of by those who formed what they called in this country "native churches," applying the term to those who had been rescued from heathenism and so forth, then they would find on the spot men raised up fully qualified to do that work for His glory and name. The rev. gentleman alluded to



the efforts put forth for the spread of the gospel in distant lands fifty years ago, and said it must not be expected that the congregations formed in heathen countries should be always in a state of pupilage, and never be set to work to bring glory to the name of the Lord. They had been led to lean too much upon the English and European mind. They had heard the cry, "Send us young men from home, from our schools, from our universities, to go forth and evangelise the world," but they must not forget that the same head of the church was there as well as here; that they were all animated by the same spirit; that there was light from one sun, and that the same God who wrought wonders by the small and weak things of the world could do wonders through their agency as of yore (cheers). He believed, after careful consideration, that this subject was one that must force itself upon the mind of the whole church of Christ. They must not look upon brothers and sisters as being always in leading strings, and never thrusting the burthen upon them, and he conceived that what was foreign work to us should be home work to them, and as we laboured by our Pastoral Aid Society to spread the gospel in our own land and neighbourhood, so they should be taught to feel as one of the earliest duties of the Christian mind that if there was darkness around them the responsibility lay upon them immediately to hold forth the word of life, and shine as lights in the world. He referred to the plan adopted by the apostles in the villages and towns, in making a missionary tour from time to time and forming churches, building up the little flock

gathered from the wilds of heathenism. Thessalonica was instanced as a mission station which 'sounded out' the gospel to other places after it had received it from the apostles. As to missionary candidates they were told that they did not rise up according to the demand, and they were led to inquire how the demand should be met. Were they to call upon the Church to do the work? He thought it would be vain to do that, as they have not the misused power of the Church of Rome, which sent a man here and there, and broke up all the ties of his home; neither had they the simple form of drawing lots adopted by the Moravians. Prayer was what was needed. There were machinery and congresses of all kinds, but where was the result? When should they go more to their closets and put the Lord more and more in remembrance, and lift up an united heartfelt cry to God? In answer to the prayer, 'Thy kingdom come,' they would get the men they sought, although they might not be from their universities or cultivated. They would, however, be men of God and of prayer, of whom it might be said, 'How beautiful upon the mountains are the feet of them who preach the gospel of peace' (cheers).

"The thanks of the audience were tendered to the speaker by the Bishop.

"The Rev. J. E. Phillips was to have read the next paper, but being absent through ill-health it was announced that the Rev. Canon Lear would take his place.

"The Rev. Canon Lear then read Mr. Phillips's paper, which was on 'Woman's Work in Foreign Mis-

sions.' The difficulty of getting access to females in the East was alluded to, and the necessity of women to help women dwelt upon. Were there none in India or England who would come forward? They would be needed to teach the young, the ignorant, and the sick. As regarded female education, a great change for the better had taken place in India; but education was the great need now in India missions; and in illness who could take care of the sick as women? They must have some system in regard to the employment of females, as it would not do to have scattered females acting independently. What the writer proposed was that the women should act under the direction of the bishop as to their place of work, and as to the details of the work they should follow the orders of the clergy to whose parish or mission station they might be sent. He considered that if they would but point out to woman her work, she would not be slow to offer herself as a succourer of the needy.

*(To be continued.)*

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## VALPARAISO.

*(Continued.)*

"Time, however, the inexorable critic of all *a priori* theories, the merciless crucible of every attempt at prediction, has not treated these forebodings of disaster with the slightest consideration. What may yet be in store no man knoweth; but, if the course of events in the future is to be judged of by past experience, it will be found that the circulation of the Word of God

can be carried on as freely and as noiselessly here, as it could in the freest country on the face of the planet.

“For my own part, however, I must say that my anxiety leaned in quite another direction. My fears were about the funds needed for carrying on the operations of such a society. I did not believe the Civil Authorities of Chile would be infatuated enough to interfere with a work so pacific, so Christian, so just, and so enlightening, as ours is. I believed from the outset that any such interference would be odious to men occupying posts of civil power: in conformity with which anticipation there is reason to think the rulers of the country have evinced such a repugnance, when urged to interfere and put a stop to our proceedings, as has disheartened the applicants;—in this fact you may perceive a gratifying justification of our work, rendered by impartial civilians.

“But about the ways and means I confess to have felt concerned; whereas the result, on the contrary, has been most encouraging. Subscribers, though not numerous, have afforded substantial sympathy, while some subscriptions have been remarkably generous and openhanded. The entire amount of donations and subscriptions during the last year has been \$1400, so that the income has equalled the expenditure. That so large an amount has been obtained, is a matter for deep gratitude, as it has also been of agreeable surprise.

“As regards the working results of the year now concluded I am sure you will accept my congratulations. By reports already presented this evening you have learned that more than 650 copies of the Holy



Scriptures, in various languages, have been put into circulation, divided almost equally between sales in the Depository and by the Colporteur. Of religious volumes 3091 have been sold, 2148 of them in the Depository, 643 by the Colporteur outside. The total sales in Scriptures and other books have risen to 3750 volumes, amounting in cash to a fraction less than \$1500. Tracts to the number of 20,000, and 4000 periodicals, have been given away. To the sick in the various hospitals, Chilian, English, French, and American, 144 visits have been paid, 1727 visits to families, and 531 to ships. Prayer has been offered by our Colporteur in hospitals, families, and on board ships, more than 300 times.

“Through the charitable aid of the Missionary Committee of the Union Church Sabbath School, this Society has been enabled to distribute religious volumes and Scriptures gratuitously to the amount of fifty dollars.

“We have heard it alleged, often enough for our information certainly, and often enough to make it true, were it not radically false, that our work is illegal. To this I make answer that, even if it were so, we should still have our duty to perform of seeking to bring the Gospel to the notice of ‘every creature.’—Speaking strictly there are other things done by all who reside here that are more illegal than the most timid individual can conceive this work to be. Not a burial takes place, nor a baptism, according to our dissenting rituals, whether the Anglican or the Presbyterian, but it is more illegal in Chile than is our effort at circulating the Holy Scriptures.

“ But the fact is, that the work of this Society is not, and therefore cannot be shown to be illegal. The Government at least has not so pronounced it. Of the hundreds of volumes on our shelves not one has been brought into the country in any but the fairest and most legal manner. And no law has ever yet been adduced that even has seemed to condemn what we are striving to accomplish. In harmony with this, a statesman of Chile wrote recently to a member of this society that there is no law against the importation and sale of the Holy Scriptures in the country, and that a prohibition could not be laid on, without a law carried through Congress to abrogate the present freedom. With that therefore let all such scruples be laid aside among the childish terrors of youth and childhood. Surely, if we should obey God rather than men in any case, we may obey God when men do not hinder us.

“ Again, it is a well known fact that Her Majesty the Monarch of Great Britain, the exemplary and high minded Queen Victoria, contributes annually to the support of the British and Foreign Bible Society, for the multiplication of copies of the Sacred volume in all the languages of the earth; and it is further a fact, that the names of the most prominent bishops of the Church of England appear as officers of that same Society; how then, I ask, can it be wrong in us to take those same volumes, printed with the Queen's funds, and circulate them?—more especially when the Government, under which we live, does not bid us desist, and when there is no law against it? Neither common sense, nor a just appreciation of the value of

the Word of God will ask for a more complete human justification of our course than this.

“There is, then, no reason, why we should not go forward as we have begun. Public opinion, daily growing more liberal, because more enlightened as to our intent, will probably not allow our work to be interfered with; the Government perceives its charitable aim, and consents not to hinder it; the law is not against it; there is also occasion for renewed exertion in the measure of success we have till now attained; and there is encouragement in the sympathy that friends have manifested for the effort we are making. During the new year on which we enter there must be, therefore, an increase of efficiency on our part; we must offer contributions more freely; we must present to God more prayer; and this Society, so nourished, will gather vigor and display its high moral utility.”

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### NEWS FROM MISSIONARIES.

The Rev. Dr. Humble writes:—

“BUENOS AYRES, *August 23rd*, 1864.

“As the mail packet sails shortly I proceed to send you a few lines.

“We are now staying at Buenos Ayres waiting for a ship to get on to El Carmen, and it seems rather uncertain how long we may have to wait; they say the ship *Rio Negro* will shortly be back from El Carmen, and we hope to go in her as soon as she is ready to sail. I do not expect we shall actually start for three weeks or a month. It is tantalizing not to

be able to get on at once to El Carmen, where our presence is so much required, still as we are detained here by circumstances beyond our control, we must regard it as God's will that we should remain at Buenos Ayres for a few weeks; still the time, I trust, will not be by any means thrown away. I shall endeavour to acquire some knowledge of the Spanish, to gain an insight into South American habits, manners, and feelings, and to interest as many influential persons as possible in the cause of the mission. I find the Society not sufficiently taken up by the *church* party. I shall try to interest them in this cause, and to plead for the Society from the pulpit of the English church. Mr. Ford, the English chaplain, is most friendly, and shows me much kindness. I look forward to the time when he will take a more active part than he has yet done in the Society's work.

“And now about our voyage. We started from Southampton, on the 9th of July, in the ship *Oneida*, and had a fair wind and beautiful weather. I scarcely suffered at all from sea-sickness. Mrs. Schmid was not so fortunate. Mr. Schmid, of course, is an experienced sailor. On the 13th we arrived at Lisbon, where we went on shore, and I had an opportunity of seeing a Roman Catholic country for the first time. The following Sunday we held service in the saloon; the passengers and crew were most attentive, and Captain Bevis joined heartily in the responses. We reached Pernambuco on the 27th, and could then say that we had got to South America. Very few passengers landed, as the sea was rather rough.



“The next place we came to was Bahia, and after that we reached Rio Janeiro, where we remained a whole week, waiting for the steamer *Mersey*, which had been detained beyond her usual time by a dense fog at Monte Video. We left Rio on the 8th of August in the *Mersey*, and soon after starting encountered a mild pampero, which compelled nearly all the passengers to keep their cabins; this lasted about two or three days, and then the weather became charming. We got to Monte Video on the evening of Saturday, the 13th; next day we went on shore and attended service in the English church. I delivered my letter of introduction to Mr. Adams, the chaplain, and had a long conversation with him on the Society's work. He was most cordial, and is evidently much interested in the progress of the mission. On Monday, the 15th, we reached Buenos Ayres; we found a comfortable and respectable boarding house for Mr. and Mrs. Schmid at Mr. Knox's. Mr. C—— kindly took me in, and has been entertaining me ever since in the most hospitable manner. It is a privilege to be under the roof of so devoted a servant of God, and most delightful to have some one with whom to have spiritual conversation. Mr. C—— has given me much valuable information and advice, which I have found most useful; he has also introduced me to several influential persons.

“The postal communication with El Carmen is more uncertain than ever, owing to the monthly steamer having ceased to run. We are now dependent on sailing vessels, which go at no regular intervals. I am informed there is a bill before congress for estab-

lishing a regular communication twice a month ; but probably a twelvemonth will elapse before it is carried out. A hundred Swiss families are on the point of emigrating to Patagones, on the banks of the Rio Negro, but about fifteen leagues higher up than where we are going to ; it remains to be seen whether there be any chance of working among them.

“ I have had an interview with Mr. Wheelwright about Rosario. . . . I am disposed to think, from what I have seen and heard of South America, that the best plan of working is to appoint missionary chaplains in thriving places, and to strengthen their hands by means of catechists. The friends of the mission seem to approve highly of the combination of the physician with the missionary, and I have been much encouraged by their anticipation of my success. May their expectations be abundantly realized.

“ GEO. A. HUMBLE.”

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The Rev. T. Schmid writes :—

BUENOS AYRES, *Aug.*, 1864.

“ Preserved through the mercy of our Heavenly Father, we are now enabled to inform you of our safe arrival in this place. We anchored here on the morning of the 15th inst. Before I give particulars of our coming here, &c., let me give a little description of our voyage, and some of the incidents connected with it. At 11.30 the tender steamed away to convey us to the *Oneida*. The weather was gloriously fine on that day. At 2 p.m. the *Oneida* began her voyage, and was soon out in the channel. On the 13th we arrived at Lisbon, and as the steamer was not to

leave before four in the afternoon, Mrs. Schmid, myself, the doctor, and several others went on shore for a stroll. The day was very hot and oppressive, especially on shore, such a glare of light, which, heightened by the reflection of the heat from the white houses of the city, caused a painful sensation to the eye. We did not go about much, however, the heat being too great. What strikes one most on landing at Lisbon is, to me at least, the many beggars who assail one in every street, and with great pertinacity try to get a copper. It would have required a large pocket full of coins, to give something to every one of them.

“On the 20th we reached St. Vincent, in the Cape de Verd Islands. The island seems to be one mass of lava, and has a most wild uninviting look. Negro boys, who were in boats alongside, amused some of the passengers by diving after a coin thrown overboard. At 4 p.m. the anchor was weighed, and we steamed in the direction of Pernambuco. In this part of our voyage the weather was intensely hot. We felt it much more at night in our cabins, which were close and ill-ventilated. The nearer we came to the equator, the cooler we felt; a curious and strange thing this, but it was so. We anchored at Pernambuco on the morning of the 27th, one week after we left St. Vincent. This town has no harbour, but an open roadstead, which is exposed to a swell coming in from the Atlantic, and makes landing at times very difficult, if not dangerous. The steamer discharged here a good deal of her cargo, consisting of a barge full of kegs of Irish butter, and two or three other

barges of dry goods. We did not go on shore, on account of the difficulty of landing. On July 29 we came to Bahia, when the *Oneida* discharged more cargo, and took in coal. This town is beautifully situated, but badly drained. The wind was rather strong in the morning, and so there was a great swell in the harbour, which rendered landing difficult, especially for ladies, so the captain told us. On the evening of August 1 we entered the magnificent harbour of Rio de Janeiro, about 9 p.m., it being night we missed the beautiful view as it opens out before one's eyes on entering. We landed the following morning; saw the market, where negro women, stout and strong, sell all manner of vegetables and tropical fruits; then we entered the Chapel Imperial, where half-a-dozen priests were performing; after this we sauntered through some of the principal streets, and were not a little amused at seeing stately-looking negresses in their turbans. The town of Rio has nothing attractive in it, but the environs are beautiful, and some of the scenery splendid. The public walks, with a terrace confronting the harbour and near the water's edge, is an enchanting place of resort to the inhabitants of Rio. Many of the passengers by the steamers, on their arrival at Rio, take an excursion to Petropolis, a town situated in the mountains, in the vicinity of the capital, and connected with it by three kinds of conveyances, which must all be used in their turn, if by tourists; first the steamboat, then train, and last, carriages drawn by mules. It is very expensive to live there, for even a short time, so we did not go.



“At Rio, passengers for the River Plate must change steamers, for the large mail steamers of the Brazils go only as far as Rio; whilst the postal business between Rio and La Plata is done by the *Mersey*, a steamer built for the shallower water of the river. This vessel is due in Rio on the 4th of each month, but she came only on the 6th. On the 7th we were transferred at 10 a.m. This untimely hour prevented our going on shore to attend Divine service. We felt some regret at leaving the *Oneida*, because we were exchanging her, a fine large vessel, for one much smaller, and not so nice in her arrangements. Captain Bevis, of the *Oneida*, and the principal officers, were very kind and agreeable. The captain was quite a ladies' man. The naval or mail agent on board the *Oneida* is Mr. Brock, son of the Rev. M. Brock, of Christ Church, in Clifton. We had Divine service on board for three Sundays. I read the prayers, and the Doctor preached. The captain (a strict churchman), his officers, and the greater part of the ship's company, with several passengers, attended regularly.

“On the 8th of August the *Mersey* left Rio for La Plata. Once outside the harbour the steamer encountered a heavy swell, which made her rock tremendously. For the first two days after leaving Rio we had a stiff south-wester, or, as they are here called, Pampero. On the third the weather cleared up, the sky was serene, the sea smooth, and the steamer plowing through the water as steadily as if she were on a tranquil lake. We arrived in Monte Video on the 13th inst., at 6 p.m. Many passengers left her.

Next morning we went to attend Mr. Adams's church; I read prayers for him, and he afterwards preached from 2 Cor. v. We returned on board about three, and the steamer left at four for Buenos Ayres, where we arrived early on the next morning. Dr. H. and I went on shore to make enquiries about a vessel for El Carmen, but found that the steamer *Corrientes* had ceased running between this and Patagones, and that we should have to wait a month or six weeks, perhaps, ere we could get to our destination; so we landed all our effects and took up lodging in a boarding-house.

"Mr. Stirling has come to El Carmen; and Mr. Hunziker has gone to Stanley to fetch his bride. This news I heard from two Swiss naturalists who had been in Patagones last June.

"Thanks be to God our Father for having brought us thus far in safety. We have had a very pleasant voyage. Mrs. Schmid has suffered more from giddiness and swimming in the head than from sea-sickness, brought on perhaps by the closeness of the cabin, &c. The change of climate has induced headache, from which she is now suffering, but we hope that, by the mercy of God, she will be well in a few days.

"THEOPHILUS SCHMID."

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CALLAO.

We have much pleasure in giving the following extracts from Mr. Murphy's interesting letter.

"CALLAO, PERU, 27th August, 1864.

"Here we are, thank God, safe and sound after our long voyage, and I lose not a mail in endeavouring to

give the Committee even a *very partial* idea of our prospects, &c., in Callao, for you must remember so far I could not see or learn much, having only arrived on the 18th, and not being able to find accommodation on shore until the 20th. But first I must, on Mrs. Murphy's and on my own behalf, tender you and the Committee our best thanks for the admirable arrangements you made for our comfort and convenience during our journey. I must mention that throughout we experienced the utmost kindness and courtesy from Captain Abbott and the officers of the *Shannon*, from all on board the *Solent* to Colon, and from Captain Bloomfield of the *Peru*, in which we came from Panama to Callao. Mr. Parker, the superintendent of the Panama Railway, paid us much attention, and gave us a free passage across for ourselves and our luggage. The last would otherwise have proved a serious item, as we had 736 lbs. extra. I saw at Colon the very beautiful church being erected by the company at a cost of £10,000 or £12,000. Mr. Sall was to officiate in it the Sunday after our arrival.

“Weather and the ship's duty, I much regretted, did not allow of divine service on board either the *Solent* or *Peru*. At Panama we saw Mr. Sall, Mrs. Sall, &c. I am glad to say they were all in excellent health and spirits. As I said above, on the 18th I arrived at Callao, and remained on board for sleeping, &c., until the 20th. We cannot say too much for the kind reception we met with from all, especially from Mr. and Mrs. Petrie. They are doing all they can to make us at home, and I trust, D.V., after a little time, to be tolerably comfortable. Our church is not yet

finished, nor will it be for five or six weeks; meanwhile I have occasional services when and where I can. I have promised to have three weekly when the church is finished,—and I rejoice and am much encouraged to see the zeal and exertion used by all in furthering the cause of truth in Callao. The church is in the Calle del Teatro. It is, in part, that sent here some years since by Mr. Wheelwright, but this was not considered enough to meet the requirements of Callao, so under the able management of Mr. Petrie, who has been most indefatigable in the matter, a most substantial structure is being erected at no less a cost, including purchase of ground in perpetuity for church and school, than of from \$15,000 to \$20,000 !! At a future time, D.V., I can give you the exact figures. [The cost of the ground we know to be \$5,353 3¢.—ED.] The church is very sightly, and is joined to schools, master's room, and play yard. I now give you the dimensions of all in feet:—

Church length,	78 ft.;	breadth,	44 ft.;	height,	21 ft.
Vestry room,	14 „;	„	12 „;	„	18 „
School room,	31 „;	„	26 „;	„	18 „
Master's room,	14 „;	„	12 „;	„	18 „

“ All are lighted from the roof,—the church by two octagonal openings; the schools by the ordinary windows of the country. The church facade faces the street, and is built of brick baked in the sun [adobes—ED.]; this was not intended in the original design of the moveable church. [Mr. Petrie says the building is a much more substantial and commodious structure than was originally intended. The wooden church sent out by Mr. Wheelwright supplied the

necessary timber for the buildings.—ED.] They have sent to England for the best harmonium money can purchase. You may see how determined Mr. Petrie and our friends here are to have every thing right and correct; in fact they are resolved to spare no expense. You will readily conceive what an encouragement and cause of thankfulness it is to me to have such pleasing prospects as regards my work before me, and I trust the Great Head of the church may strengthen, help, and bless us. I have looked up many people here already. All greet me gladly. I am especially trying to gather round me the young men in the offices here, who, alas! in common with other British residents, had no spiritual advantages heretofore. Mr. Petrie and I have been speaking and advising about our school. We hope to get a master from home, and can undertake £100 per annum salary I hope. [Mr. Murphy here speaks of his plans for the Chinchas, which of course will not work now.—ED.]

“I cannot write as I should like about Callao. I shall send photographs of the church when it is finished. Meanwhile tell our Christian sympathizing friends at home, in public and in private, from me, --if they could see even what I have seen already of godlessness, sabbath desecration, bull fighting, open theatres, and the like, the west coast of South America would not be so destitute of the church's ministers as it is, and has been through *our ignorance and apathy* at home. I mean ignorance of what really exists here, and the fearfully degraded condition, as regards religion, of our own flesh and

blood; but I have a bright side to my picture. Tell the people at home, if they could see the burning zeal, the active exertions, and—what I believe in most things worldly is a good test of honest sincerity—the self denial and large heartedness of thoughtful people in Callao, giving, as they do, their time, energies, and money, to further the cause of Christ,—those at home would not let Guiaquil, Payta, &c., &c., and numberless places [of which I hope to know more before long], situated on the coast, be without at least one *itinerant* minister of the church to give occasional ministrations to those who, I doubt not, would receive and welcome them thrice gladly. May God open generous hearts at home. Remember I plead not for Callao; thank God the people are alive here to their need in a large measure,—so I do not write from selfish motives—but I do plead earnestly for the coast from Panama to South Chili, where, except in the former place and here, Lima, Valparaiso, and Lota, I know of no organized Christian ministry. Above all give me and my fellow labourers your prayers, as we do give you ours, that God may bless us both in our similar though distant kind of separated labour.

“ W. C. MURPHY.”

CRANMER.

We have much pleasure in giving Mr. Rau's letter, which in a very simple way tells of much progress. We deeply regret the death of the poor Indian lad of 16. It is another warning not to delay our work nor to slacken our efforts. Life ebbs away, death will not wait for us. How many of the Fuegians have died since we commenced our work! This is only one of the many who have fallen. All the wealth of a world could not now recall the past. With regard to what has happened, and what remains to be done, we may well say:

I do not doubt Thy wise and holy will

Is ever guiding, ruling for the best;

I know my chast'ning Father loves me still,

And that the end is everlasting rest;—

But when the path through clouds and storms leads on,

Oh! it is hard to say, Thy will, not mine, be done!

Ah! whence this dullness? why, O faithless heart,

Thus sadly linger on the pilgrim way?

Why not with girded robes arise, depart,

And speed thy progress to the land of day?

Nor longer mourn the present or the past,

But press towards the prize, which shall be thine at last.

Lord, at the evening time let there be light!

Unveil Thy presence, bid all darkness fly;

Surely, ere now, far spent must be the night,

The morning comes, the journey's end is nigh:

Renew my strength, the shorten'd race to run,

Till glory crowns the work which grace has here begun!

H. L. L.

“KEPPEL ISLAND, *Aug. 1, 1864.*

“The letters you sent to me in February and April I have received, and for which I am very thankful to you. Again, a considerable step of time of our Keppel Island life has glided away, accompanied with mercy and blessing from above, though, on the whole, more interruption of illness took place than at any time before. A short time after the arrival of the natives on Keppel Island, a serious illness broke out amongst them, and particularly among the four elder boys under my care. Two of them I thought would never more recover. Three of them got well again, but the fourth remained ill, whose name was Coocooanenges; he died on the 29th of July, and at four o'clock on the next day, in the afternoon, he was buried; the Fuegians carried the bier to the grave. On the whole the Fuegians take great interest in farming and cultivating the ground. They have now learned to value everything which might be in future profitable to them. Pieces of iron which lie about they pick up, and grind them, and make knives out of them. When a coat is given to them which is no more fit to be worn, they make caps out of it for themselves. You might perhaps ask where they take a pattern from to make a cap; they soon know what to do. They take a plate and put it on the cloth, and cut their pattern or the form of their size according to that. Often I wondered myself about their long conversations which they keep up when they are by themselves; several times I thought what they were talking about. Once I listened, and I found they were talking about subjects of which others take not the slightest notice. For instance,

one told to the others in an evening, how he had seen, during the daytime a fanirook, a black bird, passing down a sloping hill, step by step; the bird looked round about, then at once it commenced to shake its feathers and flew off, about which they burst out into a loud laugh. Another began to tell what he had seen strange, when he was out on horseback, and the third what he had seen when he drove the cattle home. Once in a night, about 12 o'clock, I heard a great noise in their sleeping room, I looked what was the matter, and when I asked about the noise, they told me that the rats were playing in their room, and that they were running over their faces and their beds. They like to go to bed early and to rise early again in the morning. They can start several English tunes of hymns for themselves. Very often I hear them singing in going out or coming in, or when they are busy in the house. They bake their own bread, they wash their clothes, and repair them when they are torn off. The elder boys do not intend to come back the next time from their country, they want to settle there, and to take care of that which they have, and what will be given to them. Mr. Stirling is at the present time up at Rio Negro. The *Allen Gardiner* will start on to-morrow thither, when the wind is favourable. We have now only a short time to do our best for them, before they return to their native land and their countrymen again. It seems as if a ray of hope would break through the thick darkness and shadow of death in which those poor depraved heathen tribes were sitting hitherto. I now close my letter, hoping to be able to write to you soon again.

PATAGONES.

We are only able to give brief extracts from the private letters of our dear brother, Mr. Stirling, and the letter of Mr. Hunziker. We can at present do little more than entreat the prayers of God's people on his behalf, and on behalf of Mrs. Stirling, who has been dangerously ill; also, that if he returns to England rather before his time on Mrs. Stirling's account, the Committee may be guided to make such arrangements for the Mission work as shall tend most to the advancement of God's kingdom. The following words of one of the Mission's warmest friends are very appropriate to the present crisis:—

Thou knowest all the present—each temptation,

Each toilsome duty, each foreboding fear;

All to myself assign'd of tribulation,

Or to beloved ones, than self more dear!

All pensive memories, as I journey on,

Longings for sunshine and for music gone!

Thou knowest all the future—gleams of gladness

By stormy clouds too quickly overcast,—

Hours of sweet fellowship, and parting sadness,

And the dark river to be crossed at last;—

Oh, what could confidence and hope afford

To tread that path, but this—*Thou knowest, Lord!*

Thou knowest, not alone as God, all-knowing—

As *man*, our mortal weakness Thou hast proved;

On earth, with purest sympathies o'erflowing,

Oh, Saviour! Thou hast wept, and Thou hast loved!

And love and sorrow still to Thee may come,

And find a hiding-place, a rest, a home.

Therefore I come, Thy gentle call obeying,
 And lay my sins and sorrows at Thy feet,
 On everlasting strength my weakness staying,
 Clothed in Thy robe of righteousness complete :
 Then rising and refresh'd, I leave Thy throne,
 And follow on to know as I am known! J. B.

Mr. Stirling writes:—

“16th August, 1864.

“Oh that Dr. Humble were on board the *Rio Negro*, for not only do I long for a Superintendent to be here, but at this moment I am longing for help for my beloved wife. In God is my trust. Come what will I know it is well.

“Dear good friends, I have found here, in my trial. My children are well. I have bought a small house on the south side of the river, as a Mission House. I have examined the river vicinage on the south side for some fifty miles above the town; and, owing to the very sparse and scattered population to be found there, I have determined to make the first Mission House in the town.

“The Indians, when once their confidence is gained, will leave their children with the missionaries in the town as soon as in the camp. A medical missionary would lose eight-tenths of his influence if living in the country.

“Captain Warren, of the schooner *Tilton*, has promised £50 to the Mission. He called on me one morning, and after some conversation, made this most liberal present to our cause. The *Tilton* is engaged in sealing. Can you call to mind a more liberal gift

to the Mission than this of £50 from the Captain of the *Tilton*?....Do not forget to pray for one who is in sorrow—in sorrow too great to be expressed in words.

“1st September.

“One line, and no more. Mrs. Stirling is, *I think*, a little better. I am beginning to hope again, but she is very very weak.”

The following letter from Mr. Hunziker needs no comment. It is very natural that his eyes should now be directed to the value of ladies' work in the Mission field.

“PATAGONES, *Rio Negro*, August 24, 1864.

“It is only a few days ago that I arrived here with my wife from the Falklands. In June last, when Mr. Stirling arrived here, he was so kind as to send the *Allen Gardiner* expressly for me to the Falklands, that I could marry, as there was no other way of my coming back here in the shortest possible time than this. The *Allen Gardiner* left the mouth of the River Negro the 27th of June, and anchored at Keppel Island the 2nd of July, having had a beautiful passage and fair wind all the way along. I was in Stanley from the 14th to the 26th of July, and had therefore not much time to spare. I was married the 21st of July. I am very thankful to the Lord that He has blessed me with a Christian wife; I feel myself much strengthened for the Lord's service. May He help us, that we may spend our lives for Him in His service. I am also very much indebted to your kindness for granting to me permission.

"We had a very good passage from Keppel Island to Rio Negro, for we left Keppel the 3rd of August, and arrived at the Boca the 8th of the same month. Whilst I was at Keppel one of the Fuegian boys died, he had been in bad health ever since they had him. I think the Fuegian boys are getting on very well; they all looked healthy and cheerful. I am sure Messrs. Rau and Bridges are trying their best to improve their minds and bodies. The two married women are not so clean as Camalena used to be; it wants a woman to superintend them.

"Mrs. Stirling was very poorly and ill when she came up to Rio Negro. I am sorry to say that she is still very ill. In May and June we had plenty of Indians here. The Southern Patagonians were also here, and during their short stay (only about one week), I visited them as often as I could. They seemed very glad to see me, but had scarcely time to listen to me, for their minds were full of their trading speculations. The most time they were intoxicated. Poor people, when will they listen to heavenly things? and when will they enquire after the living water instead of after brandy, for which they travel hundreds of miles?

"Mr. Stirling bought, during my absence, a small cottage here, on the south side of Carmen. It is in a good place, where we can have intercourse with the Indians as well as with the natives. There are only two rooms and a small kitchen, therefore we shall want more room to be able to begin a school. *There will be no want of children, if we have once a large room to begin a school; and we shall also have a nice little*

congregation of English-speaking inhabitants: and in a short time about forty families of Swiss emigrants are coming here, whose spiritual wants also ought to be cared for. May the Lord make me fit to do His work with faithfulness. I shall be so happy when Mr. Schmid comes here again. My wife joins with me in giving our kind regards to you and to the Committee."

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### LOTA.

Mr. Gardiner writes:—

*"September 8th, 1864.*

"In compliance with a recommendation contained in a letter received from you some time since, I have left Lota for a few weeks' change of scene, and enjoyed a complete holiday from August 10th to September 3rd, spending the interval partly at sea, and partly at Valparaiso and Limachi.

"Mr. Coombe took charge of the Mission duties in my absence, and in such a way as to deepen and emphasize those feelings of confidence and expression of regard which from time to time I have had the pleasure of experiencing in the course of our association together in this branch of the Society's labour on the West Coast.

"As my tour was simply one of pleasure, it would of course be out of place to make any special mention of its incidents, but the kindness and sympathy of some of the Lord's people in Valparaiso will not readily be forgotten, and much of that isolation of thought, which is an inseparable ingredient of foreign