

A
VOICE
FOR
SOUTH AMERICA.

VOL. XIII.—1866.

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



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	PAGE
Home News	44
"	92
"	135
"	145
"	280
Indian Race in South America	263
Keppel Island	175
"	233
Llama or Guanaco	236
Lota	14
"	31
"	184
"	270
Manners and Customs of the Firelanders, by Mr. T. Bridges	181
" " " " "	201
Men and Means	98
Our Present Position—Retrospective, Prospective	1
Our Operations Abroad	227
Obituary Notices	13
"	47
Patagonia	129
"	188
"	215
Panama	9
"	214
Paysandù	268
Religious Aspect of South America	147
South America: A Sphere of Missionary and Ministerial Labour	25
They have done what they could	119
Tierra del Fuego	73
War on the West Coast	121

OUR PRESENT POSITION—RETROSPECTIVE, PROSPECTIVE.

The year which has just closed, has been, in the history of these Missions, one full of natural anxiety, and attended with some difficulties; yet it has also been one of deep interest, and abounding with intervals of well-grounded hope. It is not possible to give more than a bare sketch of the proceedings in the brief space at our disposal; yet we may enumerate a few of the leading facts, and some special instances of the Divine blessing.

The original Mission, that to the aborigines, has flourished, and continues to give many tokens of success. Difficulties have been removed, experience has been acquired, and the labours of the future will be greatly smoothed by the experience of the past. No untoward event has marred our success or the harmony of our proceedings; while the attention of the people of England has been arrested by the presence among them of four natives of Tierra del Fuego. These, the children of half-naked fisher Indians, have learned our language in common with several others; they are acquainting themselves with simple industrial arts, and with the habits of civilization; and thus a permanent link of communication is established

with the whole of the tribes who speak their language.

At Patagones, in the northern part of Patagonia, a medical Missionary is at work; and a small church, and school, erected there represent the attempt of the Society to concentrate and redirect the efforts hitherto made to introduce the pure gospel of Christ to Patagonia.

On the other side of the Continent, Lota, under the superintendence of the Rev. Allen Gardiner, has been denominated "a model Mission;" and the confidence and respect which have been shown for our agents there, by all classes, has increased rather than abated. A singular instance of the good will of the resident proprietor is that he proposed, through his agent, to build a parsonage for Mr. Gardiner; but the latter, with an equal amount of generosity and good feeling, suggested that an hospital should be erected instead. This would accommodate patients from all the nations represented on the spot; and this arrangement has accordingly been carried out, Mr. Gardiner himself, and another agent of the Society, contributing their skill in reference to the bodies, as well as in reference to their souls.

In the north and north-west, viz. at Panama and Callao, the Missionary Chaplains are carrying on God's work with energy and success; though the disturbed condition of the countries on

the west coast, no doubt, interferes to some extent. At Callao, especially, the resources of the resident population have been copiously drawn out; so that not only has a Church been erected, and a congregation created, which is large for the population, but schools have also been erected, which are self-supporting, and both a master and mistress have been sent out in the course of the year.

During the spring the Society lost the services of the Rev. Wm. Gray, owing to his appointment to a very important situation in the east of London; and the post of acting Secretary has been occupied intermediately by two members of the Committee in succession. On the 11th of August the Rev. W. H. Stirling, who had for three years been Superintendent of the Society's Missions in Patagonia and Tierra del Fuego, arrived in England; and his presence, especially at the present juncture, has given new hope to all the friends of the Society.

But the chief event of the year, and that to which the friends of the Society have looked with most anxiety, is the removal of the Society's Head Quarters to London. The attention of our readers was drawn to this subject in our last issue, but the record of events could not be fully given, owing to the time at which we were obliged to go to press.

On Wednesday, the 29th of November, a Spe-

cial General Meeting of the Members,—summoned in accordance with the rules,—was held at the Society's House in Clifton, the Right Rev. Bishop Anderson in the Chair. The resolution of the Committee, which is already printed, having been read, it was moved by the Rev. S. A. Walker, seconded by the Rev. J. Mackie, of Bristol, and resolved unanimously,

“That Rule VI. be altered and read thus:—The Annual Meeting of the Society shall be held in London, in March, April, or May, of each year, &c.

“That Rule VIII. be altered and read thus:—That the Committee shall consist of not more than forty members, to be elected, &c.

“By the Committee the business of the Society shall be conducted in London; the Committee shall meet once a month in London, and oftener if necessary.”

It was also moved by Admiral Hay, seconded by Major Poulden, and resolved unanimously,—

“That this Meeting agree to receive the resignation of the present Committee on the 31st December, provided the gentlemen about to be proposed as the London Committee consent to take the management of the Society, with the liabilities and assets, on the 1st of January, 1866.”

NOTE.—For list of new Committee, vide “Voice” for December last.

It will be observed that three of the four movers and seconders were members of the Bristol Committee; so that on their part, as well as on the

part of the Society, (represented by the meeting), the proceedings were unanimous and most harmonious. But one apparent doubt remained to be removed:—for it was just possible that the new Committee, who had consented to act individually, would in their collective capacity hesitate to accept the position for better for worse, or with all its advantages or disadvantages.

This last shadow has been completely removed. On Wednesday, the 13th of December, a preliminary meeting was held at 19, Woburn Square, London, the Rev. J. W. Marsh, M. A. in the Chair; when so many as sixteen or seventeen of the new members of Committee attended. Besides those resident in London, there were members from Bristol, Liverpool, Eastbourne, Croydon, and Nottinghamshire. The clergy and laity were in nearly equal numbers. It may be sufficient to say that after a very full inquiry into the Society's financial position, the offer of the Special General Meeting made that day fortnight, was unani- mously accepted. The new Committee will there- fore have entered upon their labours, about the time that these lines meet the eye of the reader.

A few arrangements required also to be made by anticipation, such as the appointment of Secre- taries, and the selection of Offices. The Com- mittee requested the Rev. W. H. Stirling to con- tinue his services as Secretary, and the Rev.

W. W. Kirby, hitherto Association Secretary for the London district, was associated with him as Assistant Secretary. It will be borne in mind that Mr. Kirby's co-operation has already been of great value, especially in the selection of the new Committee. It is probable that a new arrangement will be made of Districts for Association Secretaries; the provincial centres being perhaps fewer in number, and the areas larger. The offices selected for the Society are situated at No. 8, Serjeants' Inn, Fleet Street, in the neighbourhood of several others of the great Church Societies, and conveniently accessible to both Committee and Members.

But while we devoutly thank God for the past, it is our duty to take courage for the future. Who can doubt that the Society enters on a new life from the 1st of January, 1866? Who has so little faith as to fear that the generous heart of mighty England will not be true to it, or that the God who has blessed it while faithful in little will not do so also when it is faithful in much? We are not of those who despise the day of small things, but we trust, for the sake of men's best interests in that large field of labour, that such day has passed never to return. We look forward to an income and expenditure six or eight times as great as at present, and to usefulness multiplied at least ten fold. We should not be surprised to

see the income of 1865 doubled in 1866; and to secure such a valuable result is an object worthy of the most earnest efforts of all the members.

The cry, "Come over and help us," is uttered from many points; but thus far we have been able to respond to it only at a few; because with sorrow and reluctance the Committee look to their limited resources, and regret their incapacity to do more for the present. On the east coast, at Rosario and the neighbourhood of Monte Video, on the west, at Copiapo, La Serena, Caldera, and the Chinchas, and at several mining stations in the inland regions, the necessity for a resident minister of our Church is keenly felt. And here we may be reminded of the fact that Messrs. Anthony Gibbs & Sons have given £500, through the Rev. W. W. Kirby, towards the stationing of a clergyman at the Chinchas. This is an example worthy of all imitation. If those whom the associations of kindred, or the interests of industrial pursuits, unite with particular places, were to give special aid to the Society, as well as to its general purposes, the hands of the Committee would be strengthened, and in a very few years the moral desert which they have set about cultivating would rejoice and blossom as the rose.

TO HON. SECRETARIES, TREASURERS, AND
COLLECTORS OF THE SOUTH AMERICAN
MISSIONARY SOCIETY.

Fellow-workers,

Will you kindly permit a fellow-labourer to address you? We are now beginning a new year; good resolutions of all sorts are being made by us. May God by His Spirit enable us to execute them all, whether for the temporal or eternal benefit of ourselves or others. But I want to speak now of one resolution, and that in reference to the last command given by the ascending Saviour—a resolution to promote God's glory in the vast, but long neglected continent of South America. Our Society has removed its Head Quarters to London. In the Metropolis we have an immense field to work.

Offices must be had—agents must be employed—expenses must be incurred—though the greatest economy may be used. And yet we begin this year with a deficit instead of a balance. For these reasons it is highly important that not only earnest but *immediate* efforts should be made. Large sums have lately been given by Members of our Committee and others; but as we know that associations form the strength and support of religious societies, so I would most earnestly ask you to avail yourselves of the removal of the Society to the Metropolis, to lay before your Association, or Contributors, the increased importance of the work before us, and the need of immediate help being given to the good cause; and if I may be allowed to suggest, I would say, let the

money be sent up to the Secretary, at the new Offices, 8, Serjeants' Inn, Fleet Street, London, as soon as possible. As "God loveth a cheerful giver" is a Scriptural truth, so "he gives twice who gives quickly" is the practical help of which at this time the Society so much stands in need. We have all been reminded lately of the first and second coming of our Lord and Master. We have "all freely received," and hope to receive "much more abundantly." Let us then not only "freely give" our prayers and our alms, but let us devote a portion of our time and our talents to this cause—the cause of Christ, the righteousness of God, the peace of men, and salvation of souls in South America.

Yours affectionately in this "work of faith and labour of love."—2 Cor. v. 14, 15.

PANAMA.

November 2, 1855.

"Through God's mercy we are brought safely through another wet season, and to many it has been a sickly one, for up to this time we have had much more rain than fell last year, but in a few weeks more we shall have the beginning of the dry season, when we shall have a cloudless sky for four months. This is our winter, though the thermometer is seldom below 84 degrees. All vegetation stops. Now is the time for clearing new land and preparing for the spring or rainy season. I shall be glad when it once more sets in, then we shall be able to get out of the forest the timber that we require for the carrying on our work

at Buenavista, where our little church is in course of building. I am sorry to say this work has been interrupted for some months, partly owing to a misunderstanding springing up between some of the leading black people who had it in hand. The owner of the land has also died, and now another owner claims the ground. But we are again in working order. The poor fellow who took the lead in the building, and whose leadership was rejected and gave offence to many of his fellow-workmen, is dead, and the new landlord has granted the desired terms to go on with our work.

“Another difficulty has been in the way of my visiting them regularly, as at first I was able to do, in consequence of the station-master, at whose house I used to put up, being now unable to send his hand car for me. I have, therefore, no house where I can sleep, except I run the risk of sleeping in one of the native huts, which in this season, when the rains are so heavy, would expose me greatly to fever. I however go to them as often as I can, sometimes sleeping at Buenavista, and sometimes walking on the rail to Buejio, a distance back and forward of four miles.

“This kind of walking is a novel one, and I shall therefore describe it. As the only road is the railroad, so the easiest way to walk on it is to walk on the iron rails. This being only about two or three inches wide, it is a difficult and tiresome task to accomplish even a short distance; however, I am now accustomed to it, and with the aid of a stick, which acts as a balance, I can get on pretty well, only now and then slipping off and hurting my feet for my awkwardness.

And as to putting up for a night at one of the native huts at Buenavista, let me describe it. I take my hammock and some bread and butter with me, and on arriving at the settlement I go to one of the largest huts; I let the people know that I am going to have service as soon as the men return from work and have had their supper. In the meantime I get my cup of tea, and call on some of the people, and visit any that may be sick. At seven o'clock the people begin to assemble, and when they appear to be all present I commence by singing, then I have a short service, prayer and reading the Scriptures, and sermon, and conclude with singing. This service lasts about an hour, and the people are always very attentive. At bedtime my hammock is hung up in the same room where we have just had our little service. This has been hitherto a shop, with a counter at one end, where a little of most things wanted by the natives are for sale. My allotted part of this shop for the night is the space between the door and the counter, I say my allotted portion, for I have not the whole of the shop to myself, behind the counter are the sleeping places of one woman and three children, in another slight division are two men, behind a third screen are my host and hostess. Of course I do not undress; I lie down to sleep, and probably would sleep well were it not for some pigs and cocks that are sheltered under the same roof of palm leaves. About three or four times during the night the cocks on the beams over my head rouse both myself and the pigs with their loud shrill notes, to which the pigs respond by a disturbed grunt. There is no danger of sleeping too late under such

circumstances, so I am up at "cock crow," or 5 a.m. I send for a pint of milk, for which I pay $7\frac{1}{2}d$, and with my bread and butter make my breakfast, and am soon ready for the train to take me home, as it is passing. But when the church is built I shall not have to sleep in the shop, for there will be a little room in the tower for my use. I hope God may prosper the work, and grant that it may soon be finished.

"The cemetery in Panama is still going on towards completion, and will shortly be finished. The Railroad Company have just given \$250 more towards its funds. It will do credit to Panama when the work is done.

"I am glad to tell you my work in Panama is not going back; my congregations are steady and attentive, and now and then I find one or two strangers joining us. My week-day services, Bible class, and prayer meeting are much better attended of late.

"The most unsatisfactory part of my work is connected with Tobago, owing to the irregular and uncertain services I am able to give to the people there.

"I have lately been cheered by the company of W. Corfield, the agent of the British and Foreign Bible Society. He is a truly good man, and one whose heart is engaged in the work of spreading the Lord's word among all people. He spent about three weeks here, and was a great help to me during that time, and his visit gave us all much pleasure. He wishes to open a Bible depôt here; I wish him every success. For though I shall shortly have two or three such depôts, yet there is room enough for all, and the more there are sold the better.

"E. A. SALL."

Obituary Notice.

Since the publication of the last number of the "Voice" it has pleased the wise Disposer of all events to remove from amongst us one of the most valued members of the Committee of the Parent Society in Clifton. An active and intelligent member of the medical profession, Mr. Keddell devoted the time spared from his professional engagements, in associating himself with various religious evangelical societies in this city, and one of those which stood nearest his heart was that whose object is the evangelization of the great Continent of South America. Ever at his post on Tuesday evenings, when the Committee met, except when pressing engagements rendered his attendance impracticable, he gave his mature judgment to the consideration of every, the minutest subject which came before the notice of the Committee; and when the question of the removal to London was agitated, he was one of the most earnest advocates for its continuance in Clifton. One of his last official acts was to attend a Committee-meeting of great importance, and his colleagues look back with satisfaction to the part which he took at a critical period of the Society's history. But it is not to the loss which the Committee has felt at his removal that we desire to record our testimony, so much as to that which the religious world in this city and neighbourhood has sustained. A devout and happy Christian, of warm and loving temperament, he on all occasions, whether in public or private, threw his whole energy into the work in which he was engaged; and whether

in visiting the sick, or in the social circle, he ever testified what spirit he was of. His last illness, (from disease of the heart and dropsy) was a painful and somewhat protracted one, and when his symptoms indicated, too clearly even to himself, the character of the disease under which he was labouring, he calmly resigned his temporal concerns into other hands, without a murmur, but continually said, "the will of the Lord be done." His constant enquiry was, "Lord, how long?" "Why tarry the wheels of His chariot?" He desired "to depart and to be with Christ, which is far better." He expired on the 5th of December, in the 59th year of his age, having the evening before bid farewell to one of his most devoted friends (also a member of this Committee) with the words "my brother, my brother in Christ!" We rejoice to know that he is now in the presence of his Saviour, whom he so fondly loved. Let us, who are left behind, "gird up the loins of our mind, be sober, and watch unto prayer;" and now that his counsel and co-operation are no longer to be obtained, let his example stimulate us to be "up and doing," "to work while it is called to-day;" "to be fervent in spirit, serving the Lord;" "knowing that our labour shall not be in vain in the Lord."

LOTA.

The following extracts from the Rev. A. W. Gardiner's journal, which reached us by the last mail, will prove interesting to our readers. They will see at once the disastrous effects upon the prosperity of

the country of the present blockade of the Chilian ports. Let us hope that the efforts of our Missionaries may not be seriously affected by it :—

“ *October 8th, 1865.*

“The change in the Constitution of Chili, which enables us now to read and write, and speak freely on Protestant institutions and progress, had hardly time to be perceptibly felt before the cause of civilisation, and with it the cause of evangelisation, has been temporarily embarrassed by the blockade of the old Spaniards, who have suddenly woke up in the middle of the 19th century, and are apparently under the idea of Peru and Chili belonging to them; in fact, after a protracted armistice of half a century they wish to prosecute their old plan. Commerce is, as you will see in the newspapers, completely paralysed in the West coast, and very gloomy days are ahead if a coalition of republics is not formed against these insanities of the Old World.

“ *Sunday, September 25.*—Preached in the morning from St. Luke xiv. 31, 32, and in the evening from the character of Achan. Mr. Keller held a German service at 9 a.m., which is the customary time for German worship. There is much excitement in the neighbourhood about the Spanish question, and the appointment of ‘Pareja’ has given rise to much apprehension. Mr. Coombe is much better, and feels comparatively well. Had it not been for the rumours of war we might now be anticipating a busy scene of labour and exertion. Amongst the English and the Germans we are able to make direct evangelical efforts, preaching to them in the house of God, expounding

the Scriptures to them in their own houses, sending Bibles and religious papers on board the ships, and teaching their children in the Sunday schools; and beyond this sphere of duty, which it has been the work of five years to organise and develop, lies still a farther and prospective department of work, on and beyond the frontier, for which all the preliminary observations have been taken, and the necessary preparations made. It is as yet only the day of roots, and the time of fruits is not come, but it will assuredly arrive, prayers pointing to promises, and promises conducting the soul into a trustful reliance that what God has promised He also is able to perform. The field of South American nationalities appears ripening for some harvest, and it depends much upon the character of the agents employed what manner of harvest is to be expected. Few, doubtless, the labourers will be, and many will stand idle in the market, but if those few men are true men they will war a good warfare, and give in their account of it with joy.

“ *Monday, September 26.*—Mr. Keller started at 5 a.m. for Melilupu Station, which is now half finished.

“ *Tuesday, September 27.*—News of the refusal of Chili to salute the Spanish flag.

“ *Wednesday, September 28.*—Government order calling out the citizens to serve in the militia. Mr. Keller returned 6 p.m.

“ *Thursday, September 29.*—All the Chilian vessels in the bay have changed their papers, and are flying European flags.

“ *Friday, September 30.*—News that the *Villa de*

Madrid, the *Resolucion*, and the *Venzedora* were in Valparaiso Bay.

“*Saturday, October 1.*—The Chilian frigate *Esmeralda* came in and confirmed the report of the blockade.

“*Sunday, October 2.*—Preached in the morning from the text, ‘Remember that thou wast a bondman in Egypt, and therefore I command thee to do this thing;’ and in the evening on the text, ‘Hast thou found me, O my enemy?’

“*Monday, October 3.*—The foundry has stopped; the brick works have stopped; the glass works (building) have stopped; the pits have stopped, except four in Lota; and the copper works are working half-time, or rather full-time but only half numbers; 70 men have gone to the gold diggings at Carampangue, nine leagues south of Lota, and near the old Fort of Arauco.

“*Tuesday, October 4.*—A daily mail-coach service established between Lota and Concepcion, bringing us within six days of Valparaiso. By steamers we used to be within three and a half days.

“*Wednesday, October 5.*—Mr. Keller started for Melilupu Station at 10.50 a.m.

“*Thursday, October 6.*—Unfavourable accounts from the gold diggings.

“ALLEN W. GARDINER.”

THE CHINCHA ISLANDS.

The following letter from the Rev. W. C. Murphy respecting the Chincha Islands, although not of very

recent date, is yet so valuable, and interesting, that we commend it to the careful attention of our readers.

“On the 14th May I had three full services; one at the north, two at the middle island—one on board the *Colonel Adams*, an American, the others on board *The Oaklands*, and *The Indian Queen*, British ships. At each of these services I had very large and attentive congregations; in one instance the two cabins being quite crowded, (more than eighteen boats came off from other ships); in the others well filled. I took these opportunities of giving away a large number of good and useful tracts to the sailors and others. After much deliberation as to the best means of effecting what I am so anxious about, viz. the appointment of a clergyman to the islands, I determined to call a public meeting of the foreign residents on shore, and also of the captains of vessels at present lying at the Chinchas. I accordingly did so, and on the following day had a large attendance. I impressed on those present the lamentable state as regards their spiritual interests in which they themselves and their crews are, during their long compulsory residence at the islands, and urged the need of a hearty and substantial co-operation with our efforts at home. But one disposition was manifested by all present, the most perfect unanimity, and a strongly expressed desire by all, that the want so long felt should AT ONCE be supplied. Resolutions were then proposed and passed without a dissentient voice, and signed by the residents on shore, and also by thirty-two captains, of whom eighteen were British, and fourteen American.

“It was proposed that a clergyman be immediately

sent from England. Let £350 or £400 per annum be guaranteed to him from thence, and the very lowest sum that will result from subscriptions of the ships and on shore will be, as I was credibly informed, from \$1200 to \$1500 per annum; say, at the very lowest, £200. Besides, the expense of living would be considerably less than, for instance, at Callao; as at the Chinchas a house can be procured for \$20 or \$25 a month; and if there be any difference in price of provisions, &c., it is in their favour. I mention these particulars as they may much influence and hasten the appointment of a chaplain; and I may add they are quite reliable, and given to me by those long resident on the islands. As regards the purchase of a hulk, in which to hold Divine service, and for the chaplain's residence also, since my last letter I have been induced to change my views, and for the following reasons. At the lowest calculation, and after actual survey, it is said the guano will only last for six years, or a little more; that on the north island is now almost all exhausted; so that after purchasing such a vessel as I allude to, there might be subsequently a very considerable loss in her sale; besides, if she were moored off the islands repairs would be needed; and, in addition, at least two men should be kept on board to take care of her. Instead of this, it seems to me much more advisable to hold the services each Sunday severally on board two or more ships; and I know, from my own experience, the captains will consider it not only a duty but a pleasure to place their vessels at the disposal of the chaplain. This plan has also the further advantage

of allowing a frequent change of place for services, it being discretionary with the chaplain to hold them either at the middle or south island, notice of which can easily be given on shore each Saturday, and on Sunday by a Bethel flag hoisted on the selected ship.

“As in January, so now also I have been furnished with most valuable statistics concerning the ships, crews, &c., at the islands, through the kindness of J. Dartnell, Esq., H. B. M. V. C., and now give them to you and your readers.

“On May 17th, there were at the Chincha Islands in all 70 ships, with 1466 men, and 71,711 tons; of these 25 were British, with 553; and of the United States 33, with 705 men; besides 4 French, with 61; and 8 Swedish and German ships, with an aggregate of 147 men. In addition to this I have also been furnished from the same source with the number of ships, their crews, and registered tonnage, at the islands, on the last day of each month, from January, 1862, till April, 1865—i. e. for the last three years and four months; of this I give an epitome in brief:—During this period the smallest number of ships at the Chinchas was, on April 30th, 1863, when there were only 26, with 674 men. The largest number was on Sept. 30th, 1862, when there were 100 ships, and 2097 men. The average of ships, their tonnage, and crews, during the period named, was respectively 63, 58,067, and 1329. This may fairly be regarded as the actual numbers of British and American ships, &c. &c.; for, as I merely give those totals in round numbers, ships of other nationalities are more than accounted for. In all probability these numbers will

continue until the supply of guano be quite exhausted. Now surely the united Churches of England and Ireland can send us some earnest, active, loving man, willing to devote himself to this most important work; one who would do for those at the Chinchas now, and for all who may follow them, that which has been so unaccountably neglected for many years; for, if I mistake not, it is at least twenty years since guano became such an important article of trade.

“I may, in conclusion, mention that ships of above 800 tons are by law obliged to remain there for ninety-three days, so that a long opportunity for usefulness to each would be afforded; and impressions made, through God’s blessing on men’s minds, might, through a continuance of the same blessing, be followed up and further strengthened by an earnest and devoted minister of Christ. I regret to say the sad state of the burial ground, alluded to in my last letter, still continues; indeed, as you may suppose, is daily becoming worse. Now the excavation of the guano is within a few feet of the graves, so you may easily imagine the result. One instance only I mention. I found a coffin and its inmate rolled down the slope of the hill, and entirely uncovered by guano. This is but a sample of many other revolting desecrations of the dead which I could mention.

“I now conclude by again most solemnly and earnestly urging on your Committee and the friends of Missionary enterprise a speedy action in this all-important matter; and I sincerely trust God will raise up the right man for this hopeful field of labour. It

is impossible for me to go often to the Chinchas, as my duties here are quite sufficient to engross all my time. But, however, if you send out a chaplain, I shall, if possible, go with him and introduce him to the people there, and also give any hints for his guidance which my own experience may suggest. More I cannot do, as the journey is long and the time it occupies considerable. If all other means fail, why not appeal to the English people through *The Times*? Surely its columns would be freely opened for such an object. At all events I beg of you not to let the matter rest. I pray that God may give you a quick and sure result to your endeavours.

“One word about Callao. I am thankful to say we progress most happily; my congregation is steadily increasing. My work here, as I wrote before, is settling down into a regular parish system; and I endeavour, as far as may be, to carry out here the admirable one at home.

“May God bless each and every means of grace, here and elsewhere, which is designed to increase His glory, by adding the faithful and persevering to His Church, and thereby benefitting the souls of men.

“Resolutions passed at a Meeting of the Masters of Vessels anchored at the Chincha Islands, and of the residents on shore, regarding the appointment of a Chaplain, *May 15, 1865.*

“I.—That this Meeting acknowledges the great necessity of a Resident Clergyman at the Chincha Islands.

“II.—That the Rev. W. C. Murphy, British Chaplain at Callao, be requested to use his influence to have a

Clergyman sent out forthwith, and in part subsidized from England.

“III.—That in the event of such Clergyman being appointed to the charge of the Chincha Islands, it be suggested that every American and British Ship, (as well as the Masters of Ships of other nationalities who may feel so disposed) contribute each voyage to the Chinchas, at the least five dollars, towards the increase of income of said Chaplain.

“IV.—That H. B. M. Vice-Consul, J. Dartnell, Esq., or the Vice-Consul for time being; E. R. Kirtley, Esq., of the Firm of Messrs. Bryce & Co.; and any other English or American residents at the Chincha Islands who desire to do so, be requested to cooperate as a Committee. John Dartnell, Esq., V. C., acting as Secretary, and E. R. Kirtley, Esq., as Treasurer of said Committee.

“The above Resolutions were proposed and unanimously passed; and subsequently signed by 40 persons, viz.—

18 British Captains.

14 American Captains.

8 Residents on Chincha Islands.

—
Total 40.”

“ W. C. MURPHY, M. A.”

THE DEATH OF CAPTAIN ALLEN GARDINER.

The white foam crests the wave,
The wind sweeps wierdly by,
And whirling round, with plaintive sound,
The stormy Petrels cry.

Amid the beetling rocks,
In a cavern's chilling shade,
Within the gloom of that strange dark tomb
A dying bed is made.

A gallant seaman there
Casts round his sunken eyes,
Unblanch'd by fear, tho' grim death is near,
A noble Christian dies.

No greed for yellow gold,
To head no conquering band,
Not fame had led the sleeping dead
To seek that savage land.

I see a morning dawn,
A King upon his throne,
And thousands stand on his right hand,
Who well their work have done.

With wreath of victory crown'd,
Amid that conquering band,
On the crystal sea his rest shall be,
Who died for the southern land.

SOUTH AMERICA, A SPHERE OF MISSIONARY & MINISTERIAL LABOUR,

The great Continent of South America is one of the most interesting lands on the surface of the globe; in its physical features, its healthful and delightful climate, and the riches of its varied products in the several departments of nature. Its elevated sierras contain vast stores of valuable minerals, which have only been explored or realized to a limited extent; its lower lands produce wheat, as well as wool, beef, and other animal products, almost without limit; and vast quantities of cotton and sugar may be produced in its northern districts. This vast country is therefore capable of employing advantageously, and supporting in comfort, hundreds of millions; while at present its population does not average four persons to the square mile.

During the past fifty years, since the various states of South America secured their independence, the most liberal and intelligent of their respective peoples have encouraged the immigration of Europeans; and owing to the extended commercial relations of our countrymen, and their skill in engineering operations, they have always been welcomed as residents, with unusual cordiality. Not only Chili on the west coast, but

Uruguay, La Plata, and Brazil have all encouraged immigration; and there is every probability that a country possessed of such vast capabilities may eventually prove at least as attractive as the best known of our own colonies.

Already, English communities of considerable size, and of still greater importance and influence, are to be found in all the great towns on both coasts; while numerous smaller settlements, intermixed frequently with Germans and citizens of the United States, exist at all the smaller ports, and at mining stations in the interior. There are several colonies almost exclusively of German Protestants, one of Waldenses, and another of Welsh, at various points. Independent of these, young Englishmen and Scotchmen of enterprise and means, have colonised the district on the banks of the river Plate; but they are often widely distributed. And while shepherds and flock owners are reproducing there some of our Australian colonies, a large number of our Anglo-Saxon kinsmen, from the recent Confederate States of North America, are endeavouring to create new homes in Brazil.

For these numerous communities, present and prospective, very little spiritual provision has been made,—the industry and enterprise of our countrymen, as on other occasions, far outrunning the arrangements for religion or education. There

are, however, consular chaplains at seven large towns, five on the east coast and two on the west; but the appointment of one for Valparaiso took place only in 1840, and for Lima so recently as 1860. The Stations at which the Missionary clergymen connected with this Society may be found are the following:—on the east coast, at *Patagones*, which is to the north of Patagonia, and at *Bahia Blanca*, in the south of La Plata; for the tribes of *Tierra del Fuego*, the basis of Missionary operations is in the Falkland Islands; on the west coast, the Stations are *Lota* in South Chili, *Callao* in Peru, and *Panama* at the Isthmus. The class of labour varies very much at these last three points; as in the first, missionary labour takes place from a Christian centre; in the second, there is a large English population; and in the third, the materials are of a very mingled character, and the Stations numerous. To these may be added a Clergyman at a mining Station, in Brazil, another in the Camp of Buenos Ayres, and one at the English colony of the Falkland Islands. The extent of aid may thus be seen which this country has provided for her people, dispersed over an area of more than seven millions of square miles.

Though several of the governments of South America have lately enlarged the bounds of religious toleration, and some of them have given

entire freedom in the exercise of religion and education, it has not been thought right to introduce Christian controversy, or to assail the established creed of the countries under whose laws our people live. Nevertheless, it is confidently expected that, indirectly, results of the most beneficial character are likely to accrue to the Roman Catholic population from the presence of our Mission agencies in that country.

A large and deeply interesting department of the Society's operations is that which is purely missionary. The heathen communities sometimes exist apart, as in Patagonia, Fuegia, and to a great extent in Araucania; but more frequently they are found mingled with persons of European origin and Christian faith. These countries are interesting as the scenes of some of Capt. Gardiner's early efforts, and the places to which he devoted his labours and his life, even before the formation of this Society. These labours have not been in vain; as many difficulties have been surmounted, the good seed scattered, the Society is viewed with favour both by the people and their nominal rulers; and in due time we may hope to reap a rich harvest of results. The scattered heathen comprise Indians within the area of settled governments who are not even nominally Christian; numerous negroes retaining their African superstitions; and many thousands of Chinese.

It will thus be seen that the operations of the Society are both *Missionary* and *Ministerial*; while, individually, the most pleasing effects have been produced among the people of Spanish and Portuguese origin.

The principles of the Society are the same as those of the Church of England; and it seeks to vindicate its character as a hand-maid of that Church by its comprehensive, and loving agencies. "This is an economical Society," said the Earl of Cavan at a meeting of the friends of the Mission in London, "for it embraces under one corporation the work of three, if not four societies, and this for one great division of the globe. There was the work of a strictly Missionary Society for all the Aborigines—the work of a Colonial Society for all the English in South America, who were not strictly colonists—and the work of a Mission to Seamen, for already the thousands of sailors who visit Lota, the Chinchas, Panama, &c. had been visited by our Missionaries, regular services were held, and Bibles, Prayer Books, and Tracts distributed." From the first day of the present year, it finds its home and centre of operations in London; while among those who have undertaken the responsible duties of management, a very large proportion consists of gentlemen who are connected with the country by the ties of business or of former residence.

The income has hitherto not exceeded £6,000 per annum, but the Committee entertain a hope that under God its friends may be stirred up to double that sum in the course of the present year.

The following are some of the points to which attention is earnestly directed at the present moment.

EAST COAST.—*Paysandu*, in the neighbourhood of Monte Video. Most of the support of a clergyman guaranteed. *Rosario*, nearer the centre of the grazing district on the River Plate, and on the overland route to the west coast, especially Cordova; here is a rapidly increasing population, so that the support of the Society would probably not be required in a few years. There are other points on the Brazilian coast where small communities of Englishmen reside.

WEST COAST.—*The Chinchas*, or guano islands, have seldom fewer than 1200 sailors present, and each crew in this large community remains for weeks without any attention to religious matters. A fund for the supply of a clergyman has been commenced. Coquimbo or *La Serena*, and *Copiapo*, would each subscribe £200 annually towards the support of a clergyman; and sums probably less in extent would be raised for the same purpose at *Caldera* and *Iquique*. In *Santiago*, the capital of Chili, the English residents are not numerous, but the position is in other respects an important one.

In desiring to promote the glory of God by taking advantage of these and other scenes of great promise, the Committee appeal in the first instance to those who are connected with South America by the pursuits of industry, relationship to those who are settled there, or in any other way. But they appeal with confidence to the general Christian public also, that the Society which received their sympathy, their prayers, and their substantial aid in the day of small things, and when difficulties threatened to overwhelm it, will not plead in vain for support when it undertakes to spread blessings over the whole continent, and when both recent results and an improved executive give promise, under God, of a large measure of success.

A REVIEW OF THE WORK AT LOTA.

Five years exactly have elapsed since we introduced the little town of Lota to our readers as the basis of Missionary work in the south of Chili. The Rev. Allen Gardiner, whose name is so now intimately connected with Lota, had towards the close of 1860 taken up his position there, with a view to the furtherance of the Lord's work. The town derived its chief importance from the coal mines in its neighbourhood. In 1859, not less than thirty-four of these were being worked, and some 3000 workmen were connected with them. The abundance of coal caused

smelting works for the copper ore to be established, and a large increase of the population, and prosperity of the district must be expected. Lota in itself had no special attractions, but was a lonely and wild looking spot, the monotony of which was broken chiefly by the arrival, three times a month, of the English mail steamer, and by the presence of shipping in the bay. "The heavy ground-swell from the Pacific Ocean moans rather than dashes on the sides of the little coves that indent Arauco Bay. The huge shadowy forest of Villagran seems in the glimmering twilight to be marching down to the long sand beach, that stretches between Lota, and Coronel. On the left of us are the mines of Lota, and Chambique; and that thin line of lights belongs to the miners returning from their work. And yet this dreamy, quiet, picturesque place is not without its links to the civilised world. The Indians ride in with their skin leggings, and bamboo lances, but so they have for years. The fisherman, like his father, and grandfather before him, is seen groping for mussels, spearing crabs, or—as everything must be done here on horseback—riding amongst the waves with a net attached to his horse, whilst the lazy vultures look idly on, waiting for their share, and the porpoises gamble at a safe distance, beating the horse easily in their own element. But these items, though pleasant as episodes, would be very stagnant, and monotonous *per se*. The great fact of this place is the English mail steamer, with its union-jack, which three times a month (twice from Valparaiso, and once from Valdivia) visits this cove; and the Yankee steamer which every other Saturday

comes from Valparaiso to Coronel; and in the numerous ships that are discharging copper-ore from Caldera, or loading coal."

Thus Mr. Gardiner in 1861 described the outer aspects of the new scene of his labour. If these seemed scarcely sufficient to induce an Englishman to take up his abode there, we shall nevertheless find that Lota was not without a special point of interest to one, who desired to be about his Master's work. "Lota," wrote Mr. Gardiner, "is a mining village in Arauco Bay, to the southward of Talcuhanó. There are a few English there, chiefly of the mining class; and its situation, with regard to the Indian population, may I hope tend to its becoming the Banner Cove of the western side." Here then was the secret attraction, the immediate presence of English-speaking settlers, and to the south an Indian population. Lota was to be a sphere of ministerial labour at once, and a basis of future Missionary enterprise. Accordingly we find Mr. Gardiner writing, "at the request of the English, and Scotch families, engaged in the Lota mines, I have established Sunday services at the Mission House, in the morning at eleven, and in the evening at six o'clock; and a Sunday school for the children in the afternoon."

Plans for the Missionary department of the work were formed, and submitted to the judgment of persons competent to examine their merits; but, single-handed, Mr. Gardiner could not do everything; and at that time, moreover, the Williche Indians were at war with the Araucanians, and the country was disturbed, and scarcely ready for Missionary operations.

A footing however was gained at Lota; but for the full development of the work of the Mission a time of preparation was necessary. It was with a feeling of devout thankfulness that Mr. Gardiner recognised the Divine providence preparing his path before him; and the passage of Scripture, which at this season seemed best to express his own sentiments was, "I being in the way the Lord led me."—Gen. xxiv. 27. That the Lord does lead His servants we have a most implicit belief; and that in the case before us this was so we have no manner of doubt.

But to enable our readers to understand the value of that season of preparation to which we have referred, we will recount some of the difficulties which not unfrequently beset the Christian Missionary, and which specially beset Mr. Gardiner's path. The evil example of professing Christians has ever proved itself a most serious, and painful difficulty in the way of the preacher of the Gospel. And at Lota there were those who professed the Christian faith, and yet whose lives and conduct brought only shame, and obloquy on the name of Christ. Our countrymen there, from long lack of the means of grace, were fast sinking into a state of heathenism, and the Lord's day was consecrated by them not to services of prayer and praise, but to horse-racing, and bull-baiting, and cock-fighting, and drinking. The existence of this state of things was in itself enough to paralyse every effort for good amongst the neighbouring Indian tribes. It was a serious difficulty, and drawback, and required immediate and resolute attention. Had Mr. Gardiner failed to combat it, the evil example of his countrymen

would have hung like a dead-weight about his neck, and impeded every effort for the introduction of the Gospel to the heathen. For the sake of the English-speaking people themselves, and for the sake of the Indians, it was just, and wise, and expedient, to preach the Word at Lota; to uphold the sanctity of God's law, and of the day which He had hallowed. But there was a further reason for following out so natural, and righteous a course. We refer—not to perils among the heathen, perils which were perhaps real enough at the time we are speaking of, in consequence of the irritable and warlike state of feeling among a large body of the Indians, but—to the fact that the letter of the Constitution of Chili was directly opposed to Missionary effort of a Protestant character, such as our Society contemplated, and desired to originate. Liberal-minded men among the governing classes might connive at, nay more, might wish to concede to Protestants, the right of public worship; but the priestly power had ever the opportunity, by taking advantage of the letter of the Constitution, of stirring up the prejudices, and passions of an excitable people, and thereby imperilling, to say the least, the work of a Mission like our own.

To avoid, as far as possible, provoking the hostility of the ecclesiastical party in Chili, and the bigotry of the lower orders of the population, was a clear duty. And it was expected that this would be most effectually done by prosecuting efforts of a ministerial kind for the spiritual welfare of the English-speaking residents at Lota. If anything would disarm hostility, and prejudice, this it was thought would do so.

Our readers will not forget other classes of difficulties arising from ignorance of language, from ignorance of the habits of the country, and from the necessity imposed upon missionaries of laying aside many of the artificial conditions of life at home, in order to readapt themselves to the exigencies of the work abroad. For all these things a time, and a place of preparation became necessary; and, in the case of missionary work in Chili, Lota furnished a most suitable scene for such preparation.

We come now to apply the test of results. And first of all, in regard to the English community at Lota, our readers are well aware how beneficial these have been. Christian merchants have testified, by their words, and their deeds, to the value of the work, which they have seen there. The face of the community is changed. The word of God has been preached, and God's Spirit has sent it home with power to many hearts; children have been educated, and rescued from a life of sin, and of indifference to the Divine law. In short, the power of the Gospel of Christ has made itself felt at Lota. And this influence for good has extended itself beyond the limits of the English-speaking community in that place. The spiritual interests of the sailors visiting Arauco Bay have not been overlooked, and German settlers in the neighbourhood have likewise been provided with opportunities of Christian worship.

It was not to be supposed that this could be going on in the presence of a Roman Catholic population without leaving some mark, or trace of its influence. We may be sure the work of our Missionaries has

been jealously watched; it was natural that it should be. They had to live down prejudices, and to win the respect of a suspicious people by an exhibition of the grace of the Gospel. The deep seated antipathy to everything protestant was shown, some four and a half years ago, by an act repugnant to every feeling of our nature. A merchant captain had died, and been buried at Lota, the funeral service having been read by Mr. Gardiner. This excited the anger of the population to such an extent, that they actually dragged the body out of the grave, and hurried it about the open space with a lasso attached to it. But what is the case now? In consequence of the conciliatory, and Christian course pursued by our Missionaries, but specially, we believe, because of the indefatigable kindness, and skill, of Mr. Gardiner in ministering medical aid to the sick during a severe epidemic, the Roman Catholic population of Lota, on a recent occasion, rallied round our Missionaries, and exerted all their influence, and with complete success, to place our Protestant Mission on a basis of security within the walls, as it were, of the Constitution. The letter of the Constitution of Chili has been altered so as to give scope to religious efforts like those we are making; and, in the southern province, our Mission "has procured, and secured, religious toleration for the Protestant community of Lota mines, by a contract signed to that effect, at the Company's office, in a public manner, and after a public meeting, and without a dissentient voice." Assuredly these last five years have been fruitful ones in that place; for while the English and German settlers have had their spiritual

wants supplied, and while the opposition of a prejudiced population has been not only disarmed, but superseded by a kindly, and sympathising spirit, the Missionaries have been acquiring, and perfecting themselves in the Spanish language, and preparing the way for evangelising efforts among the Indian tribes. Several itinerant visits have been made into their territory; and, although no permanent work has been accomplished there as yet, steps are being taken to give a settled character, and direction to the Indian portion of the enterprise.

Circumstances, which at an earlier date seemed to hinder, now seem to promote it. At Lota the very success of our schools for the English-speaking children has brought about a crisis. These children having been educated off, it becomes necessary to pay more attention than hitherto to the Chileno, and to the Indian population. The letter of the Constitution is no longer adverse to this. The feeling of the people is working round favourably for it; and our Missionaries are, by a knowledge of the language of the people, by the respect, and confidence, which they have won, better than ever prepared, with God's blessing upon their plans and efforts, to devote themselves heartily, and efficiently, to the cause of Christ, in southern Chili.

When the prejudices of the people, and the letter of the Constitution, were against Protestant Missionary enterprise in that country, a sphere of quiet preparation, and unobtrusive usefulness was furnished to our Missionaries at Lota by the presence of an English-speaking community, then sadly destitute of spiritual,

and educational privileges. These were provided; and when in regard to education the young seem satisfied, and the need of our labours for them is reduced to a minimum, then old barriers are removed, and a wider door of usefulness is opened, and we may go in and possess the land. Our mission has not only a local habitation and a name in southern Chili, but a place in public opinion, and in the sympathy of the people.

CALLAO.

“CALLAO, PERU, *Oct. 28, 1865.*

“I have been waiting for the occurrence of the first anniversary of the opening of the Church at Callao to write and give you, somewhat in detail, the results of my past year's labors here; and I must commence by expressing my thankfulness to Almighty God for his having so far prospered our work, and given us so many proofs of his blessing having rested upon it; and this I can do most heartily, even though the retrospect be not altogether free from the painful recollections of many discouragements, but these are ever inseparable from all human undertakings.

“On last Sunday, October 22nd, we celebrated the anniversary of the opening of our Church; large and attentive congregations assembled at both morning and evening services. In the morning our collection, £16 10s. (which I have much pleasure in enclosing) was appropriated, as a matter of course, to the S. A. Missionary Society, that in the evening was laid aside for the usual monthly church expenses.

“ I shall now briefly give you some few statistics relative to our Church, Schools, &c. In the first place I am glad to say there is a marked improvement in the numbers of my congregation, and this is more apparent since the commencement of evening service, on August 6th, as many can come then who are unable to do so in the morning. Our number in the evening varies from 65 to 85, but in the morning it is of course very much larger, sometimes even doubled. Our church music too is, I am glad to say, improving, as the members of the choir are becoming more familiar with the chants, &c. And here I must record my obligations to many who by their regular attendance at the weekly practices manifest much interest in this most important part of public worship.

“ Secondly, as to the Day Schools. These were opened on March 14th, our excellent and most efficient master, Mr. Düringer, having arrived from England a fortnight previously. For the first four weeks the average attendance was 12.6; in September it was 48; and from March to September 30th, thirty-nine weeks, the average was 35.7; our number now on the school register is 65; so we have, when compared with this, a relatively large attendance.

“ I lately wrote to England, offering the situation of schoolmistress to a Miss Green, who was highly recommended. On her arrival here by the Pacific Company's new steamer *Santiago* she was married by me to Mr. Düringer, on board H. M. S. *Shearwater*. Miss Green, now Mrs. Düringer, has already commenced her duties, and as we hope (D. V.) shortly to build a separate school room for the Girls and Infants,

I trust, with God's blessing, we shall get on prosperously. As Mrs. Düringer understands the system of teaching Infants I propose to take children of both sexes from three years of age upwards, and placing them in the Girls' school room.

"Now as to the Sunday School. It has been opened twenty-nine weeks, and during that time the average attendance has been 31. We have both German and Spanish-speaking children attending it, but happily through the kindness of a lady member of the congregation, and also by means of Mr. Düringer, who thoroughly understands German, we are able to provide for their instruction.

"I am most anxious about the success of our Schools here, as the young are our great hope. Persons long resident in this country become careless and indifferent to Sunday observance and public worship; they have been, in most cases, so long dissociated from pious and religious influences, that I find it almost impossible to wean them away from their long habits of negligence about religion, so that I hope much from the rising generation being instructed thoroughly in Holy Scripture, and thus made, by God's grace, wise unto salvation, and thereby exercising great and permanent influence hereafter in this country; at all events we try to sow the good seed, looking forward with faith to the fulfilment of God's own promise, 'My word shall not return to me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it.'

"By this mail I send to the S. P. C. K. for books to commence a lending library for our Schools, the

funds for which have been in a large measure provided by the Pacific Steam Navigation Company, through Mr. Petrie. I also send for prizes for our pupils at both Day and Sunday Schools, and these will, I trust, prove encouraging to the children, and incite them to regularity of attendance and renewed industry. I have a double interest in the library, as thus I hope to influence indirectly the inner life of the several families.

“I regret to say that the attendance at Holy Communion is not so large as I could wish, it has not been more than 12 for the thirteen times it has been celebrated; for this, however, I can in a good measure account, as many of my congregation are Presbyterians, who do not, I believe, think it needful to attend this ordinance as frequently as do members of the Church of England.

“I know not if I have before mentioned to you that I have a weekly service some distance out of Callao, at the dock works. A number of mechanics having come out from home, chiefly from Scotland, I thought it well to meet their views as far as possible, so have service and sermon, both entirely extempore, for them at the dock each Thursday evening, which I am glad to say they attend very regularly. This does not (as I never for a moment intended it should) interfere with the attendance of these men at Sunday public worship; many of them come regularly to Church, and continue to value more and more our beautiful liturgy services.

“As to my occasional duties during the last fourteen months, for these commenced before the opening of the Church, they consist chiefly of baptisms and

burials, of these I have had very many; marriages of British subjects are chiefly, though not altogether, celebrated at the Legation in Lima; however I have had some few here, they have been especially amongst the German population.

“In conclusion, I have much reason to believe that the last year has not been an unfruitful one here, but that some have been awakened and aroused to think about their eternal interests and the great future. This is not the place to detail the peaceful death-beds I may have witnessed, or the last hopes I may have heard expressed, suffice it to say I trust and believe that the ministry of the Gospel in this place has not been altogether in vain, but, as I believe, suddenly great results are incompatible with permanency, we must wait patiently for these while we are thankful for what are granted to us; and moreover we must pray that his blessing ‘without whom nothing is strong, nothing is holy,’ may rest abundantly on our weak human efforts, being well assured that even the knowledge of the Gospel, which contains within it all that is necessary to satisfy the deep yearnings of the human heart, is possessed by us its ministers as it were in ‘earthen vessels,’ ‘that the excellence of the power may be of God, and not of us,’ and to teach each of us the needful lesson of humility, ‘when I am weak then am I strong.’

W. C. MURPHY.

HOME NEWS.

In our last number was an earnest New Year Appeal from a "fellow labourer," who wrote under the appropriate signature of "2 Cor. v. 14, 15," appropriate because if aught else but the "love of Christ constrain us" in this holy work, our labour will be in vain; at least as regards the great aim and objects which such a society as ours must ever have in view, but if the lever of our exertions move on this fulcrum—"THE LOVE OF CHRIST"—because "we thus judge that ONE died for all, (for all the poor heathen, and our spiritually destitute fellow countrymen in South America, as well as for ourselves) and that He died for all, that we which live (spiritually, morally, socially, naturally, enjoying so many privileges) should not henceforth live unto" ourselves, then most assuredly shall we engage in this work of faith in a right spirit, and with a well grounded hope of God's blessing resting thereon.

These remarks may apply either to the giving oneself to the duty of preaching the unsearchable riches of Christ abroad, or to the bestowal and collecting of funds at home. The latter is very inferior to the former in point of honour, for what can be so honourable as following in the steps of the great exemplar, the Divine Missionary, Jesus Christ, and being ranked among those whom He sent forth "to preach the Gospel?" But this "labour of love," though inferior yet necessary, because "how can they preach except they be sent?" is an honourable service, and if "given in simplicity," or undertaken in a proper, prayerful,

God-glorifying spirit, will be equally acceptable to Him who commends the servant who exercises and lays out his talent—let that talent, or gift, or opportunity be what it may—in the Master's service, and whose encomium is never withheld when Omniscience sees "we have done what we could."

Now we are thankful to state that while the old year left the Society sadly in debt, the new year finds it by degrees extricating itself, and though there is still a large deficiency, friends are exerting themselves in every direction. We are happy to be able to report two or three excellent meetings, with good results. Several members of the new Committee are foremost in this labour. A Drawing Room Meeting has been held in Edinburgh, by Colonel W. M. Macdonald, assisted by Rev. T. Nolan, Mr. Hay, and others, to reorganize an Association. Through the kindness of Mr. and Mrs. Woodds their spacious rooms at Woodlands, Hampstead, have been thrown open to us, a very large number of friends attended, and much interest was excited by those who had the privilege of addressing so many likely to benefit any good cause; this assembly was ably presided over by the Rev. J. Kirkman, and addresses were given on the mission work generally, the work in Chili particularly, and on the constitution of the Society, by the Revs. W. H. Stirling, W. H. Lloyd, and W. W. Kirby. Two other such meetings are promised in London for February. Will our friends in the provinces kindly endeavour to get up such Drawing Room Meetings? They are of considerable importance and advantage. At Hastings there has been a satisfactory public

meeting, presided over by W. Lucas-Shadwell, Esq. and addressed by the Revs. J. W. Marsh, and W. H. Stirling. The Revs. T. Vorse, Dr. Crosse, G. S. St. Quintin, and others were present, and have joined our subscription list; such support is valuable, being obtained after careful attention to the detailed account of the Society's operations.

The "Special Fund" is already progressing. It is contemplated, ere long, to hold a City of London Meeting, when it is hoped that some of the merchant princes who are interested in South America, and value their own Christian privileges and estimate the temporal advantages emanating therefrom, will manifest their sympathy for the occupiers of that portion of the world which increases their wealth, but which also contains not merely millions of heathens, but tens of thousands of their fellow countrymen who may well say, "no man careth for my soul." It is earnestly desired that this City Meeting may prove of great influence in the history of the Society, and that the usefulness of so vast a work may not be crippled as it now is by the want of "the gold and the silver which are the Lord's."

We would draw the attention of our friends to the first Annual Meeting in London, it will be held at the Hanover Square Rooms, February 13th, when the Lord Bishop of Rochester will kindly preside. May the Spirit of the Lord be with all who take part and are present on this occasion, and may all old friends who are absent, at Clifton or elsewhere, remember us in their prayers. The Society has changed its head quarters, but not its aim, nor its responsibilities; the

CAUSE is still His who changeth not, but who is the same yesterday, to-day, and for ever.

We have the satisfaction to state that the Hon. A. F. Kinnaird, M. P., has undertaken the office of Treasurer to the Society.

Obituary Notice.

Another friend, and supporter of our Mission has been called away. The Rev. JOHN FURNISS OGLE, M. A., late Incumbent of Flamborough, Yorkshire, was drowned in the wreck of the *Borythène*, on the 15th December, 1865, on his return to mission work in Oran, Algeria.

Mr. Ogle was a Life Member of our Society, and on one occasion contributed £500 to its funds; but his simple, earnest piety, and singleness of purpose in the cause of Christ, will be the happiest memorial of one, whose Christian character was ever manifest.

The following extract from the letter of Pastor Laune, of Oran, which announced the wreck of the *Borysthène*, and Mr. Ogle's death, is so expressive, that we venture to print it.

TRANSLATION.

“What I know is, that your brother was not of this world: he had neither the spirit, nor the heart, nor the tastes, nor the manners of this world. He was a man of heaven, a brother,—a Christian of whom we were not worthy, and whom God has called to give him near to Himself, a good and a high place. He

possessed the affection and the esteem of all who knew him in Oran. He was a fruit ripe for heaven! Do not weep, he rests from his labours and his works follow him."

The intelligence of our Christian brother's death will afflict many hearts, who loved, and honoured him. But their sorrow is his gain: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13.

ANNUAL MEETING OF THE SOCIETY
IN THE HANOVER-SQUARE ROOMS.

THE First Annual Meeting in London of the friends of our Society took place in the Hanover-square Rooms, on Tuesday, the 13th of February. The Right Rev. Lord Bishop of Rochester presided, and opened the Meeting, after prayer by the Rev. J. Kirkman, with an admirable and effective address, touching on the leading features of the Society's work and field of labour. A special interest attached to all his Lordship said, from the fact of his having known, and to some extent superintended the education of three of the natives of Tierra del Fuego, who in 1830 were brought to England by the late Admiral Fitzroy. There was on the platform on the present occasion the youngest son of one of these natives, and it was with the most evident kindly satisfaction that the Bishop of Rochester shook hands with this lad, and asked him about his family and people.

The general tone of the Meeting was genial and encouraging ; and the spontaneous and warm expressions of Christian regard for the late Com-

mittee in Clifton, who had so nobly stood by the Society in its first, and probably severest struggles, were heartily endorsed by all present. Among those present were Major-General A. J. Lawrence, Major-General A. Clarke, General Chase, Colonel Fenning, Major F. Ditmas, the Revs. Canon Conway, Thomas Nolan, W. Bramley-Moore, Dr. Hume, W. H. Stirling, W. W. Kirby, W. T. Jones, C. B. Mayhew, J. B. M'Caul, Ed. Carr, J. Haslegrave, W. Kirkby, T. Cawley, J. Lewis, Horace J. Smith, Esq., D. Couty, Esq., A. Hall, Esq., W. T. Charley, Esq.

The Fuegian youths brought over in the Allen Gardiner Mission schooner were present on the platform.

The proceedings having been opened with prayer by the Rev. J. KIRKMAN,

The Right Rev. CHAIRMAN said he could not occupy that position without expressing the deep interest he felt in the Society's work; and he was, he believed, indebted for that position to the fact that, many years ago, about 1830, he took the superintendence of, and felt much interest in, the native Fuegians who were brought to this country by Captain Fitzroy. It was very pleasing to observe the Christian spirit displayed by many of our naval officers with reference to distant countries, and that spirit had been evinced in the present case. In

this work, which was one of great extent, they would gladly have the assistance of the Church Missionary Society; but its hands were full, and it was so occupied with India and other countries that fears were entertained that it might not be able to continue all its present agencies. The South American Missionary Society stood on a vantage-ground as compared with the position in which it stood a few years back, and there were more manifest tokens that the blessing of God rested upon it. There were many circumstances connected with the Mission that ought to encourage them. A population of twenty-one millions, which was the total of the inhabitants of South America, was indeed a prodigious host; but it was nothing to the population of India, and the work was not accompanied with many of the greatest difficulties that beset the missionaries there. The hindrances arising from a great variety of agencies were not met with in South America. It was a most gratifying fact that there were no less than seven merchants on the Committee of that Society. Merchants did not give their time in that sort of way unless they knew that benefit was likely to accrue. If anyone were asked what commercial port of this country was most likely to take a deep interest in this work he would probably reply, Liverpool. That district contributed last year 1,400*l.*, or nearly a quarter of the Society's income, and he had no doubt that it would do its part in raising an income of three or four times the present amount. Local owners of English property in South America had also manifested great interest

in this work. One merchant had given 500*l.* towards the establishment of a Protestant chaplaincy at the Chinchas, whence guano was obtained, and where there was a large number of British seamen. Another merchant made an offer to build a sort of parsonage for the Rev. Mr. Gardiner, but instead of that, at Mr. Gardiner's request, he built a hospital for the sick. This led him (the Chairman) to observe that there was a medical mission connected with the Society. In this they were following the example of Him who, when on earth, sought to relieve the bodies of men as well as to benefit their souls, and they all knew that it was often in sickness that the readiest access was found to the heart. In South America, as in England, it was desirable to work from common centres, and this had been kept constantly in view. An application of that principle was afforded by the fact that the first anniversary of the Society was now being held in London; and, while they ought to feel grateful to their friends in Bristol for what had been done there, he hoped this removal would lead to extended usefulness. At present the Society had but seven stations, with twelve faithful labourers; and if to these were added the seven consular chaplains and three other chaplains who were employed in connexion with great works, there was a total of only twenty-two missionary clergymen and catechists for the aboriginal and English speaking population of that vast continent. Let them, then, all pray that God would bless their endeavours to increase the funds of the Society and strengthen

the hands of those who were actively engaged in promoting the work.

The Rev. W. W. KIRBY, Rector of St. Dunstan's-in-the-East, read the Report. It commenced by alluding to the removal of the head-quarters of the Society from Clifton to London, and stated that while this change was under discussion, the Society's interests in some parts of the country suffered; but the Committee trusted that the confidence of all the friends of the Mission would now be accorded to them. The Rev. W. H. Stirling had been requested to continue his services as Secretary, and the Rev. W. W. Kirby (hitherto Association Secretary for the London District) was associated with him as Assistant-Secretary. Contrasting the present favourable state of things in Tierra del Fuego with that in 1855, when the missionary schooner Allen Gardiner paid her first visit, the Report said the language of the Fuegians was now used in the Keppel Islands in the daily services, and some of the natives were advanced in civilization, and under the influence of Christianity, while there were indications that the work of the Mission was likely to extend itself, and leave a permanent effect among the tribes of Terra del Fuego. What was wanted, it was added, was the presence of European missionaries to superintend and strengthen the hands of those natives who had been taught to appreciate the value of Christian faith and practice. For this purpose a floating home was the best safeguard, and offered the most sure conditions of success. At present the work was deprived of the advantage of the presence of the

Mission schooner *Allen Gardiner*, and of a superintending missionary. On board this vessel the late Superintendent returned to England with his family in August last, and four Fuegian lads were brought to England in the ship, and were now being educated. The latest intelligence from Patagonia was dated Nov. 30, 1865. The value of medical knowledge there, as in other parts, was very evident, and conduced to the general interests of the missionary work. The work in the south of Chili was of five years' growth. The Rev. A. W. Gardiner, assisted by two catechists, superintended the Mission agencies, and the work was proceeding satisfactorily. The power of the Gospel had made itself felt at Lota. The spiritual interests of the British sailors visiting Arauco Bay had not been overlooked, and German settlers in the neighbourhood had been provided with opportunities of Christian worship. Several itinerant visits had also been made to the Indian territory, and steps were being taken to give a settled character to the Indian portion of the enterprise. At the important seaport of Callao, in Peru, the Rev. W. C. Murphy had been labouring as a missionary chaplain since August, 1864. A church and schools were among the immediate results of his appointment, and Mr. Murphy wrote of the results of his first year's work in a most cheerful strain. The Rev. E. A. Sall continued his work at Panama. A hospital for the sick, a cemetery, and by this time a church had been provided since he commenced his labours in August, 1864. Sometimes on shipboard, sometimes at a railway-

station, and sometimes, for want of a more suitable place, in a carpenter's shop, Mr. Sall had ministered to all classes of the people, and he had confidence that in time the happiest results would be seen. In conclusion, the Report said the expenditure of the Society during the past year had been very heavy. At Lota, a special grant was made for an out-station in the Indian territory ; at Patagones, land and a mission-house had been purchased, and a small church and school erected ; at Bahia Blanca, an attempt to open a new station necessarily involved considerable outlay for the fitting up of a school, &c. The Allen Gardiner mission schooner and the station on Keppel Island, appeared in 1865 for a larger sum than usual, owing to the accounts for the preceding year being delayed in their transmission to the office, and falling, therefore, in part within 1865. In consequence of this increased outlay, the resources of the Society had been severely taxed, and there was at the close of the present year a merely nominal balance. [It should be added here that 500*l.* having been borrowed from a Special Fund and debts to the amount of 200*l.* being unpaid, there was on the 31st December, 1865, a deficiency or debt of at least 700*l.*] The Committee were, however, thankful to say that the funds for the year had rather increased than diminished ; the increase being in the London district, which had supplied 1,700*l.*, 900*l.* in excess of the previous year. The total of receipts at home was 5,701*l.* 8*s.* 9*d.* in 1865, against 5,058*l.* 7*s.* 4*d.* in 1864. To this must be added about 520*l.* received in 1865 and expended abroad

for the immediate purposes of the Mission. The total, therefore, of the Society's income for 1865 was 6,221*l.* 8*s.* 9*d.*

The Rev. Canon CONWAY moved the following Resolution,—“That the Report which has been read be adopted and printed, that the following gentlemen be appointed to act as the Committee and Treasurer for the ensuing year, with power to add to their number, and that the rules as presented this day be the rules of the Society.” After the reading of the names the rules were also read; the most material one being that the Committee and Annual Meetings shall be held in London. It was likewise announced that the Bishop of Ripon had consented to be a patron of the Society. The Rev. Gentleman said that, trivial as the reading of the rules might appear, it was important as a record of the fact that the Society had now struck its roots in the metropolis as its proper centre. It had, in fact, now attained such a position that the Committee had ventured to bring before the members the fact that a Meeting had been held at London-house to consider whether a bishop should be appointed to superintend the labours of the various clergymen in that distant part of the world. The Society had its cradle in Brighton, where that excellent man Captain Gardiner then resided, and he well remembered in what a prayerful spirit it was commenced. For a long time it met with scarcely anything but difficulties and disappointments. All pioneering work must, however, be experimental work, and as the children of this world when one

enterprise failed tried another with the same view, so Christians must not slacken in their efforts on account of apparent failures. On one occasion he remarked to Captain Gardiner, "Well, I think we have done all we can, and it is useless to attempt any more." The Gallant Officer turned round to him and said—and never, never should he forget his words—"Can you say we have done all that it has been put in our power to do for the conversion of the natives of South America?" He could not reply that they had done all, and the work was still prosecuted. When London appeared to have deserted the Society the headquarters were transferred to Clifton, and he agreed with the Chairman that they owed a great deal to their friends in that part of the country. At the same time now it was thought the right time to make London the head-quarters, no doubt great advantage would accrue. He must congratulate the members on seeing such a list of excellent names in this new Committee. Although the Society had been led in God's providence to engage in a work among Europeans which was not at first contemplated, yet he hoped the Committee would never forget that the Society was a missionary one, and that it would, as opportunities presented themselves, aim at the conversion of the native population of South America.

The Rev. THOMAS NOLAN, in seconding the Resolution, said he would gladly imitate the hopeful tone and encouraging sentiments with which the Chairman introduced the subject. There were abundant grounds for congratulation. There had

been a sufficient display of God's sovereignty to show His hand in the work, and if they considered the hindrances which had arisen and the wondrous manner in which they had been surmounted, they would perceive that the heroic martyrdom of Captain Gardiner had not been in vain. As to the removal of the head-quarters of the Society to London, that was in accordance with a sort of moral and spiritual gravitation which appeared to regulate such matters. It must not, however, be forgotten that Bristol took up the cause at a time when there was no disposition to take it up elsewhere. It was scarcely to be supposed that when the boat had been rescued from the breakers there should not be some little jealousy at finding that London was to reap the reward; but let the great jealousy of all the friends of that Society be as to who should do most to promote the cause. A short time ago he was at Edinburgh, and though there had been a subsiding of interest for a time, he could assure his friend Mr. Kirby that he would meet with a warm reception there now, and he was happy to be enabled to testify that there was a most cordial feeling towards the Society in that capital. In Liverpool, too, where he spent nine of the happiest years of his life, and where the Church Missionary Society had always met with the most generous support, great interest was felt in the South American Mission; so much so, indeed, that some of the merchants, besides giving their money, were even willing to come to London to attend Meetings of the Committee. The extent of the intercourse

between Liverpool, with its five miles of docks, and different ports of South America was enormous. When he was himself in Liverpool his congregation consisted to a large extent of master mariners, who sought the prayers of the congregation before their departure on a voyage, and offered public thanks to God on their return, and the names of Valparaiso and Callao were quite familiar to him. It was a proof of the excellence of the Society that many of those merchant princes who traded with South America contributed largely to its funds, and, what was more, offered up their prayers on its behalf. There was no other agency to do the work in which this Society was engaged. The Church Missionary Society was, as it were, almost overwhelmed with its own success; and, unless the appeal which it was making were well responded to, it would find it difficult to occupy the positions which it had taken up. To ask it, therefore, under present circumstances, to undertake the work on another continent, would be useless. The Propagation Society was unable to make any advances in this direction, and the London Missionary Society seemed quite unable to enter this *terra incognita*. It had pleased God to raise up this Society for the special work before it, and, although this was a "day of small things" then it would no longer be so if the Christian public became awakened to a proper sense of their responsibility to God. Let them not be discouraged by the vastness of the territory to be dealt with. Centres had been established on various parts of the continent, and with the example of that noble

martyr, Captain Gardiner, before them, the Society's agents would not shrink from the danger which might attend the prosecution of the work. With regard to the medical department, he must observe that that was far from being an untried experiment. Such an agency had been attended with the best results in the case of the London Society for Promoting Christianity amongst the Jews. Nay, their Lord Himself had set them an example of what should be done in matters of that kind. His mission was from heaven and to heaven, and yet He disdained not to speak of things of the earth. While He said, "Thy sins be forgiven thee," He also said, "Arise, take up thy bed and walk;" while He fed His followers with heavenly food, He also ministered comfort to the widow who had lost her son. Christianity was the great pioneer of civilization; and even if their object were "of the earth, earthy," even if their designs were merely to civilize and improve the people of South America, the most effectual mode of doing that would be to testify of the Gospel of the grace of God, and to point men to a citizenship in heaven, which was better than any that earth could bestow.

The Resolution was then put and carried.

The Rev. W. BRAMLEY-MOORE, Incumbent of Gerrard's Cross, in moving the next Resolution, viz. — "That this Meeting desires to acknowledge, with grateful thanks to Almighty God, the measure of success which has attended the efforts of this Society amongst the aborigines and English colonists in South America," — spoke

as follows:—When we look at the missionary map we cannot but be surprised at the small progress which Christianity has made after 1800 years, three-fourths of the human race not having heard the name of Christ; and yet, when we look at the moral evil which dwells in man, it is extraordinary that such a holy religion, so antagonistic to sin, should have made the progress it has. The history of this Society is one of those paradoxes of which the works of God afford us so many instances. He brings good out of evil, death out of life. The seed-corn dies for the awakening of its resurrection energy. “That which thou sowest is not quickened except it die.” This was true of the great Master Himself. It was through death that He destroyed him that had the power of death. In this way this Society had received its present life and increased energies from the death of its noble founder, Captain Gardiner. How much is due to individual influence in the history of the world! How long were the Christian writers tinged with the philosophy of Plato! What shackles did Aristotle cast over the minds of the schoolmen! What thousands owe their creeds to individuals such as Confucius or Mahomet! Did not a Luther shake Europe! Have the effects due to Cæsar, Charlemagne, or Napoleon ceased to reproduce themselves? So with reference to Ragged-schools, Sunday-schools, and many of the great Societies, how much was due for the original idea and ultimate accomplishment to some individual mind? In one point of view, we may think too much of

ourselves as individuals ; but in another we should yield homage to the majesty of individual effort. The individual acts upon others, until union being formed, a society, or collection of units, is the result, to achieve greater results than the unaided originator could have achieved. We are here to-day as a tribute to the efforts and death of Captain Gardner, whose memory is embodied in this Society. We have a wide field before us. The Master himself was a great missionary, and His journey was long from the blazing throne of Deity to the manger at Bethlehem. He has left us our mission-field, which is the world : our attention is turned to South America. In many parts there is much tolerance. The Emperor of Brazil, who is a very wise and sagacious monarch, was present not long ago at the opening of a Protestant Church, and joined in singing the 100th Psalm. What is our object ? It is, to bring about the salvation of the soul, more precious than all the starry gems that stud the heavens, the soul for which Christ died, and which lives for ever. May we then gather many from the *Llanos* of the Orinoco, the hidden places of the Andes, the pampas of the La Plata, the wastes of Fuegia, who shall join in adding to the titles of the many crowns that adorn the victorious brow of the eternal Son of God.

The Rev. W. H. STIRLING, late Superintendent Missionary in South America, said the Resolution referred to the measure of success which it had pleased God to grant to the Society. That success was not confined to missionary efforts among the aboriginal tribes of South America, but belonged

also to the work amongst our own countrymen, and extended even to that part of the population which was Roman Catholic. Of the twenty-one millions of people in South America, more than half were nominally Christian; but the conflagration in the Cathedral at Santiago, and the Virgin's Post-office, illustrated the character of the faith of the people. He would speak, in the first place, of the moral influence exerted by this Society upon the Roman Catholic population of South America. He would do so because it indicated the very different conditions under which missionary effort in that country was conducted now from those which existed a few years ago. Formerly the presence of the Roman Catholic population was regarded, and rightly so, as a great hindrance to Protestant missionary effort; and this probably had been the cause why South America had been so long neglected by the missionaries of our Church. Now, however, the case was different. In Buenos Ayres, the capital of the Argentine Confederation, the British and Foreign Bible Society's depôt was open in one of the most public streets. Civil and religious liberty was the law of the Confederation, and the press was free. In the north of Patagonia, when he first went there, the Padre did all he could to prevent the missionaries of this Society becoming friendly with the Indians, and acquiring their language, &c. But the Government at Buenos Ayres was appealed to, and promised to the missionaries all the moral support in their power, and this promise had been justified by experience. Again the priest in this place, on

the occasion of Bibles and Testaments being distributed amongst the people, did all he could to prevent their being read, and to get them from those who had bought and were reading them. But in the end the cause of truth triumphed, for permission was ultimately granted by the Padre to the people to read in their own tongue the Word of God. Finally, the priest himself fell ill, and sent for the Rev. Dr. Humble, a medical missionary of this Society, whom he begged not to leave him, and who ministered to him to the last. Again, on the east coast a marked change in the feeling of the Roman Catholic population had taken place of late. Up till last year the chapel at Valparaiso, where the British merchants were accustomed to meet for worship, was illegal. The same was the case with regard to Lota, where the Society had its Mission Station under the Rev. A. W. Gardiner. But now the letter of the Constitution has been altered, and there is room for the movement and expansion of this work. In Valparaiso in one year there had been sold Bibles and Testaments and other books of a scriptural character to the value of 500*l*. At Lota, in the south of Chili, four and a half years ago, the excited populace dragged from its grave the body of a merchant captain, who had been buried by the Rev. A. W. Gardiner, and with a lasso attached to the neck hurried it about the field. This was to show their antipathy to a Protestant mission. Last year the people of this very place rallied round our missionaries, and exerted all their influence, at a critical time, and with complete

success, to place the Mission, with its church, schools, and other agencies, within the walls of the Constitution. The presence of the missionaries could not fail to be pregnant with indirect results for good among the Roman Catholic population. With regard to the measure of success among our own countrymen, he said a most useful work was being carried on at Panama, Callao, and Lota. When Mr. Murphy went out to Callao there was no church. The pieces of a wooden church which cost about 1,000*l.* were lying on the beach, but there was no one to put them together. Soon after Mr. Murphy's arrival a stone church was built at a cost of 3,000*l.*, and the timber of which the wooden church consisted was used in its construction. This church was well attended, and there was reproduced there their own system of religious worship and education among their countrymen in the presence of a foreign population. 120 miles south of Callao were the Chincha Islands. Mr. Murphy had visited these islands and ministered to the sailors there, of whom there were generally about 1,200, and he had implored that a missionary might be sent out to minister to the British seamen who went to those islands. Thoughtful persons had been shocked at the scenes which had been witnessed there among men who were free from moral and religious restraints, and considering the condition of such persons, the surprise was, not that one gentleman had subscribed 500*l.* towards the support of a clergyman, but that others had not acted in a similar manner. As regarded Lota, he

must remark that it was a sort of typical place, embracing their own countrymen, the Indian population, and the Roman Catholic population. What was the effect of Mr. Gardiner's ministrations? When he first went there Englishmen who were nominal Protestants were devoted to horse-racing, cock-fighting, and drinking on the Sabbath. Now the face of the British community was changed. Many had been brought to a knowledge of the Saviour; many children had been educated; and by the breaking down of the legal barriers a way had been prepared for the extension of the Gospel to others. The amount of success among the aboriginal population might be thought small, but it should be remembered that it was no easy work to oppose old traditions and prejudices, and to lead men to devote their hearts and lives to Christ. The work in Tierra del Fuego, however, was to his mind full of encouragement. Ten years had elapsed since the missionary schooner Allen Gardiner paid her first preliminary visit to those coasts. At that time everything had to be begun. The language was unknown and unwritten; the natives were barbarous and cruel; and a new enterprise, under very difficult circumstances, had to be attempted and carried out. As the result of the efforts made, the Society had now a useful and flourishing station in the Falkland Islands; natives of Tierra del Fuego were able to hear of God in their own language, for their language had been reduced to writing; and there were some ready and anxious at this time to reproduce amongst their own people what they had

learned in doctrine and practice from the Christian missionary. Mr. Stirling then gave details of some of the natives, and what had been done amongst them, and said that, as he thought it was the most difficult part of the mission field, he also thought it was full of hope and encouragement. The natives were few and barbarous; but they were amongst the "all" to whom the Gospel was to be preached. They were, moreover, our neighbours, living only three or four hundred miles from an English colony. The work amongst them was a memorial work—commemorative of the glorious faith and patience of Captain Gardiner and his companions; and finally, because of the actual measure of success vouchsafed by God to the efforts already made, he asked Christians to give the work their cordial and generous support.

The Resolution was then put and carried.

The Rev. Dr. HUME moved the next Resolution, namely, — "That the spiritual wants of South America are so many and so pressing, that this Meeting pledges itself to renew and extend its efforts, with the Divine blessing, to make the agencies of this Society effectual to the great object which it has in view." He said, as a member of the Committee at Liverpool, he could testify to the deep interest which was felt there in the work of this Society. They had raised for it 1,420*l.* during the last year, and he believed it would have been 2,000*l.* but for the circumstance that there was at the same time a special collection for church buildings, which amounted to 52,000*l.* The claims of South America

upon Liverpool, Manchester, and London, on the ground of commercial intercourse, were very strong. A new Australia was springing up on the banks of the River Plate, where English flockowners had made large investments of capital. A Welsh colony was being established in Patagonia, and though the colonists meant to retain their native language, that was no reason why they should not be supplied with a minister who would preach to them in Welsh. He mentioned these facts just to show that South America was now by no means the *terra incognita* that it used to be. One word, before sitting down, on the subject of chaplaincies. In 1826 an Act was passed for enabling British consuls, with the consent of the Secretary of State for Foreign Affairs, to pay half the salary of a chaplain, half the expense of places of worship, and half the expense of a hospital and of a burial-ground; and in this manner the Home Government could provide for some of the chief wants of its subjects in foreign countries. The arrangement in such cases was that the Government should pay a certain sum per annum, provided the British residents paid the same amount. Thus Christian people had the means of duplicating, as it were, the chaplaincies in South America, the principle being that the Government would help those who helped themselves, or were helped by others.

Rev. W. T. JONES briefly seconded the Resolution, which was then adopted.

Major-General A. J. LAWRENCE, in proposing the last Resolution, namely, a vote of thanks to the

Right Rev. Chairman, called attention to the fact that the ship *Allen Gardiner* was ready to go to sea, but was detained at home for want of funds, and expressed a hope that when this became known to the Christian public the requisite funds would be provided.

The Resolution having been seconded by Major F. DITMAS, and carried by acclamation, a hymn was sung and the Meeting separated.

It was a most gratifying sight to see the Fuegian boys, surrounded by so large a number of active friends to the cause, standing up while the appropriate words were sung,

“ Where the Gospel day
Sheds not its glorious ray
Let there be light.”

A collection of 16*l.* 14*s.* 6*d.* was made at the doors, and the following contributions were added to the Society's funds:—Lord Calthorpe, 10*l.* (sub.); Horace J. Smith, Esq., 20*l.* (don.), 2*l.* (sub.); Colonel Fenning, 10*l.* 10*s.*; George Eyre, Esq., 2*l.* 2*s.* (sub.).

THE GEOGRAPHY, RESOURCES, POPULATION, AND COMMERCE OF CHILI.

THE following forms part of a very interesting lecture, delivered in New York, by a distinguished Chilian gentleman:—

In the first place, Chili has its boundaries laid out, as if by the hand of God, for forming a single nation, a people of a peculiar and defined character, a family, I dare say, of good and noble citizens. Chili has no neighbours, properly speaking. Its limits are almost impassable to all nations. On the east the lofty Andes, covered with eternal snow; at the north the desert of Atacama, a wilderness of six hundred miles, where neither man nor animal, nor even the hardiest of plants can live; on the south the boundless plains of savage and unknown Patagonia; on the west, its only vulnerable side, the mighty Pacific Ocean. To this particular and almost isolated geographical position of Chili, and to its mountainous formation, have been attributed by both the historian and the philosophical materialist, the love of liberty and independence exhibited by her sons—a feeling which appears common to all peoples who live by themselves and for themselves. To the same causes may be ascribed that boundless patriotism of my countrymen, developed in so unanimous and earnest manner on the very day when old and fast-decaying Spain unfolded her flag—so many times beaten by us—in new defiance of our honour and our power. In the next place, Chili enjoys the great privilege of unity of race. Far from tropical climates, we did not incur that great calamity of greater nations—slavery; and at the same time, the Spanish conquerors, finding in the proud and brave Araucanians and Promancas, the natives of the land, a race worthy of theirs, became intermixed with them in such a manner

that to find in Chili an Indian or a negro is a thing next to impossible. In fact, small negroes are brought from Lima to be kept in the largest houses of Santiago as an ornamental piece of furniture. It is owing to this that, although we are only two millions of men, we represent a population almost as great as that of Mexico, which has six millions of Indians, entirely unfitted for civilization, and, in fact, more inclined to oppose than to accept it. In the third place, Chili possesses all varieties of climate, from the warm and semi-tropical valleys of Copiapo to the frozen region of the Archipelago of Chiloe. So it is that at the same time are flowering under a pure and diaphanous sky the banana and the pine-apple in the north, the peach and the watermelon in the central valleys, and the fruits of the pinereas, or fir-pines, in its southern limits. It is to these circumstances, probably, that Chili is indebted for the name of the "Italy of South America," although it has also been called by some kind traveller who wished to explain the name of the principal port, Valparaiso—"the Valley of Paradise." There is another peculiarity of the physical structure of Chili—its immense extent of coast, of more than two thousand miles, indented by hundreds of ports and bays, which make the country fitted for carrying on, throughout its entire extent, an active and profitable commerce with the rest of the world. There is yet something worthy of your notice in the formation of Chili. Exposed as it is in its whole extent and widely open to the direct influence of the Pacific Ocean, the soil derives

from its grateful breezes a robust and wholesome vegetation, which covers the land with carpets of flowers and boundless prairies of pasturage. It is supposed at the same time, that the elasticity of the atmosphere along the shores of Chili has a certain influence on the minds of the people—giving a more acute intelligence to those living in the vicinity of the ocean than the inhabitants of the interior enjoy. That was at least the opinion of an old Jesuit historian, Miguel de Olivarez, who probably lived on the coast.

I will now devote a moment in giving you a passing idea of the general geological formation of Chili. No country has, perhaps, more to interest the modern geologist than that unexplored region. With the exception of the German traveller Meyer, the eminent English naturalist Darwin, and our professors Foy and Pissis, nobody had devoted even a superficial study to that branch of science in our country. If the famous Lyell or Prof. Agassiz, now busily engaged on the banks of the Amazonas, had visited our shores, many important discoveries would have been added to that beautiful science. But, nevertheless, it is clearly demonstrated from what is now known that Chili is quite a modern country. There are, indeed, persons still living who, I can properly say, have seen it growing and coming out as a new-born giant from the bottom of the sea.

(To be continued.)

REVIEW OF WORK IN TIERRA DEL FUEGO.

IN our February number we gave a review of the work at Lota. We now invite our readers to take a retrospective glance of the Society's work in the Falkland Islands and Tierra del Fuego. A peculiar and deep interest belongs to this part of the Mission. It has a memorial character. The faith and patience, the self-abnegation and Christian heroism of Captain Gardiner and his companions in suffering, are essential elements in the history of God's work in Tierra del Fuego. We look in vain in the records of the Church, ancient or modern, for instances of devotion to the cause of Christ more entire, of faith in Christ more sublime, of peace more abounding in the midst of severest trials, and of hope more triumphant, than we find furnished by the dying founders of this Mission. The foundations indeed were laid deep, and under the shadow of death; but death after all was but a shadow here, for the Church of Christ speedily recognised and rejoiced in the evidences of a divinely-imparted life. The death of Captain Gardiner was the life of the Mission; and every step

taken in the work since has been a memorial of his faith, and has served to bring out into greater relief before the eyes of Christians the symmetry of his noble purposes, and the justification of his plans.

It must be borne in mind, however, when we speak of Captain Gardiner as the founder of this Mission, that the Society, as at present constituted, came into existence subsequent to his death. For many years, in different places, Captain Gardiner sought to introduce Christian missionary agency of a Protestant type into South America. For this purpose he associated with himself certain gentlemen in England, who were designated a Committee, but who, in fact, had little else to do than to execute the wishes of Captain Gardiner, so far as their means allowed. Nominally, a Society existed; but, to speak accurately, and within the pale of facts, up to the time of his decease Captain Gardiner was the real director, and controller of the enterprise. The work was of a private and individual character, reflecting all the moods, and activities of one mind. Whether this is to be regarded as an advantage or a disadvantage, it was not, at any rate, the desire of Captain Gardiner that it should continue so; for he did all he could to induce other well-organized and old-established Mis-

sionary Societies to take the work up. This, however, they were unable to do, owing to the urgent claims upon their attention and resources in other quarters of the world. Under these circumstances the inauguration of missionary effort in Patagonia and Tierra del Fuego fell into the hands of Captain Gardiner. To him, however, it was not granted to see his loving purposes accomplished. Unable from lack of means to develop his own admirable plans for carrying on the work, he ventured to attempt it on a too reduced scale of preparation; and, as the event proved, the extraordinary difficulties of the enterprise completely overbore the instrumentality destined to encounter them. The death of Captain Gardiner and his companions provoked a great outcry against the imprudence, and want of foresight, and incapacity, which were supposed to belong to all connected with the Mission to Tierra del Fuego. This perhaps was natural; but we question its justice. There were, in fact, many unexpected contingencies which told with fatal effect upon the otherwise wise arrangements that had been made. Into all these we do not stay to enter now. One only we will mention. It may seem a trivial thing—the delay of a letter. Amongst other conditions apparently favourable to the execution of Cap-

tain Gardiner's mission-plans in Tierra del Fuego, was the presence in the Falkland Islands at that time of a naval officer, a friend of his, who was likewise interested in his work. This officer was well acquainted with the coasts of Tierra del Fuego, for he had surveyed them for the Government, and he was well acquainted with the natives. He had, moreover, a vessel at his disposal, in which, had it been necessary, he could have crossed over to Tierra del Fuego to visit and relieve, as required, the missionary party. The misfortune was, he did not know the missionary party were there. It certainly seemed strange that the precaution should have been overlooked of communicating to Admiral Sullivan—for that is the officer's name—the projected settlement of Captain Gardiner, and his companions in Tierra del Fuego. No letter on the subject reached the Falklands at the time. Had it been otherwise, the lives of the mission party might have been saved. Here, then, did appear room for the charge of want of prudence, and of foresight. But this is more apparent than real; for a letter on the subject was actually written and despatched; but, owing to delay in the sailing of the vessel and the very great irregularity of postal communications with the Falkland Islands at that time, the letter did not reach

those parts till Admiral Sullivan had left them. It remained there for some time, and was subsequently returned to England with a number of postal and other packages, which lay till 1864 unopened in the office at the Board of Trade. In that year circumstances led to the inspection of these things, and the letter in question turned up, thirteen years after it was due!

This fact simply stated relieves at once Captain Gardiner from a large burthen of those charges of imprudence too long laid upon him. But the interest attaching to this matter becomes more intense when we see how the Divine providence overruled for the furtherance of the Mission the personal disasters which befell Captain Gardiner, and his companions. Humanly speaking, had they been visited from the Falkland Islands, and found in a state of want, they would have been withdrawn from the scene of their trials, and the work, there is every reason to believe, would have been finally abandoned. It was otherwise, however. They were permitted to die; but what they could not accomplish in their lives their deaths signally achieved. Their faith, and patience, and peace, the evidences of which were spared in their journals, struck a chord deep and thrilling in the heart of the Church at home.

Henceforth the work was to go forward, and become a bright memorial of the martyr spirit, and triumph of faith, of Captain Gardiner and his comrades.

There was, indeed, a suggestion made that a monument to the memory of Gardiner should be placed in Westminster Abbey; but a more practical, and more courageous suggestion was that a vessel should be built bearing his name, and used to carry out the work which he originated. This was determined on; and in 1854 the present mission-schooner, bearing the name of Allen Gardiner, was launched in Dartmouth harbour. The plans of the Society were remodelled, and in accordance with the memoranda of Captain Gardiner himself, and the consentaneous, but quite independent, opinions to the same effect of Admiral Sullivan, C.B., and S. Lafone, Esq., Monte Video, it was determined to have a station in the Falkland Islands, to which natives of Tierra del Fuego might be brought over for instruction, while the missionaries likewise availed themselves of the opportunity to acquire the native language. Arrangements were accordingly made to complete this plan. The Rev. G. Pakenham Despard was at this time the most prominent director and friend of the Mission. Holding the office of Honorary

Secretary, he devoted himself with indefatigable zeal and courage to the execution of the enterprise. In the autumn of 1854 the *Allen Gardiner* sailed from England for the Falkland Islands.

There was, however, no clergyman sent out yet. A single catechist and a surgeon represented the missionary element on board the little vessel. No station existed. In fact everything had to be done, from the quarrying of stone and cutting of wood for building, to the reduction of a rude language to writing, and the supplying of suitable men for the work. In 1855 the *Allen Gardiner* paid her first visit to *Tierra del Fuego*. On this occasion, to the surprise and encouragement of all friends of the Mission, one of the natives who had been brought to England by Admiral Fitzroy, and returned to his country in 1832, was discovered, and became to some extent an interpreter of our goodwill to, and desire to benefit his people. The visit of the vessel was but short in *Tierra del Fuego*, and nothing in the way of teaching the natives could be attempted by persons wholly ignorant of their language. No natives were conveyed to the Falklands at this time ; for there was no station whereat to receive them, and things were all in the crudest condition.

In July, 1856, the Rev. G. P. Despard and his family, accompanied by the late Rev. J. F. Ogle, Mr. Allen Gardiner, and Mr. C. Turpin, left England for the scene of missionary labour. From this date the Society, as at present constituted, may be said to have completed its organization, and to have entered upon the work bequeathed to it by the lamented Gardiner. A period of ten years has to be accounted for; and the work had to be undertaken from its very foundations. The Apostle speaks of perils amongst the heathen and of perils amongst false brethren, in addition to his other trials and difficulties. From these perils the work of this Mission has not been exempt; and during the first decade of its history the most serious embarrassments have accrued therefrom. Almost immediately on the arrival of the Rev. G. P. Despard at the Falklands some of these perils presented themselves in formidable array; and scarcely had they begun to subside, when, in 1859, the perils to be encountered among the heathen became terribly real,—a catechist and the captain and crew of the *Allen Gardiner* having been massacred in *Tierra del Fuego*. These and other grave trials form part of the history of the past ten years, and may well make us moderate our expectations when we come to estimate re-

sults. The habits of the natives, moreover, and their precarious mode of life, must be taken into account in a review of a work of this kind. No form of worship exists among the fisher-Indians of Tierra del Fuego. They have no alphabet; and their language, therefore, runs into a wilderness of words, in which generic terms are rarely found. They do not till the ground, and have no cattle, nor horses, nor sheep, nor goats in their country. They live from hand to mouth, dependent chiefly upon fish for a subsistence, and using various kinds of fungi and berries for a vegetable diet. Their destitution is great, and they have but the pretence of clothing in a strip of seal or other skin over their shoulders. Polygamy is common. An elderly man will be found often to possess two young wives in addition to one his equal in age; while a young man will often be allied to a woman his senior by forty years; for among some of the tribes at least it is inculcated as a duty that the young men should marry—or, perhaps, it would be more correct to say, should adopt into their family, and undertake to provide for—the aged women. These customs, and the rude network of customs that covers these people, offer in the very outset many difficulties to those who approach them as Christian missionaries. The teaching of the missionary at

once touches the whole fabric of their social life. Their improvidence, their hand-to-mouth way of living, their neglect to cultivate the soil, no less than their moral degradation, are brought to light, and condemned by the contrast between their condition, and that of the minister of Christianity and civilization. Then again, the clear assertions of the law of God against sin cause offence, disturbing, as they must do, the depraved habits of a people ignorant of God.

Yet the attempt to introduce the Gospel of Christ amongst these people has not been, we believe, in vain. Already the language has been acquired, and in their own tongue, at the Society's station in the Falkland Islands, natives are taught to worship God, and are privileged to hear of His wonderful works. To Mr. Bridges the credit belongs of having reduced to writing the language of this people. That he, too, is encouraged to take a cheerful view of the work we need not be surprised; and we read with satisfaction the following testimony:—

“ We are all in the best of health, and all have been so for the most part. The natives are, and have been, well behaved, contented, industrious, willing to learn, and be taught, regular in their attendance at prayers on week-days and Sabbaths, regular at work, &c. I have reason also to think they

are more provident (wastefulness is natural to them), more intelligent, and somewhat able to see their great responsibility, as creatures not of time, but of eternity, as the creatures of God, most holy, good, wise, powerful, and just, who will reward all according to their works. I have cause also to say that they know there is a hell to flee from, even the wrath of an offended God, and a heaven to flee unto and to gain, even the love of God. I hope they also can comprehend the way unto the love of God, not by works, but by faith in a crucified and risen Saviour, who ever liveth, and is both willing and able to save to the utmost all who come to God by Him. To instil these truths is the chief object of my teaching, and they say that they understand me, and I believe they do."

Again :—

"Lucca told me that Ookokko (he not being present) had often spoken to his people of God, of heaven, and hell, and what sort of people should live in them; his people being very proud and bad would not listen, and were sometimes very angry, and said that Ookokko told lies; that as he had never seen nor heard God he would not believe, and that man and all things had ever been as they are, without beginning and therefore without a Maker. One man, she said, pretended to be Jesus Christ; some were afraid to be in hell, and wished to become quiet as a requisite preparation for heaven; some threatened to kill Ookokko, but were afraid to."

We wish our readers could see these natives

for themselves, and speak with them, and watch their daily life at our station. They would, we feel persuaded, throw away all doubt as to the probability of the work, if persevered in, becoming permanently successful. Even the lads now in England are a testimony to the hopefulness of the work. It is impossible to know them and to cherish at the same time those contemptuous notions respecting these people which have hitherto been so common. Christian friends may be quite sure the natives of Tierra del Fuego are not beyond being benefited by the Gospel of Christ.

EXTRACT OF LETTER FROM MR.
RICHARD CORFIELD.

WE have much pleasure in laying before our readers the following extracts of a letter from Mr. Richard Corfield, the agent for the Bible Society in South America, addressed to Rev. W. Leay, Bath :—

“ Bogotá, Dec. 11, 1865.

“ MY DEAR FRIEND AND BROTHER,—I have lots of news to tell you, which I must condense as much as possible. Your heart will dance with gladness, I know. The whole Continent of South America never before had so much true light as at this present moment. The darkness of Popery is waning

fast, which must bring about a mighty change. You will not be surprised, however, when you hear that the spirit of infidelity is likewise rampant, for that noxious weed generally results from the overstrained pretensions of a corrupt Popery. The adherents of that system having once thought that no other true Church could exist, and having now found out their error, are willing to believe that Truth is no longer anywhere in existence. But I must give you some few details of facts, which you must digest as you best can. I crossed over from Buenos Ayres to Valparaiso in twenty-six days. Mendoza, which I had seen four years previously, shortly after (about three weeks) its destruction, where some 8,000 persons perished, still presents the same melancholy aspect. The Republic of Chili, as you may know, is intensely Popish. In Santiago alone some 6,000 persons live upon church property; but for this land we have better hopes now than ever. I remember in one of my former letters alluding to the melancholy fire which destroyed so many lives in one of their churches. The remains of this edifice (which I knew when entire) were almost cleared away in the month of May last, which I passed in Chili. I also drew the attention of my friends in London to the vile box which pretended to carry letters to the Virgin in heaven; but no notice was taken of it, for at that time no wide-world indignation had been expressed toward a lot of fanatical priests, whose cumulative iniquity was the destruction of some 2,000 lives. But I must tell you the priests themselves made subsequent capital out of

that dread disaster; they assured the numerous survivors that their lost friends had gone direct to heaven without even entering purgatory! that to die in the embraces of the Virgin, as they there did, was the most happy event of their lives. Bleeding hearts and minds laid hold of the monstrous quackery so dispensed. The Virgin herself was gratified with so costly an holocaust, and who could doubt the result of the fiery ordeal. Oh! my friend, my poor heart was full of sadness in Santiago. In native channels I found no sort of comfort. It is true I was much blessed in meeting with some few English and Americans connected with a little cause, in the charge of an American missionary, to whom I ministered the Word of Life; but even there the fire was very dull. But you will be glad to know that I organised the work of a colporteur, who is still labouring there with pleasant success. He tells me that he knows *two* natives who have most warmly given themselves to Christ; also in three months he had sold about 150 Bibles and Testaments, and had taken about 14*l.* sterling. He is a devoted young man (an American), married to a native Chilian woman, who herself is following Christ. I took the family with me to Santiago, and installed them into their work. I also went to the south of Chili, by land, to see dear Gardiner labouring in Lota. I was very much pleased with this dear brother, his wife, and the mother of Mrs. Gardiner. Also with the whole Mission interest. I passed a Sunday there, and I felt that the spirit was with me to tell to my dear

fellow-men how great is the love of Christ. It would fill too much space (for I am limited to a single sheet) to tell you all about the comforts of heart I enjoyed at Lota with Christ's dear people. Another item of intelligence will please you. In Valparaiso there exists a Bible Society, of our own countrymen and some Americans. It is working well, and last year in the depôt there was sold in Valparaiso alone, of Bibles and Testaments, and other religious literature, to the value of 500%.! Such has been the spread of religion in that land. Four years previously I engaged a German brother to act as a colporteur for the district, but the work grew so nicely on his hands that Christian brethren living in Valparaiso agreed to take the expense of his support upon themselves, and formed moreover a *Bible Society* for Chili, which is working admirably. To its efforts, among other influences, is due one of the greatest movements yet effected in Chili. You may perhaps imagine that I now allude to the amendment made in the Constitution a few months back, which now gives us religious *toleration* in that land, and it is now open for Evangelical labours. The whole of Chili then is waiting for the Churches of England and America to send their messengers. I must tell you that much of this gracious freedom is due to the pen and labours of the Rev. Wm. Turnbull, who is a most unflinching Protestant, having the pastoral care of an independent Church in Valparaiso. Mr. Turnbull is a most respected American citizen. Chili is therefore holding out her hands for the light of

the Gospel. Now I beg you to exert your influence to supply the gracious want. Do not let our countrymen have any rest until they give of their influence and means to send missionary agents. I hail you, my dear brother, as an especial worker in this work, for you and I have known South America for many years past. I know, moreover, how warmly your heart beats towards us, and before I finish this letter (which I am writing hastily, for I have some others to attend to) I shall be able to tell you such glorious news respecting this land that you will indeed be made to rejoice. After leaving Chili I was two months in Peru, my hands and heart heavy. I found no sympathy of the right sort, not even a person to leave behind to work as a colporteur. This was a trial to one's faith, but I think I had more searchings of heart, and more earnestness in prayer, than I had for some time before. I thought and felt that the love and grace of Christ could subdue a whole world, as I still think. But just before leaving Lima for Guayaquil I received a letter from a well-known brother in the United States offering his services to come to Peru to join our efforts, which I accepted conditionally, and most probably in a month or two more we shall both proceed back to Lima, from Panama, together. I received this letter as an answer to prayer. But the Republic of Peru will yet be enlightened. Her ancient foundations are tottering to pieces, and I can see the downsliding of her corrupt practices and faith. Civil revolutions are undermining her very vitals, and by and by she will collapse into a winding-sheet. Now Spain,

as you know, is her political enemy, as well as of Chili, with whom she is at war during the past month or two. I am afraid this Spanish intrusion will injure our own work very much in Chili. From Peru I passed to Guayaquil, in the Equador, which is the most bigoted of all the Republics of South America. There our Scriptures are prohibited. The Jesuits have all their own way. I called upon the Bishop's *locum tenens* to procure a grant for our books to pass the customs, which was peremptorily refused. The Bishop was out of the city. His representative and I had a great deal to say together, among other things in allusion to prayer, which I held as a private duty before God. He told me that private prayers were of no worth; that public penitence and confession were the only appointed means, and that he could at once relieve me of my sorrows by his sacerdotal powers. In short he would confess me gladly. These people open hell and heaven—and shut their entrances too — by sacerdotal authority. Oh! the power of that court of conscience. The devil is its guide. When offering to Dr. P. a copy of the Bible and Testament for his own use he told me most blandly that he would accept them, but that he would burn them immediately I turned my back;—of course I didn't permit him. But, notwithstanding this prohibition, I think I enjoyed as much missionary labour in Guayaquil as I had for a long time. It happened that I had some few Scriptures in my luggage which escaped the detection of the Custom-house, and with natives and others I was most pleasantly interested. The British Consul,

moreover, granted his drawing-room for Sabbath services, which lasted beyond the fortnight I was in Guayaquil. I thought myself as truly missionary there, and more so, than Dr. P. himself, and I received very pleasant support from sundry quarters. My next visit was to Panama. There the Rev. Mr. Sall and family received me warmly, and I became to him a sort of curate, conducting one of his services on the Sunday. I forgot to say that in Callao the Rev. Mr. Murphy is well sustained in his efforts; and his church, and congregation, and school, are well planted. From Panama I crossed over to Santo Marta and Cartogena, and ascended the Magdalena to this place, where I have been staying about three weeks. Here everything is bright with future expectation. The native superstition, although largely displayed, is fast dying out. Since I was here four years ago I see a marked difference. Since then the whole convent property of the land is confiscated. This has struck a dreadful blow at the people's prejudices. You will be glad to know that there is now an English bank, in connexion with the London, Mexican, and South American, here in Bagotà. Its director, Mr. Bowden, is a useful member of your Church, and he has instituted Church service within its walls. I have preached twice to the congregation: The usual minister is an American Presbyterian missionary, but who, to conciliate the large majority of Episcopalians, has consented to the services of your own Church; and I like him all the better for it, for you must know that I mix myself with every Christian body, and I dare not resist the duty and pleasure.

If you could see this country now, what changes you would notice. Since I have been writing here at the table I have been visited by a young native friend of the most respectable connexions, whose whole heart is with Jesus. He longs to enter the Christian ministry, to preach Christ to his countrymen. Dozens and dozens of natives all wish well to our Protestant interests. I have never had more opportunities of witnessing for Christ to native minds. Next Sunday, in company with the American missionary, I shall inaugurate a special service for the natives, in a building formerly used for the meeting of senators, which the President of the country, Dr. Murillo, has most kindly given to us to use. Near by are the barracks, and the General commanding (Lopez) is our warm friend. I hope on that occasion to preach Christ as the sinner's hope. I myself shall take the lead, because my friend, the Rev. Mr. W——, has not been long enough yet in the country to understand fluently the language. Now I can hear you say, What is it that makes C——, a layman, do the duties of an ordained minister? You are right, and he ought not; but if you clergymen will stay at home, and have no share in the gracious work, I must beg you to deal patiently with me. I sent away last week two native helpers with three cargoes of Scriptures to the south of the Republic. Pray for us, my dear brother. Many many prayers are already in heaven for this land. The Lord bless you abundantly.

“ Ever yours in Christ,

“ (Signed) R. CORFIELD.”

HOME NEWS.

SINCE many of our friends feel an interest in watching the progress of our Society at home as well as abroad, and like to take a peep at the work inside the hive as well as out of it, we give from time to time short papers under the above title. Since our last the Annual Meeting in the Hanover-square Rooms has taken place, and we are thankful to say that in every respect the results have been satisfactory. As a full account of the same was given in the March "Voice," we only allude to it and pass on to mention that another very satisfactory Drawing-room Meeting has been held in London. This was at George Maberly's, Esq., St. John's Wood; its success, owing much to the unflagging efforts of our Hon. Secretary for Christ Chapel district. Through the zeal of the Rev. C. B. Mayhew, not only have the funds of that Association been doubled in 1865, but are likely to be again much increased this year. We would once more impress on our friends the desirability of these Drawing-room Meetings. The advantage is threefold. Interest in the cause is excited; pecuniary help is derived from those who often would not have the opportunity of hearing of the Society in any other way; while young men and others are

often induced to be present at such a gathering who would not attend a School-room Meeting, and in some cases of which we are cognizant, have derived a lasting benefit therefrom. But we must leave London and travel to Scotland, which has been visited by the Rev. W. W. Kirby as deputation.

For some little time the interest in our Society there has been declining, especially in the large cities of Edinburgh and Glasgow. Not but that there were some very warm and old attached friends in both places; yet such was undoubtedly the fact. However, through the very kind and zealous interest of Mr. Wm. Macdonald Macdonald, of St. Martin's, Perth, one of the Committee of the Parent Society, who happened to be staying in Edinburgh, Mr. Kirby was introduced to several influential Christian friends; and, after a Lecture had been given, over which Meeting Mr. Macdonald ably presided, the following Committee was formed, with our former active Hon. Secretary, Mr. H. S. A. L. Hay, very kindly resuming his old office:—

Chairman.—Hon. Lord BENHOLME.

Sir James G. Baird, Bt.	Rev. V. Grantham Faith-
Rev. Andrew Thomson,	full, M.A.
D.D:	Professor Balfour.
Rev. D. T. K. Drum-	James Balfour, Esq.
mond, M.A.	W. F. Burnley, Esq.

James Cunningham, Esq.		John Miller, Esq.
F. Brown Douglas, Esq.		J. Holt Skinner, Esq.

A Drawing-room Meeting was also largely attended at the house of General Stewart, while sermons were promised in three churches.

Proceeding next to Glasgow, a warm and kind welcome was given by our valued Secretary and honoured friend there; while the following Committee was formed, which, it is believed, will strengthen our support in that rich and busy city:—

GEORGE BURNS, Esq., <i>Treasurer.</i>	
Rev. J. M. Maynard,	John Burns, Esq.
M.A.	Alex. Simpson, Esq.,
Rev. J. R. Macduff, D.D.	M.D.
C. Ritchie, Esq., M.D.	

Hon. Secretary.—Mrs. GEORGE BURNS.

The next place was Paisley, where, alas! a serious illness prevented our meeting with one who has so long identified himself with Christ's cause in South America. Though Mr. Pollock had proposed and arranged this meeting, God disposed and arranged otherwise, and we can be only thankful that while one servant was laid low on the bed of suffering others were found who could warmly and ably commend the Society's interests to their fellow-townsmen. A very hearty and cheerful Meeting was held in the

Rev. W. Fraser's hall, and a Committee was formed, consisting of Peter Coats, Esq., *President*, Rev. W. Fraser, A. Gardner, Esq., A. Hodge, Esq., and Matthew Muir, Esq. We hope in the autumn to visit not only these places again, and by God's blessing reap what may now have been sown, but also any other towns in Scotland where the South American Missionary Society has been, or may be, supported. We look especially to an increase of interest in the city of Glasgow, where there are so many connected by commerce with the continent of South America. Like the South American merchants of Liverpool, who are doing so much for this Society, we hope to see those of Glasgow equally interested.

During the past month the Secretary visited Plymouth, and Devonport, and addressed Meetings of friends of the Society. The immediate results were small, but it is hoped a revival of interest may take place, during the current year. The Rev. M. Dimond-Churchward kindly consented to be associated with the Rev. F. Barnes as the Honorary Secretary for that neighbourhood. At Torquay a most satisfactory Meeting took place, under the presidency of A. Haliburton, Esq. The Bath Saloon was full, and the amount contributed in the room, in-

cluding 20%. for the refit of the Allen Gardiner from the Chairman, exceeded 50%. To the indefatigable zeal of the kind Honorary Secretary, who is a lady, and who devoted herself to the interests of the Mission with great energy, we are largely indebted for this result. It is usual now to speak of Missionary Meetings as if they were doomed to be ill-attended; but we find from experience that very much depends upon the amount of spirit and interest in the matter exhibited by those in whose hands the arrangements lie. We should rejoice if the zeal of our friends in Torquay provoked many to jealousy.

At Clifton a Drawing-room Meeting took place at Colonel Channer's residence, and the Right Rev. Bishop Anderson presided. An influential Committee of gentlemen and another of ladies were formed, and a special effort was promised towards raising funds for the equipment of the Allen Gardiner. Of this important Association Bishop Anderson is the President, and R. T. H. Bartley, Esq., the Hon. Secretary and Treasurer. Miss Woollcombe kindly undertakes the office of Secretary of the Ladies' branch.—May this and every effort for Christ's Gospel in South America be begun, continued, and ended in dependence on God's blessing, so that His name may be glorified!

MEN AND MEANS.

“How shall they hear without a preacher? And how shall they preach except they be sent?”

THE late Committee Meetings of our Society have been occupied in the consideration of two or three most important duties. First, sending out a Missionary Chaplain to Paysandù, on the banks of the River Uruguay, to minister to the spiritual necessities of British settlers occupying (over a large country district) miles of grazing land, and who are sadly in want of the ordinances of religion, but which want will, through the energy of the esteemed Consular Chaplain, the Rev. S. Adams, at Monte Video, co-operating with friends on the spot, and assisted by our Society, ere long be supplied. Secondly, in providing for the Chincha Islands a clergyman, who would have the great responsibility of the spiritual overcharge of more than 1,000 English-speaking sailors; the duties on the Lord's-day of holding services on board several of the ships, and during the week of visiting the sick and dying, would require a man of peculiar qualifications. Thirdly, the Committee have decided on sending out the *Allen Gardiner*, Mission schooner, once more to her holy work at Tierra del Fuego. Our readers will remember she arrived in England last August, with the Rev. W. H. Stirling, Missionary Super-

intendent, and the four Fuegian youths. It is thought expedient that these youths should return to their native land, though their stay in England has already been attended with benefit alike to the Society and to themselves.

Now, for these three most important objects both *men and means* are required. For Paysandù, a few days more will decide whom shall be set apart for this work. The Society makes itself liable for 50*l.* per annum towards the salary; 250*l.* and a house being provided on the spot. Towards this 50*l.* the Messrs. Bell, of Liverpool, have promised 20*l.* Are there any other friends interested in the East coast who will help towards the other 30*l.* per annum? Then we come to the long-crying wants of the Chincha Islands. Now this must necessarily be an expensive station, and it will not be easy to find the right man. Messrs. A. Gibbs have generously given 500*l.* donation, and the Pacific Steam Navigation Company have again nobly come forward with a subscription of 50*l.* per annum. A certain sum will be subscribed on the spot by the captains and sailors, but at least 350*l.* per annum must be guaranteed for three years. If we are not mistaken, there are many who are benefited by the guano trade of these islands, and many more indirectly interested. We do

therefore most earnestly plead with such to come and help us in this good and holy work. Shall thousands of our sailors visit from time to time those islands, remaining there ninety days or more, without any means of grace being provided for them? Who requires to be reminded more frequently of the claims of a righteous God; and who will listen more attentively to the story of redeeming love than the mariner when lolling, it may be listlessly, on board his vessel, unoccupied by labour, and free from shore temptations? The Committee will find the *man*, but they must have the *means*. May, therefore, the Spirit of Charity stir up the minds of other of our princely merchants or flourishing companies to see that one of the greatest prides of England—her mercantile navy—be not in any part of it longer forgotten or longer disgraced by the sad want now felt at the Chincha Islands. Surely English sailors will not be forgotten by English Christians!

Then last, though not least, is the re-equipment of the *Allen Gardiner*, and her early departure with the Fuegian youths for Keppel Island and Tierra del Fuego. This will involve the necessity of an able and experienced Clerical Superintendent and an efficient Catechist. Therefore here, as in the other cases, both *men* and *means* are

wanted. Towards the repairs, refitting, and storing of our Mission yacht some very liberal promises have already kindly been made, viz. :—

Mark W. Collet, Esq., London . . .	£100
Wm. Just, Esq., Liverpool . . .	50
Charles Rowe, Esq., „ . . .	50
J. J. Rowe, Esq., „ . . .	50
Isaac Braithwaite, Esq.	20
Messrs. Balfour and Williamson, „ . . .	20
A. Haliburton, Esq., Torquay	20

And some small sums. About half the money required (750*l.*) is obtained ; while Clifton and Bristol, where the *Allen Gardiner* lies idly in the dock, are making a special effort, so that the little ship may soon again spread her sails to the wind, and have the Bethel flag, with the dove and olive branch inscribed thereon, once more floating from her top-mast. Will our friends bear all these things in mind, and not only so, but carry them to the throne of grace, and there plead earnestly with the Father, through the mediation of Christ Jesus, that the Holy Spirit may be given to endow *men* with the proper qualification for their several places ; and to provide *means*, that preachers of God's pure Gospel may be sent forth without any further loss of precious opportunities ?

Will our friends of influence use that influence with their associates or fellow-merchants ? Most

thankful are we to have received the Christian sympathy and help of many who feel very keenly the great spiritual destitution of South America. And here is a fitting opportunity to acknowledge the handsome contribution of 100*l.*, received lately as a "Thankoffering," from some unknown friend.

We have now stated what are our immediately pressing duties ; but there are others before the Committee. An offer by a country clergyman has been made of 300*l.* towards sending a missionary to the neighbourhood of Dolores, on the east coast ; while 50*l.* per annum for three years for Caldera and Coquimbo have been offered by Messrs. Balfour and Williamson, Liverpool, so soon as these places can be undertaken.

Surely, then, "the harvest is plenteous, though the labourers are few." Let therefore the Christian Church rise to the importance of the work. Let the *Allen Gardiner* speed her way to Fuegia's waters. Let Christ be preached in the farmhouses of Paysandù. Let prayer and praise be offered up on board our merchant ships anchored off the Chincha Islands ; and let both *men* and *means* be provided while the privilege of praying and working is granted to us. Let us enter into the true catholic spirit of the Apostle to the Gentiles. Wherever in South America there are fellow-countrymen or fellow-creatures without spiritual instruction, Christian

teaching, or holy example, let us “be moved with compassion on these multitudes,” and put one or both these questions to ourselves, “How shall they hear without a preacher? And how shall they preach except they be sent?”

With regard to *means*, it has been well said by the Rev. W. P. Walsh—

“What we want is more real love for the Saviour, and with it a more conscientious dedication of all that we have and are to His sacred service. We want to be raised above the level of traditional subscriptions and common-place donations. We want more of that grace which led Schwartz to write, ‘let the cause of Christ be my heir,’ and a higher than Schwartz to say, ‘What things were gain to me, those I counted loss for Christ.’ We need to be reminded *that Christian contributions to the cause of Christ must be regarded as no less devotional than any other act of the Christian life.* Prayers and gifts are associated in the Word of God, and ought not to be separated in practice. ‘He shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised.’ May we not well blush as we contrast our national wealth with our circumscribed missionary expenditure,* and ought we not to fear that if we withhold the *gift* from the cause of God

* The amount of property raised and vested annually in Great Britain and Ireland alone is calculated by Mr. Colquhoun, in his work on the wealth of the British Empire, at 693,228,336*l.*, whilst the contributions to Missions do not exceed 700,000*l.* a year.

we may provoke the *Giver* to withdraw it from our stewardship and give it 'to a nation bringing forth the fruits thereof.' ”

With regard to *men*, one of our most eloquent statesmen—addressing the students of Cambridge—thus alluded to the subject :—

“There are three principal modes in which we can aid in the extension of the Gospel,—the contribution of funds, the contribution of prayers, and the contribution of personal services.

“The contribution of funds is the lowest and meanest by far ; and if even that meanest office cannot be performed aright, greatly will it be to the shame of this wealthy country.

“The contribution of prayers is a higher contribution, within the power of us all, and an office which, although it be performed in silence, and not in face of a great auditory like the present, will yet never, I trust, be forgotten.

“But the greatest of all these contributions is that which backs prayer with service,—that which renders up the highest of all sacrifices upon the altar of God,—namely, the sacrifice of life, of strength, of health, of time, of energies, of acquirements, of honours, of everything that has been gratifying to the flesh and to the mind.”

P.S.—Since the above was in type the Committee have nominated a clergyman of great experience, and conversant with the Spanish, German, and French, as well as English, languages, to Paysandù. Letters from Lota have been received, and the Rev. Allen Gardiner is in want of immediate assistance. A medical missionary would be most desirable.

CALLAO.

WE have much pleasure in giving the following extract of a letter from our Missionary Chaplain, the Rev. W. C. Murphy :—

Callao, Peru, Feb. 26, 1866.

ON Saturday, February 3, we held our *first* meeting for the distribution of prizes to the children of our day and Sunday schools. We had a large and most attentive meeting, and what invested our proceedings with a peculiar interest was that this was the first occasion of a like kind since our church and schools in Callao were commenced. Just as we had assembled there was, to the consternation of many, a sharp shock of earthquake, which soon scattered *our elements*, and made the natives in adjoining houses rush into the streets. However, happily no bad consequences resulted. Mr. Petrie, the Managing Director of the Pacific Steam Navigation Company on this coast, took the chair; and, after the meeting was opened with prayer and singing, I addressed the children and distributed the prizes. At interludes, we had several school songs and glees, sung by the pupils of the schools, and which they executed most admirably, thanks to the kind attention paid to them by Mr. and Mrs. Düringer, our excellent master and mistress. The Rev. Mr. Henry, of Lima, then said a few words expressive of his gratification at all he saw and heard, and we ended with the Doxology and Blessing.

We had very many members of my congregation

present, and fifty-six children. Of these last we should have had many more, but I learnt since they feared a public examination in addition to that which I myself held during the previous week. I may add the answering in every department of teaching was most creditable, and, taking all things into account, equal to a great majority of our English Church schools; and I have no doubt but that if we are still blessed as we have been, our children here would be quite able to compete with those at home in most branches of literature, and in Scripture history, the Church catechism, &c. Our festival ended with a luxurious treat of sponge cake and grapes, which the little ones much enjoyed, and which I daresay, though last, they did not regard as the least pleasant part of the day's proceedings. I am glad to say now we have a daily attendance of about 70 children, and this number is likely to increase considerably; so much so that by this mail I write home about a third teacher, of whom I have heard, and who, I believe, will be able to act as organist. This last I must make indispensable, as I find mere voluntary attendance at practice and church is not so desirable as that which of necessity is stated and regular."

DISCOURAGEMENTS BY THE WAY.

YES, dear friends, and they are not few, and, strange to say, they often come from God's own children. They may be old objections, answered a hundred

times over, but they discourage us still, because they show want of interest in the cause we have at heart, and want of confidence in those who have, under God, conducted the Mission through many difficulties and dangers, and who, while most others desponded, have still dared to look for its ultimate success, trusting to the sure word of promise, "In due season ye shall reap, *if ye faint not.*"

We do not wonder that the worldly disapprove of our work; but why is it that so many Christians look coldly on it, and give us so little encouragement?

Full of hope we assail a kind Christian friend in behalf of our Mission. The card is scanned, "South American Missionary Society, formerly Patagonian." "Oh! that is the Mission, isn't it, about which we read that terrible account in the papers about poor Captain Gardiner's death. What a sad throwing away of life that was!" We endeavour to show that this great evil was overruled by God for the good of His Mission cause, in making it widely known and sympathized in; but our friend cannot get over that first melancholy event in its history. It is evident he looks on it as a rash venture; he gives a trifle, but he has given us also "*discouragement by the way.*"

Another sends a liberal contribution, saying, "You may apply it, if you please, to the South American Society; but I shall always disapprove of that and all Foreign Missions while so many of our own people are in darkness." We reply, that all souls are equally precious in God's sight; that had

the Apostles or their successors acted on our friend's principle, *we* should have been heathens still; moreover, it is in obedience to our Saviour's parting command, that we "go into all the world, and preach the Gospel to every creature." Our friend, however, has sent us liberal help, in spite of his heterodoxy, so we cannot but be grateful; yet have we received "*discouragement by the way.*"

"There are so many Societies," says a rich friend, "so many calls, we really are very sorry, but we must put a limit somewhere;" and thus we are politely told not to expect any further help from one who would not have missed twenty times more than he had given us. We erase the name from the subscription-list, with the depressing sense that we have once more been discouraged on our way.

Another of our wealthy neighbours to whom we apply says, "I cannot afford to subscribe to your Mission, home calls are so urgent." When we think of costly furniture and sumptuous entertainments, we should be inclined to smile at the word "afford," were it not that we feel disheartened that a professing Christian should have given us such needless "*discouragement by the way.*"

Again, others tell us that our Mission is small, and therefore not likely to succeed, or its labours are too much confined to the Fuegian Islands, or else it is not sufficiently located in those Islands; for all which reasons, and many more equally conclusive, they decline assisting us.

Not to say how far this is from being the case, we merely ask is this wise, dear friends, or Christlike?

Are we likely to be able to extend the work while you keep back your aid for such trifling causes? Moreover, who is it that tells us not to despise the day of small things? He who does "not break the bruised reed, or quench the smoking flax." If our work be small, He looks on it with tender love, and will yet, for His own namesake, cause it to grow and spread rapidly; and when our faith has been sufficiently tried, give it the success we crave.

We hear from another, "the work ought to be done by the Church Missionary Society." In point of fact, the work of this Society, being ministerial as well as missionary, does not fall within the province of the Church Missionary Society; but even were it otherwise, the venerated Secretary of that Society says it could not undertake it, and we believe him, and fear our objector is troubled chiefly by the request to subscribe to another Society. If not, why need he have given us this "*discouragement by the way?*"

Yet another writes, "I send you my card, but must decline to collect any more for your Society. I find it very hard to get any money, besides, I really cannot approve of Missionary Societies; they are not the Lord's way of working. He directs individual effort: and these great human agencies don't seem to me the right way to go about converting souls. Individuals ought to go out and preach the Gospel to the Heathen, as the Apostles did."

Well, my friend, are *you* ready to go to South America; or are you supporting any "individual" who is preaching the Gospel there? If not, and if

you care for immortal souls, do not lose time in cavilling about your way or ours, but help us until you have established a better agency of your own. What is a Society but a collection of individuals banded together for the accomplishment of an object, in this case the salvation of perishing souls in South America? It is no wonder you find it hard to collect money when your heart is not in the work; but if you really love the Lord's cause, you will be willing to take some trouble for it, and not be amongst the number of those who give us "*discouragement by the way.*"

We have another friend, and how hearty and earnest he is in home work, how kindly and sympathizing in home sorrow and suffering: he was wont to help us, but now he says he is "too near-sighted to see South America." We grieve for this deficiency of vision; for immortal souls are as precious there as here; for them Christ died as well as for us. With regard to home work we would say, this "ought ye to have done, but not to leave the other undone." We miss our friend's once heartily-given contribution and warm desire for the success of our work. By withdrawing his helping hand and words of cheer, he, too, has given us "*discouragement by the way.*"

Finally, we would say, dear friends, we are weak human workers; often our hearts are ready to sink that we can do so little when there is so much to be done, that we can create so little interest when we feel so much, and yet more, that we ourselves are so half-hearted in so important a cause, therefore we

earnestly entreat all of you who love the Lord Jesus, to give us a cheering word in His name, in this our "night of toil." It is encouragement, not discouragement, we need. It is to be stirred up, and not cast down, that we require. Help us, therefore, with a kindly contribution, with a word of hope, with an earnest prayer for the success of our work, and let it no more be said that Christians have given fellow-Christians "*discouragement by the way.*"

K. J. G.

THE GEOGRAPHY, RESOURCES, POPULATION, AND COMMERCE OF CHILI.

(*A Lecture concluded from page 72.*)

THE phenomenon of the gradual rising of the shores, which has been observed as well in Norway and in some other parts of the world, is plainly visible in Chili. Admiral Fitzroy saw it with his own eyes, when the earthquake of 1836 (the last severe one we have experienced) took place. In a few minutes the land was raised in some places many feet; a small island appeared in the bay of Talcahuano, and so uniform was and is yet continuing to be this gradual rising of the land, that the theatre of Valparaiso stands now in a place that thirty years ago formed part of the anchorage for ships. I will call your attention to a more decided physical feature of Chili, in order to explain to you more clearly the general aspect of the country. A perfect line of

separation divides, and, indeed, nearly in the centre, two very different portions of the land.

That line is the beautiful valley of the Aconcagua, which was properly called "Chili" in the time of the Spanish conquest. To the north of that valley the country is formed by a series of high granite and basaltic chains that descend transversely from the Andes to the sea, and are cut at proportional distances by deep and narrow valleys, teeming with vegetation and villages thickly populated. These are the valleys of Copiapo, so famous by its immense production of silver; next, the valley of Coquimbo, which produces perhaps half of the copper that comes every year in the market of the world, and the valleys of Suape, Sigua, and Petorco, noted for the abundance of gold they produced in the time of the Spaniards. Southward of the Aconcagua valley the structure of the territory changes entirely. The mountains disappear and a series of magnificent broad valleys, which were undoubtedly large geographical basins and lakes, now converted into real gardens of cultivation, come to sight. The first of these large valleys, which preserves the form of an immense lake drained by nature, is that of the Mapoche, in the centre of which lies the beautiful capital of Chili, and is perhaps 200 miles in circumference. Next follows that of Bancaqua; next that of Colchagua, and so forth up to the mighty Biobio, now navigated by steamers, which is the boundary of civilised Chili. And here another trait of the physiognomy of the country comes out. The immense

plains of the Araucania, whose wild and brave children live and die on the back of their swift horses, worthy yet by their courage and their indisputable love of their native land, of the finest and most beautiful of Spanish poems—the Arancana. Further to the southern extremity of those plains begins what we might call the fourth system of the topography of Chili, the primitive mountains which the human foot has never trod, and the immense rivers and lakes not yet explored by science. The last aspect of the country is afforded by the barren and endless plains of Patagonia, which extend from the limits of the province of Strangershue to the settlement of Punta Arenas, in the Straits of Magellan, a place well known to all the American navigators who choose to go through that passage between the two oceans.

Now permit me to make a very rapid inland tour from Copiapo down to Valdivia, in order to point out to you some of the more prominent features of the principal provinces in which Chili is divided, being fourteen in number. - On a chilly night, thirty years ago, a shepherd made a fire in the mountains of Copiapo, and next morning he saw at his feet a stream of silver, which the heat had melted. That was the discovery of the mines of Copiapo, which have produced in thirty years more than 100,000,000 dollars. Now they are rather in the decay; but the produce of last year was 1,638,272 dollars.

Next follows the province of Coquimbo, whose capital, the beautiful town of La Serena, rests a real siren at the foot of the hills by the sea-side, support-

ing a population of thirty thousand inhabitants. The wealth of that province is almost indescribable, There is indeed a mountain, that of Famaya, formed, if it could be so said, of pure copper ore. The value of this single product, as it is manufactured in Chili, was in 1864, 9,506,957 dollars, and that of the copper regulus, or in its more imperfect state, 4,716,912 dollars, making in the whole (and not taking in consideration the raw ore sent to England, and which is worth several millions), the immense amount of 14,221,849 dollars. Now you will be able to form an idea of the deep alarm awakened in England on the arrival of the news that through the more wicked and cowardly caprice of a vulgar sailor such a fountain of so valuable and indispensable an article was shut off from the commerce and urgent necessities of the world. The *London Times*, denouncing to all civilised nations, in warm and eloquent language, the unwarrantable conduct of Spain, declares in its leading article of the 19th inst., that out of 498,780 cwt. of manufactured copper imported last year into England, 304,380 cwt., that is to say more than two-thirds, came from Chili, and that out of 25,000 tons of regulus 22,000 tons, or almost the whole of that quantity, came from that source. And now I beg to ask, in the presence of these data, is such a country, a country young, energetic, and industrious, which sends to Europe every year more than twenty millions of dollars, in only two standard articles, to be conquered, to be humiliated by Spain, ruled, as she is, by a corrupt court, without credit whatever

in the markets of the world, and whose name is perpetually placed on the black slate of hopeless debtors at the very hour that the bonds of Chili are quoted at a higher rate than those of any other nation,—England, France, the United States included? The remainder of the country southward is merely a rich but mountainous series of agricultural valleys and plains, with large but rather dull old-fashioned Spanish towns. It will be interesting, nevertheless, to establish the fact that this part of the country, after providing liberally for the interior wants of all classes, leaves a surplus of flour and wheat of the value of millions of dollars, which are paid to us by Peru, Brazil, and even England. The statistical report of last year shows an exportation of 2,321,090 dollars flour, and 1,030,071 wheat. In the golden days of the discovery of California these values amounted to several millions more, being ourselves during three or four years the sole source of agricultural supplies for El Dorado.

Chili, having very gradually secured its independence, gained with the best blood of her sons, devoted herself to the fruitful labours of peace and industry, gave herself a Constitution based on the general principles of self-government, with a President eligible every five years; with a House of Representatives returnable every three years, and a Senate of twenty members, to be elected for periods of seven years. Every community of twenty thousand inhabitants is entitled to return a Member of the House, and the Senators are elected by provinces. The President governs, with a respon-

sible Cabinet of four Secretaries and a Council of State, appointed from among the most distinguished persons in the community.

The laws of Chili are of the most liberal spirit towards foreigners. They are permitted to do whatever the natives of the country have a right to do, and further they are not burdened with any personal taxation or duties, even the most trivial. And to this circumstance, and to the similitude of climate, products, and cultivation with the nations of Europe, it is due that Chili offers so splendid prospects to emigrants of all races, except the degraded Asiatics, which have not been permitted to be introduced in the country, by the new slaveholders of the Pacific, the importers of miserable colonies of Chinese of the Southern Ocean. At the outbreak of the war with Spain the Government was preparing the establishment of a Board of Emigration, on similar principles with those existing in this country, and had already devoted more than half a million of acres in the fertile province of Slanginbul for the settlement of foreign emigrants. There are living now in those regions, in happy condition, more than 2,000 Germans. According to the census of 1855 there were in Chili 6,600 Germans, 1,247 English, 1,196 French, only 769 Spaniards, and 571 citizens of the United States, about 20,100 foreigners in all. But in ten years this number has doubtless been doubled. There is another consideration of importance connected with our population. There do not exist in Chili idle classes. All people are obliged to work to get their living, and they

work hard indeed in the deep bottoms of the copper mines of the Desert of Atacama, in the northern extremity of the land, and in the inexhaustible coal-fields of Lota and Coronel, which by their extent and accessibility are not surpassed by any in England or France.

The regular army of Chili is comparatively small, and is kept occupied in protecting the frontiers against the invasion of the wild Araucanian Indians. But we possess, in fact, a national army of more than 80,000 men, both horse and foot, registered on our military roll, and which could take the field, as they have already done in some measure, at the first warning of the country's danger.

The public institutions that belong to the organizations of self-government work in Chili with perfect ease. The rights of associations, the liberty of the press, the irresponsibility of the opinions of the representatives of the country in Congress, the liberty of conscience, that last conquest of progress and justice, the trial by jury, the privilege of *habeas corpus*, and, in fact, all the modern liberties and franchises of democracy, are in full and active operation in our country.

Chili has pursued a most steady course in educating its own people, knowing that therein consists the true support of democracy and self-government. Her Institute or University at Santiago is considered the most important of South America, and more than a dozen of learned European professors have been engaged for the purpose of spreading the blessings of the highest branches of science. At an

expense of more than 100,000 dollars the Chilean Government maintain an Astronomical Observatory, the only one existing in the Southern hemisphere, and has consequently lent great service to modern astronomy.

In the progress of steam locomotion, Chili stands so high that you will be surprised on hearing that only four countries—the United States, England, France, and Germany—possess greater extent of railroad, taking in consideration the size of the respective countries. Chili possesses at present six main lines of railways. The northern one connects the port of Caldera with the silver regions of Copiapo, and was the first ever built in South America (1850), previous to the erection of the line of Panama, which has an extent of forty-seven miles. The second is that of Canisal, twenty-four miles in length. It has been built by Americans and native capitalists for bringing to the sea-shore the rich copper ores of the interior. The third is much more important, as it runs south from La Serena, capital of Coquimbo, and is intended to join with that between Valparaiso and Santiago, a distance of about five hundred miles south. Of this line ninety miles are complete, and as many in course of progress. The fourth is the famous railroad between Valparaiso and Santiago, over immense mountains, built at an expense of twelve millions of dollars. It was laid out by the eminent American civil engineer, Allen Campbell, and completed, as a contractor, by another American of great enterprise and generous heart, Henry Meiggs. This line extends over more than 135 miles over a rough

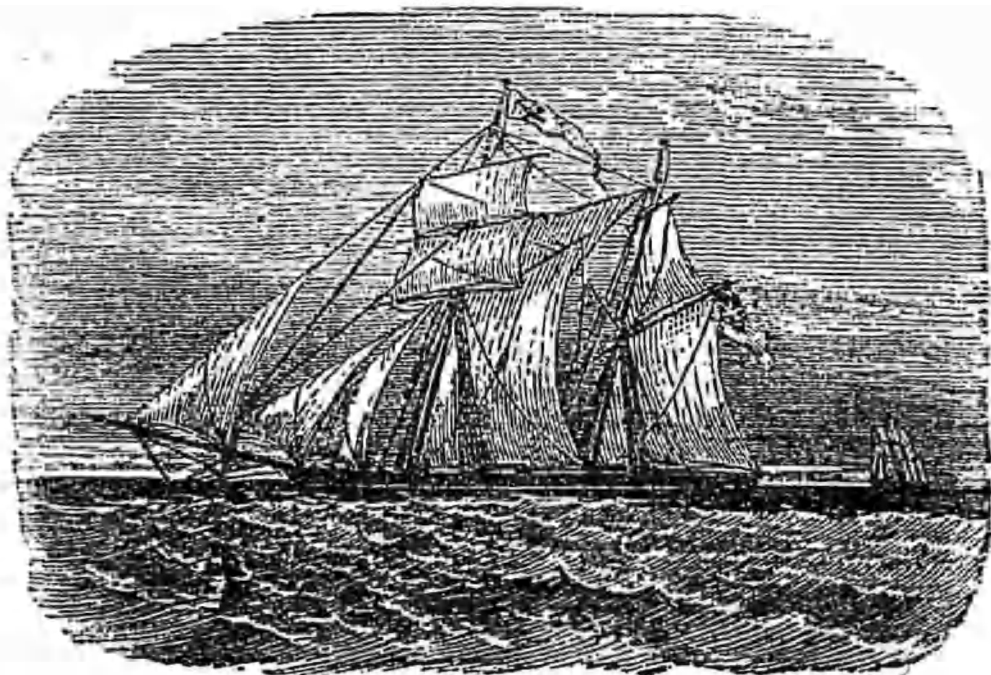
country, and is considered a work inferior to none for its boldness and solidity. The fifth line extends from Santiago, through the inland valleys and over level ground, to San Fernando, a distance equal to that between Valparaiso and Santiago, but, passing through a highly-cultivated plain, it has cost only half the amount of the last. A distinguished American engineer, Col. Walter W. Evans, now of this city, was the builder of this railway. Lately grants for four new branches of railroads were made by the Legislature, and the line going southward from Santiago will be extended this summer to Curico, at an expense of nearly 1,500,000 dollars. The purpose of the Government is to build a central line between Santiago and Concepcion, on the banks of the Biobio, a distance of about 600 miles, of which there are 150 completed, the whole of the country having been carefully surveyed. The actual value of the railways of the country, which measure nearly 500 miles, is 30,000,000 dollars, and it is thought that at the expense of less than that amount more a complete line of rails will run from La Serena to Concepcion (a distance of more than 1,000 miles), and all within the course of ten or fifteen years. When this great work, to which the country and the Congress lent their utmost support, will be completed, Chili cannot but be the best organized and best protected against internal or foreign foes among all other countries. Lines of telegraph run parallel to all the railways, and the very day on which war was declared against Spain orders were given to extend the magnetic wire from the northern to the southern extremity of the country,

which work has been undertaken with unabated energy.

**“THEY HAVE DONE WHAT THEY
COULD.”**

THIS popular book has recently been issued in a completely new form, having kindly been rewritten by the Rev. W. Bramley-Moore, M.A., the author of several well-known works. Although humble in its pretensions, it is the result of careful study and diligent research. After a few introductory remarks, the First part of the pamphlet is devoted to a glance at the Continent of South America, in which its distinctive physical features are summed up in a very comprehensive manner. The Second part consists of a sketch of the origin of our Society in its connexion with the life and death of Captain Allen Gardiner, and the insertion of Captain Moorshead's despatch is a guarantee for the interest of this portion, which alone is worthy of being extensively distributed as a tract, containing most remarkable evidence of the Divinity of Christianity, and the support which a true faith gives to suffering and dying men. The Third section gives an outline of the present condition of the Society, and introduces a great deal of the latest information, both with reference to the openings for missionary and ministerial labour, as well as the progress of immigration and settlements in the regions adapted for colonization. It is, for its size, well illustrated, and we may safely affirm that it would be impossible to find the same amount of

information in a more concise form ; the price is only THREEPENCE, which it is hoped may lead to the little book being widely distributed by the friends of the South American Missionary Society who are asked to aid in its circulation, as being most useful in giving a condensed view of the Society and its operations, and calculated to excite an interest in the minds of those *who have not had their attention directed to this part of the world's Mission-field.* It may induce many to read larger books on the same subject, one of which, "Memoirs of Captain Allen Gardiner," by Rev. J. W. Marsh, is shortly to be re-edited by that gentleman. May God's Spirit accompany with His blessing the reading of "They have done what they could," for the sake of the Master, for whom Gardiner and his companions lived and died, and for whose cause in South America many are still labouring, yea, and will labour, God helping them. The profits are to be given to the re-equipment of



THE "ALLEN GARDINER," MISSIONARY SCHOONER.

THE WAR ON THE WEST COAST.

THE wave of war has broken upon the western shores of South America. For many months there has been a blockade more or less effective of the ports of Chili by a Spanish squadron, and with it many of the inconveniences of a state of war have existed ; but a more decided policy has lately been inaugurated by Spain, and, in accordance with his instructions from home, the Spanish Admiral has bombarded the peaceful, and prosperous, seaport of Valparaiso.

South America has been unhappily too familiar with war. In one part or another there is generally going on some violent political movement, accompanied by open hostilities, and bloodshed. This is the case now on the east coast, where Brazil and the Argentine Confederation are at war with Paraguay. This is the case in the north, at Panama, as we hear from the Rev. E. Sall, whose house had been crowded by panic-stricken refugees in the crisis of a revolution. But distinct from these is the present war on the part of Spain with Chili. It is a war from without, a war of aggression, a maritime attack upon a commercial, yet high-spirited, and united people. There is here no down-

trodden, and aggrieved, political party crying for help from without. Hostilities in this case are no index of internal disorders. On the contrary, the Republic of Chili has been making from year to year commercial, political, and religious progress. The nation is contented; Spain is jealous. Chili has a high reputation among our merchants. Politically she favours liberty, and last year the letter of the Constitution was changed, in order to introduce, and secure, the principle of religious toleration.

Spain, on the other hand, is intolerant in spirit, and in practice. Her commercial credit is at zero, and her political institutions are unworthy of the present age. In Spain the action of our Mission could not be developed as it is in Chili; and our missionaries, for attempting such a work as has been established at Lota, would have been sent to the hulks, or more summarily disposed of. Great cause, then, have we to deprecate the conduct of Spain, and to pray for the cessation of the present war, and the independence of Chili.

Already our Mission has been affected to some extent by the course of events. Great losses have been sustained by several friends and supporters of this Mission, in consequence of the

bombardment of Valparaiso. From Callao the Rev. W. C. Murphy writes :—

“ APRIL 14, 1866.

“I only have a moment to write a very brief line, as we are in much confusion, moving our most valuable possessions to Lima, expecting as we do a bombardment every day. You will see by the papers the conduct of the Spaniards in Valparaiso, and of course we will be much worse off here, as we are very heavily armed.

“Everything is comparatively at a standstill.

“Of course I have my services and schools going on as usual, but yet these last are much smaller than usual, not more than between fifty and sixty present. However, please God, when the troublous times pass by, all will be well again.

“It is quite uncertain when the Spaniards will come ; in fact, it is impossible for us to know. Callao is in a fearful state of excitement, as you may suppose, and there is a complete exodus to Lima going on.

“ W. C. MURPHY.”

In the neighbourhood of Lota Spanish war-vessels are engaged in cutting out ships with valuable cargoes of coal, &c. The Chinchas, too, are threatened ; and in the midst of all this suspense and anxiety the work of the Mission is necessarily exposed to risk. At such a crisis abroad, and, we may add, at this crisis of

European history, when rumours of war and financial panic are daunting the stoutest hearts, how suitable for the friends of Christian Missions are the words of the Collect, "Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord."

OUTFIT OF THE *ALLEN GARDINER*.

WE are anxious to impress our readers with the importance of attending at once to the outfit of the *Allen Gardiner*.

Her presence abroad is essential to the action of the Mission in Tierra del Fuego. A memorial vessel, bearing the revered name of the founder of the Mission, from keel to gunwale built to carry out a special work, and that work in antarctic seas, it would be worse than a mistake to allow her ingloriously to rot in the Float at Bristol. Her home is on the deep. Amid the deep avenues of Atlantic waves, with the restless sea-birds following in her wake, now in sunshine, now in gloom, she loves to pursue her way.

She is but a tiny craft. Watched from the deck of our stately merchantmen, freighted with the wealth of many lands, the *Allen Gardiner* in her deep-sea voyages must seem enamoured of adventure as she courts the billow, and the breeze. Yet is she a safe boat, requiring, indeed, skilful handling, and that her mariners should not forget their cunning, but fit to go anywhere, and specially adapted for the duties assigned to her in southern seas. The character of her work, and the scene of it, have indeed been counted so full of risk as to make insurance impossible; but a gracious Providence has watched over and protected her amid the appalling fury of many storms, and the treacheries of the undercurrent, of the sunken rock, and of fire.

It is now high time for our little vessel to be put in order again for her future work, and the Committee are heartily desirous of seeing this accomplished. Several of them have given liberally towards this object; but to place the *Allen Gardiner* at sea in such a state as we should like to see will require 800*l.* Of this amount, 450*l.* may be considered as given, or promised, and that by a comparatively few persons. It is our wish now to make a more general appeal, but, at the same time, an appeal which is distinct in its character, and not likely

to interfere with the ordinary resources of the Mission. Among the wealthy friends of the Mission we should be glad if this appeal found acceptance. To the work in Tierra del Fuego the Society is pledged by the memories of noble deeds, and sufferings nobly borne; by years of toil, by much outlay, by energy, and money, and life expended in the cause. It is pledged to the work by the blessing vouchsafed to it in answer to many prayers, as well as by the more encouraging evidences that the efforts of the past have not been spent in vain.

The natives of Tierra del Fuego now at the Society's station in Keppel Island are doubtless anxiously expecting the return of the *Allen Gardiner*, in order that they may be conveyed in her once more to their country and their people. Why should they be detained? They have more than fulfilled the time during which it was understood they should sojourn at our station. We are bound, therefore, to allow no unnecessary obstructions to prevent their return. Why should they be detained? They are anxious to revisit their own country, not only to gratify a natural affection, but to reproduce there what they have been taught at our Mission station. Their desires and ours here agree. Let us expedite their departure for Tierra del Fuego.

But the four Fuegian youths now in England wish to see again their relations and friends, and their relations and friends desire to receive them back. Why should they not go back? What prevents it? What, but the delay in despatching the *Allen Gardiner*?

The presence of the *Allen Gardiner* is longed for in Tierra del Fuego. The natives there miss her friendly visits. In the wigwam by the fire, in yonder fleet of canoes moored to the kelp, with their fishing-lines dipping in the waters, under the darksome shadows of mountains, and the shelter of their tree-clad sides,—there the *Allen Gardiner* is talked of, and the causes of her delay are canvassed. Few vessels—very few—penetrate the channels of Tierra del Fuego, and the world there is but the subject of our guessing. Yet now and then a faint voice issues from those almost sealed-up shores, and lately we have heard one. It confirms our guesses, or turns them into sober realities. The Rev. C. Bull, M.A., Colonial Chaplain in the Falkland Islands, thus writes:—“The *Tilton*, Captain Warren, came in yesterday from Staten Island. He went to Orange Bay, and had communication with the Fuegians, he said, this time without any difficulty whatever. A boy from Packsaddle Bay, with an unpronounceable name (I am not

phonetic), who had been for some time at Keppel, and whose brother is now with you, he told Captain Warren, proved of the greatest assistance, acting as interpreter, and in every way assisting. He told Captain Warren he wanted to go again to Keppel in the *Allen Gardiner*, and made many inquiries as to when she was expected. 'Tell Mr. Stirling to come quick.' After the second day the father, finding the boy was very anxious to go even with Captain Warren, would not allow him to come on board again. The *Allen Gardiner* was their cry. I thought this little account, which I have only just heard, would interest your friends and the Committee. I fail myself to identify the boy, unless it be Uroopa's brother. I trust your Society is gaining ground. Funds will surely come in when the work is proved to be God's, and to be blessed by Him."

These kind words from the Rev. C. Bull have given us great pleasure, and our friends, we hope, will participate in it. In the last Report it will be seen that in the little settlement of Stanley, whose population does not exceed 400, where Mr. Bull is the chaplain, no less a sum than 48*l.* 18*s.* 6*d.* was contributed to the Society's funds; and when the work has been thus endorsed abroad by those on the spot, we do most

earnestly hope that Christians in this great and wealthy country will not withhold their support, but rather by an increased effort show their interest in a cause which, in Mr. Bull's suggestive words, is "proved to be God's, and blessed by Him."

The *Allen Gardiner* should be ready for departure in July. Her repairs and refit need a month at least for their accomplishment; but that the Committee may be able to carry these out, immediate, liberal, and special aid is required. Cards for a twenty-shilling collection can be had on application at the office.

Our intelligence from the Mission station in Keppel Island is very satisfactory, but not more recent than December. Nothing new had transpired. The whole party were well, and the natives making good progress.

PATAGONIA.

THE following portion of a letter from the Rev. Dr. Humble will be read with interest and satisfaction. His remarks on the Welsh Colony are of some value, and may help to the formation of a right opinion on a much-canvassed matter:—

Patagones, Feb., 1866.

“My dear Sir,—What we want now is a girls’

school to make the station complete. There is no girls' school on this side of the river, and the want of one is much felt. I think the best plan will be to take my two rooms for the purpose, and then to build a residence for myself in the second wing, including a kitchen and consulting-room for patients, which are both necessary. The Committee may trust to my going economically to work, and incurring no unnecessary expense. In my last letter I forcibly urged the importance of a girls' school, and every day I feel more and more the desirableness of having one as soon as possible. At present there is an open field, but if we delay we may possibly have a rival school to contend with. To get the education of the girls into our own hands will be a great point gained, the good results of which will be more apparent in a few years than at first. Schools, I believe, form the best foundation for missionary efforts, and the results, though perhaps not very striking at first, are nevertheless sure and lasting. I hope the Committee will take the same view of the matter as myself, and, if in possession of the necessary funds (and the proposed expense will not be great), will sanction the extension of their missionary station.

“I see nothing to complain of, but rather cause for congratulation and thankfulness to God in the present progress of our work in Patagonia. We are now getting into a somewhat regular routine, which presents little of novelty to communicate. The church services are regularly conducted, and lately there has been a decided increase in the con-

gregation ; last Sunday the church was nearly full. There was a mixture of English, natives, and a few Indians.

“ We now have the service partly in Spanish, preparatory to having two services—one in English, and one in Spanish. The sermon is always in English, as I do not yet feel myself competent to preach in Spanish ; but I hope to be able to do so before very long. Could the Committee and friends of the Society have seen our church last Sunday, it would have cheered their hearts, and they would have felt that a better state of things was in store for Patagonia. For my own part, I recognised in it an answer to my own prayers, and to the prayers of the Committee and friends of the Society, which I know are continually ascending to heaven on behalf of Patagonia and other parts of South America. Our church so filled seemed like the cloud of the size of a man’s hand, which, though small in itself, was nevertheless to be followed by an abundant outpouring of the grace of God’s Holy Spirit. In spite of adverse criticism, in spite of flippant newspaper articles, I firmly believe our infant church in Patagonia will grow, until the mustard-seed has become a great tree, in which Christians of various shades of opinion will find shelter and comfort. I have preached in many English churches, both in London and the country, and I can truly say that, as regards attention and devotion of manner, our congregation here is inferior to none in England, and superior to many.

“ The Roman Catholics here do not seem to under-

stand our church being without crucifixes, images, and pictures. One of them thought that we kept an image of the Virgin beneath the communion-table, and inquired when we were going to exhibit it. The Romanists as a whole are by no means bitter against us. Many of them come more or less regularly to our church, though unwilling definitely to renounce their connexion with the Romish Church. Many, I believe, in their hearts wish us God's speed, and would be glad to see our church and school filled.

“With regard to the Welsh colony at Chupat, they have had to undergo great sufferings and hardships from want of shelter and scarcity of food, &c. I hear conflicting statements about the goodness of the land and its adaptability for emigrants. A former colony once settled there, but afterwards left. Perhaps it may interest some readers of the “Voice” to have a short account of the proceedings of the Welsh colony. I believe the full number of persons who left Liverpool was about 150, including men, women, and children. Amongst them ranked two Independent ministers, one Methodist preacher, a doctor, a druggist, a saddler, some carpenters, blacksmiths, warehousemen, and three farmers. They seem to have entertained rather extravagant notions of what they were going to accomplish. They purposed sending many cargoes of hides to Buenos Ayres for sale; then hoped to erect machinery for making woollen goods to be sold at a very cheap rate. New Bay was to be a town by itself, and there was to be a railway connecting it with

Chupat. Now, whatever may be the future of the colony, it certainly will be some time before it is self-supporting, much less will they construct a railway, or make woollen goods for export.

“For pastoral purposes perhaps the land near the Chupat may answer, but it has its drawbacks, and one of these is the want of timber for making corrals, or enclosures for cattle. There is timber of a good size a long way up, but as the river grows more narrow and tortuous as you proceed, and the current much stronger, with, at intervals, huge boulders in the middle of the stream, rafting would be almost out of the question. For the preservation of life and property the colony should be armed and provided with means of defence. Two or three small fortresses along the course of the river would be very desirable. From the Southern Indians not so much danger need be apprehended, as they would probably come only for purposes of trade, and are generally peaceably disposed and badly provided with horses ; so that if they came to rob they could move only very slowly with their plunder, and a small body of armed men would soon overtake them, and get back the stolen cattle. But with the northern, or Pampas Indians, the case is very different ; they are much braver and quicker in their movements, and great vigilance and good horsemanship are necessary to protect the cattle from their depredations.

“There are drawbacks which Chupat has for cereal crops. Thus only about one-eighth part of the land which was measured would be adapted for grain.

Thus, out of 380 farms of five squares each farm, about fifty only would be adapted for that purpose. Some of the farms could not be fenced in without great trouble, the thorn and brushwood being far removed. Again, some of the best farms are occasionally under water. Probably deep ditches might be cut, which would surmount this obstacle ; but to do this would require much time, labour, and capital. I believe some of the more sanguine of the emigrants proposed to wall the river in, cut canals, make dykes, locks, &c. ; but where the money and labour were to come from did not appear. But supposing these difficulties surmounted, the next question is, where and how to find a market for their goods. It is stated that no vessel drawing more than four feet of water ought to attempt to enter the river, although no doubt there are times when a vessel drawing seven or eight feet can enter ; but they might often have to wait long for such a chance.

“The south side of the Chupat is stated to be much superior to the north. The ground for cultivation is not so extensive, but what there is is good, and well sheltered from the south-west wind by a long range of hills, which again are backed by another higher range.

“From what I hear, many of those who came out to Chupat were not fitted by their previous mode of life for roughing it in Patagonia. Some had been shopkeepers, and unused to working in the open air, and knew little or nothing of agricultural pursuits.”

Our space forbids us to enter more into detail; but we may add, Dr. Humble thinks that, with good management, if the right sort of people came out, the valley of the Chupat is not a wholly unpromising place for colonizing purposes.

HOME NEWS.

A SOCIETY of the dimensions to which ours is gradually approaching cannot be maintained without strenuous efforts of its friends at home. Let these efforts be relaxed only for a short time, and the exchequer suffers in consequence. This is one reason which induces us from time to time to devote a few pages of our Magazine to "Home News." Since our last paper we have to record several interesting and important Meetings. In the first place, we announce another successful Drawing-room Meeting in London. This was held at Mrs. Fowler's, Tottenham, and was very well attended, realizing nearly 50*l.* At Clifton, too, there has been a very satisfactory Drawing-room Meeting, presided over by Bishop Anderson, and addressed by the Rev. Canon M'Neil and several of our old and still attached friends. There is no better way of making the great objects of the Society known than by such Meetings as these, when those who do not know much about the operations of the Society can ask questions and receive information. At Leamington, in addition to a Meeting addressed by the

Secretary, a sale of work was held by Mrs. Mandell and her friends, which added 52*l.* to the Special Fund for the outfit of the *Allen Gardiner*. Our best thanks are due to this lady for her exertions, and she in return offers her thanks to those kind friends who sent her supplies for the sale. In particular we are desired to acknowledge contributions from anonymous friends, one a lady at Birkenhead, the other at Reading, whose only known title is an "invalid." This affords us an opportunity to say that Mrs. Courtenay, the wife of the Bishop of Kingston, has kindly promised to have a sale of work from the 1st to 5th inst., at 39, Manchester-street, Manchester-square, where she will be glad to see any friend of the Mission. A Meeting has been held at Weston-super-Mare, presided over by the Earl of Cavan, who was supported by our Hon. Secretary, the Rev. Thos. Garrett, and the Rev. S. A. Walker, who kindly attended as a Deputation. At Brighton new ground has been opened by a sermon and lecture by the Organizing Secretary, in the church and schoolroom of St. Margaret's. The Incumbent, the Rev. E. Clay, expressed himself not only surprised at the expansion of the Society, but also much interested in its present and future operations. The Meeting for St. James's, Paddington, the Chairman of which was the Rev. Canon Boyd, had the advantage this year of hearing statements from two gentlemen who had visited South America—the Secretary, who gave an account of the East Coast Mission, and Mr. W. T. Coombe,

Catechist at Lota, who had lately been obliged to return to England with a sick wife. Thus the work on both coasts, east and west, was described by eye-witnesses, and produced only its proper effect upon the audience. Two sermons have been preached in Colchester, and a lecture given in St. Peter's schoolroom, which was very well attended, as was also a Meeting at Worthing, presided over by Rev. E. K. Elliott, and addressed by the Rev. F. Cruze and the Deputation. Sermons have been preached at Plaxtol, Kent, and Gerrard's Cross, Bucks; at the latter place by the Rev. W. Bramley-Moore; and we wish other Incumbents would kindly advocate our cause themselves occasionally. It is a great point to have the Society commended to a congregation by their own pastor. Oxford has likewise been visited, a lecture being given in the hall of St. Mary Hall to the Oxford Missionary Union, and which was presided over by the Rev. Drummond Percy Chase, Principal, and Fellow of Oriel College. We are glad to be able to state that the Rev. G. Tonge, Lincoln College, and H. C. B. Bazely, Esq., B.A., of Brasenose, have consented to act as Hon. Secretaries; so we hope in time to have a working Association for the town and University of Oxford.

The Annual Meeting of the Liverpool Association was held rather later than usual, but seems to have been as practical and productive as ever. The chair was occupied by B. Darbyshire, Esq., a gentleman well acquainted with the east coast of South America. The Report was read by the Rev. Dr. Hume, Association Secretary, who expressed his

belief that the funds would be much increased during the present year. The Resolutions were moved and seconded by Messrs. A. Balfour, T. Cockbain, Wm. Just, Chas. Rowe, D. Graham, — Sawers, T. Mathison, and J. J. Rowe, nearly all of whom are merchants connected with South America ; and this is a chief characteristic of our important Liverpool Auxiliary, that its supporters are gentlemen personally conversant with the spiritual destitution of the people among whom our missionaries labour.

We must now speak of Ireland, which has been visited by the Secretary, accompanied by one of the Fuegian youths who arrived in England last August. Our sister isle is not so wealthy as England, and therefore we cannot expect great pecuniary results ; but at the several Meetings attended there was evidently a deep interest excited, and we are sure that good fruit will spring therefrom. Sermons or Meetings were preached or held in Dublin, Cork, Donegal, Cavan, Waterford, Clonakilty, &c. ; and we must record our best thanks to those Hon. Secretaries who so earnestly and diligently prepared the way for the reception of the Deputation ; especially must we remember the never-flagging exertions of the Hon. Secretaries for the large districts of Cavan and Cork. Threeboys, the son of Jemmy Button, was the Fuegian who was chosen to accompany Mr. Stirling to Ireland, and the impression he made generally may be seen from the following account of the Cork Meeting, which we extract from the "Cork Advertiser" :—

SOUTH AMERICAN MISSIONARY SOCIETY.

A MEETING on behalf of this Society was held yesterday in the Protestant Hall, Cork. The attendance was not large. The Lord Bishop of Cork presided, and amongst those present were—Revs. Dr. Neligan, R. S. Gregg, R. W. Marmion, H. Jellett, W. C. Walker, J. J. Sargent, R. Donovan, James Mangan, R. H. Loane, James Gollock, W. Lamb, Justin M'Carthy, J. D. Penrose, G. Deacon, John Haines, J. Bolster, W. Ayerst, J. Conolly, T. H. Gollock, J. S. Reeves, Thos. Gardiner, G. B. Grant, T. Dorman, G. M'CORD, J. Beaufort, G. K. Smith, T. E. Evans; the Rev. Waite H. Stirling, B.A., late Superintendent Missionary in South America (who was accompanied by a native of Fuegia); Messrs. A. P. Aylmer, E. H. Townsend, Wm. Morgan, W. G. Allen, Wm. Parker, Captain Jordan, John Guy, W. Sullivan, Thomas Blair.

The Rev. Dr. KEARNEY, as Diocesan Secretary, said he desired to show the present position of the Society by reading an abstract of the Report. Of course they couldn't expect that the Society, which was only a few years in existence, and only very lately brought before its friends in Ireland, should be a very flourishing or prosperous Society; but at the same time what he would read would show that the Society was doing a large and very important work, and depended upon its friends in order to enable it to do a still larger and still more important work. Dr. Kearney then read the Abstract, and

proposed the adoption of the Report, and the appointment of a Diocesan Committee for the ensuing year.

Mr. A. P. AYLMER seconded the proposition, which was agreed to.

The Rev. R. S. GREGG moved the second Resolution. It was said that the South American Missionary Society was small and weak in its beginning—he didn't think that was any objection to it, or didn't see why because of it they should be disheartened or refuse to connect themselves with its organisation. The beginning of Christianity itself was very small—the beginning of all missionary exertion was small, feeble, and obscure, but by the blessing of God it increased and accomplished great results. When they looked back at the beginning of this missionary work they saw it was commenced in faith, commenced without any worldly object, and commenced by men whose only object was to glorify God and spread the knowledge of the Redeemer's kingdom. Was it not true of the noble Captain Gardiner that "being dead he still speaketh," and did not even still his works follow him? The work established by him had increased, and by the blessing of God would increase. There was a great deal to be done in the islands of the south—the people were not incapable of being civilized and christianized, and it was quite possible by the exercise of Christian intelligence and faith to improve and civilize the inhabitants of that distant part of the world so that they might take their place among the nations of the civilized world. By and bye he

hoped this work would spread throughout the entire vast extent of South America, and thus cause to prevail a pure and simple form of^e worship both among the settlers from European nations and among the native Indians of the countries there. They had cause to thank God for past success, and they looked forward in faith that by and bye a greater work would be before them, and a greater success attend their operations, if they were content to work on in faith, following the example of their Lord and Master.

The Rev. W. H. STIRLING seconded the Resolution in a speech full of facts.

THREEBOYS OR MAMASTUGADEGENGES (as he is called in his own language) came forward on the platform at Mr. Stirling's request and briefly addressed the audience in the Fuegian tongue. He afterwards sang in English the first verse of the hymn "How sweet the name of Jesus sounds," and repeated the Lord's Prayer, also in English.

The Rev. W. R. MARMION proposed the next Resolution, "That inasmuch as this Society occupies a field which no other missionary agency has attempted, and carries on its work in accordance with the teachings of the Scripture and the principles of the Church, it is her duty to maintain the Mission, and she is entitled to the support, not only of Christians in general, but especially of the Members of that Church." This Society was precisely the same as the Church Missionary Society, it was carried on in accordance with the doctrine of the Church of England and Ireland, and therefore all

friends to the cause of the Church Missionary Society should be also friends to the objects and aims of the South American Mission.

Mr. E. H. TOWNSEND seconded the Resolution. He said the duties of a Missionary Society had been plainly set forth, and therefore it was unnecessary for him to recur to them again. There was a time when he had no experience as to the real practical working of Missions in the heathen world; and when he first went into a heathen country, about forty years ago, he received a commission from a clerical friend in England to send him some idea as to the state and the prospects of the Mission work in India. He (Mr. Townsend) wrote him in reply about what he knew very little, and understood less. He wrote to the gentleman who asked him, and told him the missionaries were doing nothing in India and the work was hopeless. He lived to see the great error under which he laboured. Before he left India he heard a converted Brahmin preach to a Christian congregation; he saw a Parsee, before a worshipper of the sun, preach the saving truths of the Gospel. At the Cape of Good Hope he heard a descendant of the Hottentots, a man with a face so black that when he got into the pulpit a Dutch congregation were exceedingly angry—he heard this man preach a most eloquent and forcible sermon. He heard a liberated slave, an ordained clergyman of the Church of England, preach in a large English church to a large English congregation, an excellent and faithful sermon, and that man was now bishop of a church in Western Africa.

His own experience was this, that at the present moment there was no such thing as an unsuccessful Protestant Mission, for they took the Bible for their foundation.

The Bishop of CORK, in conclusion, said—I have only to say I am sure we all feel very much indebted to the Deputation for the very interesting address we have listened to, and to the various gentlemen who moved and seconded the Resolutions. I am sure we have been all very much instructed, very much interested, and I hope our memories will retain the instruction we have received, and that we will profit by what we have heard by endeavouring to act upon it. I was very much pleased, and very much gratified, and very much interested by the different speakers, and no doubt I shall remember for a long time what they have said; but I will say my own conviction and persuasion is, that the most convincing address I have heard, and the most persuasive address I have heard, and I suppose I may therefore say the most interesting address I have heard, and the address I shall longest remember, and the address I shall longest appreciate, was the address written upon the face and written upon the form, and written in the tone of the voice which I think the rest of the gentlemen might very well imitate; it is written in the face of this youth, written in his form, and written in the tone of his voice, as Shakespeare says,

“Warbling his native wood notes wild.”

And yet there was a softness and a sweetness in it,

and a ring in it of the same quality as our own, and indicating he is capable of attaining to our intellectuality, to our morality, to our virtue. He can become, and such as he will become, the heirs of God and joint heirs with Christ. They can say God is my Father, and heaven is my home, and eternity is my lifetime! I hope we will all take a deep interest in that country. Twenty-one millions of people! I hope we will all take a deeper interest in this work, both the clergy and people, and imitate our countrymen who are advancing this work. We are said to be an imitative people. We walk as we see other people walk, we speak as we see other people speaking. We imitate one another in air, and gait, and manner, and method and tone. And we are much more liable, if left to ourselves, to imitate evil than good. Let us, then, when we see others taking a deep and cordial interest in this South American Missionary Society, imitate their example and contribute to it, and swell its funds and enlarge its means of usefulness. It is not in connexion with the English Church, but the English and Irish Church; and though we cannot go upon a scale so large as our English brethren, with their large means, and warm hearts, and great wealth, we will send our little contributions, I hope, and swell the funds, and we'll have a little interest in it likewise, and call it our own mission as well as they. I hope we will try to do it, and wish to do it, and we will do it.

After the singing of the Doxology, the proceedings terminated with the Benediction.

HOME NEWS.

THE Rev. J. Buncher, his wife, and children, left Liverpool in the *Panama* on the 16th ult., *en voyage* to Valparaiso and Lota. Mr. Buncher is appointed to assist the Rev. A. Gardiner in the work which proceeds from Lota as a basis. The *Panama* sustained some damage in the Channel, and had to put into Queenstown. On board the same vessel Mr. A. Balfour and family proceed to Valparaiso. On the 9th inst. the Rev. J. Shiells and family proceed to Paysandú. For all these we invite our Christian friends to supplicate the Divine blessing and protection.

During the past month meetings have been held in connexion with the visit of the four Fuegian youths to London. As these lads will soon return to Tierra del Fuego and Keppel, it was thought advisable they should be seen, both by our friends who take a constant interest in their spiritual advancement, and those who know but little of what may be done by God's blessing on persevering and earnest efforts. On Monday, June 11th, the Annual Meeting of Christ Chapel Association, Maida-hill, was held under the presidency of Rev. Charles Campe, when it appeared that the funds of this flourishing branch had more than doubled during the past year. If we may judge from the impression made by the presence of the natives of Tierra del Fuego our active Hon. Secretary (Rev. C. B. Mayhew) will have no reason to find fault with the receipts of this year. An East Coast South American merchant, resident in the

neighbourhood, sent in his name and subscription for 10*l.* per annum, showing that he quite endorses the work of the Society. On Tuesday the Marylebone Meeting was held at Edwards-street Institution, when R. C. Hanbury, Esq., M.P., took the chair. The Rev. F. Middleton, Hon. Secretary, read a brief but comprehensive Report. On the evening of the same day a drawing-room meeting was held at Mrs. Grautoff's, 8, Foulis-terrace, Brompton. On Wednesday the Deputation visited Streatham-common Association, where two very well-attended Meetings were the result of the kind efforts made by the Rev. Stenton Eardley. On Thursday, the Annual Meeting for Battersea and Wandsworth was held at the Freemasons' Hotel, the chair being occupied by Major-General A. Lawrence, C.B., and the Meeting addressed by Revs. J. S. Jenkinson, B. Cassin, W. Kirkby, besides the Deputation. On Friday Wimbledon was visited, when the Vicar was supported by the Rev. G. Stanton, the Rev. G. Elwin, and the Rev. W. W. Kirby, accompanied by two of the Fuegians, while the other two, with the Rev. W. H. Stirling, attended the same evening a Drawing-room Meeting at Mr. Ridsdale's, Clapham, when the Rev. E. S. Greville kindly presided. These were followed by a very interesting Lawn Meeting on Saturday, held in the rectory grounds of Beckenham, where the Rev. F. Chalmers had gathered a large audience from London and the neighbourhood, among whom we noticed the Duchess of Sutherland, Miss Marsh, and the Revs. D. M'Anally and E. H. Carr. Addresses or lectures have

also been given at Redhill, Reigate, Putney, Spring Grove, and Rochester; while the first Annual Meeting for Lee and Blackheath was held on the 21st ult., at the Alexandra Rooms, one of our Vice-Presidents, Major-General A. Clarke, occupying the chair. Our kind and indefatigable Hon. Sec. and Treasurer, Mr. David Couty, read a very interesting Report, and the Rev. B. W. Bucke, Rev. C. Mackenzie, and Rev. J. Hart, in addition to the Deputation, took part in the proceedings.

On the suggestion of the last speaker, Mr. Hart, who set the example of taking five for himself, a large number of collecting-cards was distributed; these special cards being for twenty shillings each and towards the outfit of the *Allen Gardiner*. In conclusion, we have only space to add that we believe that the most satisfactory results have attended the presence of the Fuegian youths at all the abovenamed Meetings; and we are assured that only a little more perseverance, patience, and prayer are required to make the Fuegian portion of our Mission-field tend to God's glory and man's happiness, while the hearts of the supporters of our Society will be still more cheered by further manifestations of the power of the Gospel "to every one that believeth."

RELIGIOUS ASPECT OF SOUTH AMERICA.

It may not be uninteresting to the reader if we attempt to give a short sketch of the continent of

South America in its religious aspect. For a long period little or no interest was felt in this quarter of the globe except by those whose commercial occupations have taken them there, or by the student of history and romance, whose delight is to find in the records of war and conquest* materials wherewith to excite the imagination, or add to their literary lore.

But America opens upon the Christian in another point of view. The British nation, as represented in her National Church, has long ceased to act as if the merchant and artisan, the traveller and man of letters, have alone to do with the earth on which we live. The Christian Englishman does not believe that the true glory of the name he bears lies only in the page of a banker's ledger or in the well-told and stirring incidents of the fall and rising of nations, in the researches of the naturalist, or the discoveries of the geographer and geologist. He has learned that there is something beyond the mere temporal condition of a people that is worth his thought and attention, that they possess more than a marketable value. He has recognised in the Divine revelation committed to him a Divine right on the one hand, and a Divine duty on the other, that the kingdoms of this world are to become the kingdoms of Jehovah and His Christ, and that to himself is committed the Word of the everlasting Gospel which, like a trumpet's voice, shall gather the innumerable multitude, whom no man can num-

* Among a people until then unknown in the European world.

ber under the government of the King of kings, and Lord of lords.

The population of South America may be divided into three parts. 1. The various tribes of native Indians, who, be it remembered, are the aborigines of the soil. 2. Large classes of immigrants, composed chiefly of English, Irish, Scotch, Italians, Germans, and adventurers from east and west, scattered up and down through the length and breadth of the country. 3. The European conquerors, the descendants of the old Spanish and Portuguese invaders.

The Indian may be said to range from the highest to the lowest type. In Sir F. Head's "Journey across the Praries," we see him in his native wilds—bold, fierce, and daring, yet intelligent and manly. There are brilliant dashes of courage, generosity, and independence that lead us to believe him capable of rising high in the ranks of moral, intellectual, and spiritual life. Again, we find him in a country destitute of all but the lowest means of subsistence, and here he has been described as sinking to the level of the brute, and devouring his own flesh. This last assertion, however, may admit of explanation. The Jews, in the siege and straitness of Samaria, did the same; and our own shipwrecked mariners, under the pressure of frightful starvation, have been induced to do a monstrous thing; but not for this cause would we brand either the English or the Jew with being *cannibals*. And may not the Fuegian, perishing with hunger, have the same excuse? It is but just, in the absence of all reliable testimony, to

give him the benefit of the doubt. Sir F. Head speaks thus :—“ A fair description of the Indians does not exist. It has been convenient to note them imbecile in mind and body, yet from what I could see of them I sincerely believe they are as fine a set of men as ever existed under the circumstances in which they are placed. In mines, I have seen them using tools which our miners declared they had not strength to work, and carrying burdens which no man in England could support. The life they lead is singularly interesting in spite of climate, burning hot in summer and freezing in winter. These brave men have never been subdued: the occupation of their life is war, and it is impossible to describe the savage, inveterate, furious hatred which exists between the Gaucho and Indian. The Indian's food is simple. His body in health and vigour, he rises naked from the plain on which he has slept, and proudly looks on the image which the white frost has marked on the grass, without inconvenience. I would gladly have shivered through the cold nights, and lived on mare's flesh, to have been a visitor among them. From facts I have heard I really believe that they, as well as the Araucanian Indians, possess many brave and estimable qualities. But what does the civilized world know of them? It votes them *savages, et voila tout.*” *

* Of the religion of the Indian he thus writes :—“ From individuals who have lived many years with them I was informed that the religion of the Pampas Indians is very complicated. They believe in good spirits and bad ones, and pray to both. If any of their friends die

2. As to the settlers from our own country. The accounts that come to us state that they are in many cases anxious to provide themselves with the public means of grace, and we have proofs abundant of this. At Paysandú, for instance, to which place the Rev. John Shiells has been appointed by the Committee, and for which he leaves on the 9th inst., five-sixths of the stipend required are raised on the spot. Then, again, a sum of 280*l.* is guaranteed by the English residents for the salary of another before they have reached the natural term of life (which is very unusual), they consider that some enemy has prevailed upon the evil spirit to kill their friend, and they assemble to consider who the enemy may be. They denounce vengeance against him. These disputes have fatal consequences, and have the political effect of alienating the tribes from one another, and preventing that combination among the Indians which might make them much more dreaded by the Christians. They believe in a future state, to which they will be transferred as soon as they die. They expect that they will then be constantly drunk, and that they will be always hunting; and as the Indians gallop over their plains at night they will point with their long spears to constellations in the heavens, which they say are the figures of their ancestors, who, riding in the firmament, are mounted on horses swifter than the wind, and are hunting ostriches. They bury their dead, and at the grave kill some of their best horses, as they believe otherwise their friend would have nothing to ride. Their marriages are simple. The couple to be married, as soon as the sun sets, are made to lie on the ground with their heads towards the west. They are then covered with the skin of a horse. As soon as the sun rises at their feet they are married."

clergyman, who is wanted to act with the Rev. S. Adams at Monte Video, and in the neighbouring camp. One clergyman, too, has recently given to the Society 300*l.* in order that a missionary may be placed in the neighbourhood where his son is settled. But then, again, there are many painful cases where, from disuse of the means of grace, our countrymen have sunk to a very low level, and where they are acting as an evil leaven among the surrounding populations. The expression, "Englishman, drunkard," gives a sad but not too faithful idea of what has happened to our people in South America through the absence of religious control.

In regard to the religion of the Spanish-speaking population, we quote again from Sir F. Head :—

"The religion that is professed throughout the provinces of the Rio de la Plata is the Roman Catholic, but it is very different in different places. During the reign of the Spaniards the monks and priests had everywhere great influence. The churches of South America were principally built for the conversion of the Indians to the Christian faith. They attempted, by the use of candles, pictures, and images, to do what by reason, kindness, humility"—*and the Word of God*—"would surely have been better performed." But a great change has now taken place, and religious toleration and civil liberty are essential parts of the constitution of the Argentine Confederation. Towards the action of our own Mission the spirit of the Government has been most friendly. "Many of the Gauchos are descended from the best

families of Spain. They possess good manners, and many of them noble sentiments. Their life, wild and interesting—indolent, except for hunting and riding—their religion is the mere shell of Romanism. They live in the country, out of the reach of the priests. In their huts they have an image or picture—a cross round their necks. They have their children baptized, the dead generally buried in consecrated ground, and they are married by the priests. They have to travel miles to have these few rites performed.”

The short sketch we have given may suffice to furnish an idea of the condition and state of this continent; and now we will turn to the means which the Church has provided to meet the necessities of the world at large. Though strange to say, South America has not yet shared in the benefit.

The Propagation of the Gospel Society *especially* provides for our Colonial possessions. Thus Australia, India, the Cape, Sierra Leone, British Columbia have their bishops. She has ever striven to spread over the emigrant from British shores her hands of pastoral care, and gather the exile from his native home into the Church where his infant steps were first led to worship the God of his fathers. Again, the Colonial Society has chosen for its motto the injunction to “provide first for them of our own house;” while the Church Missionary Society has sent its labourers into the wide wilderness of the heathen world, emblazoning on its lofty standard the Lord’s last words on earth, “Go ye and preach the Gospel to every creature.”

On the Continental Protestant and Irish Societies devolved the duty of opening the sealed charter of faith and hope before the eyes of the Romish devotee, extinguishing thereby the false attraction of saintly merit, and the false pretensions of saintly and priestly intercession, lifting up before the dying sinner Him in whom alone is salvation. And the South American Missionary Society embraces the labours of all these. At the outset, indeed, she was content to work humbly and unobtrusively, hoping that the future might give the opportunity for enlarged usefulness. She chose the scanty tribes on the bleak and rocky islands of Tierra del Fuego, the least inviting spot in that wide extended tract of many lands, rich with the wealth of animal, vegetable, and mineral products. The extreme southern point, where the glittering iceberg mimics in crystal the flinty ridges of its inhospitable coast, —it was here that the humble and beneficent desire prompted her to seek out the poor unclad canoe Indian, and with the blessing of a pure faith to gladden for him the solitary place with the fruits which spring in the steps of those, who publish the tidings of *peace*.

But no sooner had the action of the Mission become thoroughly known, and the news been conveyed from east to west and north and south, than a desire met them that all might share in the benefit. Spiritual life, when it has once existed in ever so small a degree, may be crushed, buried, trodden out, but the spark of immortality can rarely be quite extinguished : and this fact has been wonderfully evi-

denced in South America as in other places. Among our own people, especially encrusted with years of spiritual neglect and deadness, who, with the mere habit of church going, have put off the decent garb of morality and Christianity even in outward profession, our English Christians have started up from their sleep of indifference and joyfully hailed the prospect of a Sabbath sanctified to the service of God, and a church where we may offer holy worship. The touching confession of one who had long dwelt in these churchless lands, and had almost forgotten—to use his own words—that he had a Creator, was this—“When I saw the clergyman in his surplice, and heard again those disused prayers, I fell on my knees, put my head on the pavement, and sobbed as if my heart would break. I could not help it.” Do not the tears seem to scald your own cheeks, and the heart throb against your own bosom. You, who have sons and brothers, does it not seem that the voice even now comes from one who is dearer to you than life, and the yearning for home has that twofold bitterness of an exile not only from home but from heaven. And if you treasure the thought that you are loved and remembered with the love of childhood, think where that love was nurtured, and how it grew so deep and strong. It was cherished in the infant’s first prayer on the mother’s knee. It was fostered at the morning and evening meeting for family worship. It grew in the sanctuary of God’s house, where the dew of His blessing rested on the head of the happy, favoured child. But now, in the absence of all these

blessed influences, can you wonder if love grows cold, and estrangement takes the place in the unsatisfied heart of its first, and dearest affections.

Again we turn to the Spanish-speaking populations. Amongst these the Society cannot be said to have exerted no influence for good. The remarkable change in the sentiments of the people towards our Mission at Lota, for instance, in itself is a great fact. Then, again, in Patagonia, the reports of the missionaries as to the attitude of the Roman Catholic residents, are most satisfactory. Truly we may hope that to many who feel the emptiness of their own religious system, and its inadequacy to supply their spiritual wants, may be made known to their great joy and benefit the sublime teaching of our Lord—"God is a spirit, and they that worship Him must worship Him in spirit and in truth."

We conclude with another extract from Sir F. Head.

"After viewing the beauty and fertility of the country it is painful to consider what the sufferings of the Indians have been, or still may be. To many it may seem improbable that they should ever overturn the feeble Governments which at present exist. It may ill suit our politics to calculate upon such an event as the union of the Araucanian and Pampas Indians. Yet who can venture to say that the hour may not be decreed when these men, mounted upon the descendants of the very horses which were brought over the Atlantic to oppress their forefathers, may not rush from the cold region to which they have been driven, and with irresistible fury

proclaim to the guilty conscience of our civilised world that the hour of retribution has arrived, that the sins of the fathers are visited upon the children, that the descendants of Europeans are in their turn trampled under foot, and in agony and torture in vain asking mercy from the naked Indian. What a lesson would this dreadful future afford! It is not my profession nor my wish to moralize, but it is impossible for a solitary individual to pass over the magnificent regions of America without respecting the fellow creatures who are placed there by the Almighty; and when these men that the ground belongs to shall appear to claim their right we shall wonder how it was we never *felt for them, nor cared, nor hardly knew that they existed.*"

Ah! the despised, neglected, and oppressed have ever been the keenest, strongest, bitterest foe. The seed stamped in by the iron heel, buried deep in the furrow of wrong, has sprung up and borne a harvest of retribution that has overrun and consumed the length and breadth of our boasted civilization, when it has forgotten to bear in mind God's declaration—"He hath made of one blood all the kindreds of the earth," and, lacking that faith, forborne "to loose the bands of wickedness," to "undo the heavy burdens," "let the oppressed go free," and to "break every yoke;" "to draw out his soul to the hungry," and "to satisfy the afflicted soul." We are indeed fortunately forbidden to contemplate the future triumph of these Indian tribes; their fate is sealed politically; but in one particular they are not beyond our help,—we can, with the Divine aid, seek to make them partakers of a future and everlasting inheritance.

ENCOURAGEMENTS BY THE WAY.

THANK God, we are not without many of these ; were it otherwise these weak hands of ours would often hang down, and these hearts sink under manifold anxieties, trials, and obstacles.

The "discouragements," * already spoken of, though permitted by God, have come to us from the hands of man. The "encouragements" we look upon as precious gifts from the Lord Himself ; from Him who will not break the bruised reed, nor quench the smoking flax ; from Him who knows all the difficulties of our work, and who sees that, though often "faint," we are "yet pursuing," seeking, however feebly and imperfectly, to carry on His great work by making known the glad tidings of salvation to the perishing millions in South America.

In speaking of our "discouragements" we dwelt on those alone which assail us as Hon. Secretaries, or Collectors for the Mission. We did not even allude to the many which have tried the faith and patience of the noble Directors of this Society during the past years of its existence. With some of these we are acquainted ; many more are known only to God and^s themselves. But we believe that if in this Mission-work suffering has hitherto abounded, consolation also has abounded in Christ ; and, with regard to the future, we are assured that if our friends have been partakers of the suffering, so shall they be of the consolation also, even here, and how much more so hereafter, when they that have sown in tears shall reap in joy.

* See "Voice" for May.

It is with pleasure, then, that we turn to the happier subject for this month, even the "silver lining," to each dark cloud of discouragement, which has afforded us in every instance singular consolation and "*encouragement by the way.*"

It is now many years since the lamented Captain Gardiner—a man of a truly missionary spirit—first became interested in South America, and endeavoured to awake Christians at home to a sense of their responsibilities towards that land.

It was in vain that he held meetings, and travelled north, south, east, and west in its behalf; it seemed impossible to enlist sympathy in the cause. There were already—so it was said—"too many calls." South America did not seem a sufficiently "interesting" sphere for missionary labours. Its people were too degraded; some, it was said, were scarcely human, whilst others were so gigantic that the lives of men of ordinary stature would not be safe in their hands. For these, and many equally cogent reasons, a Mission to the Fuegians and Patagonians was deemed a rash if not a ludicrous enterprise, and the man who desired to carry it out was looked on as an enthusiast and a dreamer.

One generous individual, however, became interested in the project, and contributed nobly towards it. Captain Gardiner himself gave more, and, determining to commence operations immediately, he went out to Tierra del Fuego, accompanied by six other persons.

The melancholy issue is known; a dark cloud overspread our sky, for the noble missionaries

perished through starvation on the shores of South America.

The sad news, when it reached England, was looked on by many as a death-blow to the enterprise. But it was not so to be. The blood of the martyrs has ever been the seed of the Church, and it pleased God that Captain Gardiner's death should awaken an interest in the work which his labours during life could not call forth.

He whose ways are not as our ways caused to be preserved in a most remarkable manner the dying words of the missionaries, and these deeply interesting records of faith and patience, unsurpassed in the annals of the Church, awoke amongst Christians at home a deep and abiding interest in the cause for which Allen Gardiner sacrificed his life. They determined it should be carried forward in God's strength ; and thus, from the darkest cloud of discouragement, shone forth light and "*encouragement by the way.*"

And let us not forget that at this very crisis, when we were well-nigh overwhelmed with the severity of our loss, one of the greatest sufferers in our trial, Allen Gardiner, the noble-hearted son of the founder of the Mission, stepped forward, and offered to devote himself to the work in behalf of which his father died ; and ever since his ordination he has laboured earnestly, devotedly, and untiringly, in his Master's cause in South America, thus giving us no small support and "*encouragement by the way.*"

When our missionaries first went out to Tierra del Fuego (after Captain Gardiner's death) their

work lay somewhat vaguely before them. They desired to reach a wild and barbarous people, and to make known to them the Gospel of the grace of God. But how was this arduous work to be begun? How should the missionaries make these savages understand that they wished to take some of them to a civilised home, for the purpose of benefiting them both in soul and body?

“Who shall roll us away the stone,” perhaps our friends thought, as the Mission vessel neared the islands. But soon they found that the Angel of the Lord had been before them removing the dreaded difficulties, for at the very place where the vessel anchored was found a man answering to the name of Jemmy Button, who more than twenty years before had visited England for a few months, and who still retaining some of our language, became to some extent an interpreter between the missionaries, and his fellow countrymen. In this remarkable circumstance we could not fail to see the finger of God, or to receive “*encouragement by the way.*”

Yet another dark cloud overspread our Mission sky, for in the year 1859 intelligence reached us that, having trusted themselves rashly amongst the natives, the crew of the Mission vessel, with one catechist, had been murdered by them. The Mission vessel had been dismantled and probably destroyed, and all hope of carrying on the work amongst these degraded, treacherous savages was at an end. So appearances seemed to say, and many of our friends were carried away by them. But God has said, “It shall come to pass, when I bring a cloud over the

earth, that the bow shall be seen in the cloud." In the midst of darkness He can cause light. "He turneth the shadow of death into the morning." While our hearts were still oppressed with the weight of this calamity news came that a vessel had visited the scene of the late disaster, that our Mission ship was found, in a dismantled state indeed, but one which admitted of repair and restoration. Moreover, that some of the natives bitterly repented the cruel act to which their fellow-countrymen had been incited by a desire for plunder; and two of these people in particular entreated so earnestly to be taken back to our Mission station that, although the Captain had received positive orders to the contrary, he found it impossible to refuse their prayers, and accordingly carried them with him to the Falklands. Thus, when the door to our work in Tierra del Fuego seemed hopelessly closed, was it reopened in a most remarkable manner through the means of these two natives. They were as the bow in our dark cloud of sorrow. Though "cast down" we were "not destroyed." Even in the midst of heavy trial the Lord had given us "*encouragement by the way,*" and thanking Him we took courage, and sought to carry on the work in faith and hope.

When the Mission vessel in 1864 visited Tierra del Fuego, with the Rev. W. H. Stirling on board, he and his companions discovered the remains of our murdered countrymen, and committed them to the grave in sure and certain hope of a joyful resurrection. It was a remarkable coincidence that the 25th chapter of Isaiah occurred that day in the

course of the ordinary services on board the *Allen Gardiner*. The little Mission vessel lay calmly in the harbour, a mountain rose high above her, at the base of which the remains of the departed ones had been reverently laid. Let us picture to ourselves the wild loneliness of the scene, the sad solemnity of the occasion, and we shall the better enter into the deep and mingled feelings with which our missionary read the thrilling words "In *this mountain* shall the Lord of Hosts make unto all people a feast of fat things . . . and He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations : He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us ; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." It seemed as though the words had been sent as a special message from our God on that day in order to give our brethren "*encouragement by the way.*"

Before we leave Tierra del Fuego, let us look at the wonderful progress which, under God's blessing, has been effected in the work there.

Only a few years since, it was regarded by many as hopeless, both on account of the supposed incapacity of the natives for receiving instruction, and also because of the extreme physical difficulties attending the work. Scarcely ten years have passe

since the first missionary clergymen left the shores of England to inaugurate it. The natives have now proved themselves to be capable of improvement in every respect ; several of them have been under our care at the Mission station, and have become perfectly civilized in their general deportment ; peaceable and useful members of society ; and we would fain hope that the hearts of some have been touched by the truths now daily communicated to them in their own language, which has to a great extent been acquired.

The physical difficulties of the work, moreover, at first so much apprehended, have been overcome by prudential and persistent effort ; and none can deny that in this once difficult—and, in the opinion of many, this hopeless undertaking—we have received much “*encouragement by the way.*”

Let us now glance for a moment at another portion of our Mission-field, and see how threatening clouds have been gilded with light and hope there also.

When first the Rev. Allen Gardiner entered on his chosen field of labour at Lota, in Chili, he found that the law of the constitution of that country was adverse to all kinds of Protestant enterprise, and even Protestant worship ; the prejudices of the population, too, were opposed to it : and, in addition to these obstacles, the natives of Araucania were in a disturbed condition, while the presence of certain of our country people at Lota was far from giving a favourable impression of the value of our Christian profession. Now, thank God, we can speak of

a wonderful change for the better in the aspect of things. The law of the land has been altered so as to admit of religious efforts such as this Society is making, the prejudices of the people in the southern provinces have been allayed, the native population has become quiet, and steps are being taken to give a settled character to the Mission-work amongst them ; the example of the English-speaking population has changed for the better ; and considerable support is given by British merchants to our work, which has become ministerial as well as missionary in its character.*

This wonderful change has been brought about in five years, through the instrumentality of our missionaries ; may we not therefore hope great things for the future, and receive, through the past, much "*encouragement by the way?*"

Let us now turn to Patagonia, and see a few of the difficulties we encountered in the prosecution of our work there, together with the assistance vouchsafed by God in that portion of our Mission field.

The natives of Patagonia live on horseback, and wander from place to place in search of the animals which they hunt as a means of subsistence. The Rev. Theophilus Schmid nobly volunteered to undertake the arduous work of travelling about for a time with these wandering tribes for the purpose of acquiring their language, and determined to approach them by the Magellan Straits ; but it seemed a hazardous undertaking, for the natives were

* See Report for 1865.

reputed untrustworthy, and were said to have murdered the former Governor of a Chilian settlement at Sandypoint, in the Magellan Straits ; moreover, that official was generally a Roman Catholic, and the priest, of course, was opposed to a Protestant movement.

When, in the face of these difficulties, Mr. Schmid made the attempt to reach the Patagonian tribes, he found the Governor at Sandypoint a Protestant, and the priest absent ; thus was his way remarkably facilitated ; he lived and wandered with the natives for several months, acquired their language, and was treated by them with the greatest kindness during his stay. Thus were difficulties and obstructions in this field of labour removed in a remarkable manner by God, whereby here also we have received "*encouragement by the way.*"

It is but a little while since many of the friends of our Mission in these countries experienced much discouragement, and foreboded evil, from the decision which was arrived at to transfer the headquarters of the Society from Bristol to London, thus taking it to some extent out of the hands of those devoted friends who had hitherto directed its movements, and committing it to the care of comparative strangers, many of them South American merchants, most of whom, it was feared, would be indifferent to the tedious and expensive missionary labour, in which the Society is engaged, and would care only for the ministerial portion of the work, to be carried on in those parts of the country with which they were connected.

We feel thankful to be able to record that the fears felt on this subject have not been realized, since the handsomest donations towards the present anxiously-desired outfit of the *Allen Gardiner* (the Mission-ship to Tierra del Fuego) have been made by some of these very men, who have thus proved themselves worthy directors of our great work.

We ought not to pass from this subject without noticing with gratitude the large contributions received from British merchants abroad as well as at home. Their noble gifts show how highly the labours of our Society are valued, and ought surely to give us "*encouragement by the way.*"

We have already dwelt on some of our "*discouragements*" as secretaries and collectors, but, thank God, we can tell of "*encouragements*" too—of friends with warm hearts, and generous hands, who give to the work as God's cause, and wish it God speed. Some are not, perhaps, able to contribute largely, but He who graciously accepted the widow's mite will bless and prosper their gifts, accompanied as they are with believing prayer. Their kindly words of cheer lift our hearts in thankfulness to Him who, through them, has deigned to give us "*encouragement by the way,*" and we pray that this, the cup of cold water they have given to a disciple, may in no wise lose its reward.

It is almost needless to say, that while every unwilling subscriber, every half-hearted collector, every wavering friend, is a hindrance and discouragement in our work, on the other hand, from every warm supporter, every kind and hearty sub-

scriber, every earnest, prayerful, and energetic secretary or collector, we receive untold help and "*encouragement by the way.*"

Lastly. We who have had the pleasure and privilege of meeting any or all of the four Fuegian lads brought home by Mr. Stirling, who have heard them sing in sweet tones the praises of our Saviour and theirs, who have listened as they reverently addressed their Father and ours, we who have seen their eyes glisten as we spoke to them of the love of Jesus, and the bright and heavenly home He is preparing for all who love Him, and have heard them say with their own lips, "Yes, I do love Jesus," surely we have received lasting "*encouragement by the way.*"

It is true, as we have seen, difficulties of every kind have been encountered by our Mission, and difficulties of every kind may still be expected ; but so long as there is attached to every difficulty some mark of special favour and help from above, we cannot yield to discouragement in this our work ; men may look coldly on it, but it has been owned of God ; those whom we have long heard of as wild, irreclaimable barbarians, are now clothed and in their right mind, sitting, as it were, at the feet of Jesus, and learning His Word.

Our weak, and often undervalued Mission, has been the means, under God, of effecting this change ; how can we sufficiently thank Him for this and every other "*encouragement by the way ?*"

K. J. G.

COMMERCIAL PROSPECTS OF SOUTH AMERICA.

A LAND which the bountiful Creator has placed, like its companion North America, between two great oceans, is naturally accessible by those who go down to the sea in ships ; and there is a time coming, perhaps in the proximate rather than the distant future, when its internal hills and streams will be even better known than its sea coast is now. Extending from about ten degrees north of the equator to fifty-four south of it, the productions are those of tropical countries, combined with fauna and flora of temperate regions like those of France and England. On the western side, the lofty mountain ranges modify the great heat which we might expect to find in those latitudes, and the same may be said of a large portion of the great Empire of Brazil. As in North America we find extensive regions which are attractive to the Negro and the Chinese, while others resemble our own healthful and prosperous colony of New Zealand ; and the population, whose interests differ like their localities, constitute a large number of independent communities. In one sense the east coast is older than the west coast, that is to say, it has been longer known to the majority of Europeans ; but this was to be expected from its geographical position. The

countries on the west coast, however, possess a large amount of public spirit; their productions are more easily realised if less varied; and emigration will soon tell favourably on the national character in more than one respect.

As one glances over a map of South America, on which its various products are noted, he is reminded of the beautiful language in which Moses characterized Palestine, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (Deut. viii. 7—9.) Here we have a notice of climate and soil, vegetable and mineral products, and an indirect allusion to flocks and herds. It may not be out of place, therefore, to notice a few suggestive facts; for the purpose of instructing without aiming at either completeness or formality.

There are diamonds in Brazil, near the borders of Bolivia; and gold and silver, the latter at numerous points. In the days of maritime discovery the name Rio d'Oro was given to a river on the west coast of

Africa, which, no doubt, realized the idea beautifully expressed by Heber, that

“ Afric’s sunny fountains
Roll down their golden sand ;”

and so long as the Rio de la Plata retains its present name, it will suggest similar ideas. A few years ago, a scientific traveller was expounding to a learned Society some of the wonders of the Andes, when he expressed himself as follows :—“ You may believe me or not, I scarcely expect you will, but I have no hesitation in declaring that twenty Californias may yet be discovered along the ridge of the Andes alone.” If Humboldt be correct, the name of the ridge, from *anta* a Peruvian word, indicates copper, and metal in general. The same mineral wealth is seen in its prolongation into Mexico ; so that for three centuries these apparently barren ridges have contributed largely both to civilization and luxury. It is not unlikely that improved systems of working may increase immensely the amount produced ; and that in the arrangements of Providence gold may be the magnet to draw the multitudes from the dense countries of the old world, to people the solitudes of the new one. This was notably the case in the days of the successors of Columbus, more than

three centuries ago ; and the facts have recurred on a larger scale in our own days, especially in California and South-eastern Australia.

Though iron, platinum, and tin are all well known as productions of South America, it is chiefly celebrated for its Copper. Perhaps in a short article like this, our remarks should not extend beyond a brief notice of this important metal.

The total production of copper in the world amounts to about 90,000 tons annually ; and of this the mines of Chili yield about 48,000 tons or 53 per cent. The copper produced at home does not exceed 13,000 tons ; and the yield of the Devonshire and Cornwall mines is steadily declining. In other parts of Europe the yield is stationary ; and the Burra Burra mine in Australia, from which a great deal was expected eighteen years ago, is becoming very poor. Great Britain works up about 60,000 tons annually, or two-thirds of the copper of the world ; nearly two-thirds of which is exported. Within ten years the quantity worked up has doubled, and the consumption is still increasing. The inference is obvious, that we must draw upon South America more largely than hitherto, and thus increase our social and commercial relations.

In Peru and Chili copper is abundant ; and in the latter country it far exceeds all other minerals in value. The principal mines are situated at Coquimbo and Copiapo, both north of Valparaiso ; and to both of these the attention of the Society has already been directed as stations of great importance and much promise. Copiapo is the terminus of a railway coming down from the north-eastern hills ; and it is the junction with another connecting Caldera with the south-east. Here there are extensive smelting works, at which large numbers of English people are employed ; and those who know the country well say that the spiritual wants here should be supplied next after those of the Chin-chas. The English residents have offered to subscribe \$1,000 annually ; and in this case there are unusual facilities for doing good, as Caldera and Copiapo, which are only a few miles distant, could be served by the same minister. "The children are nearly lost," is the testimony of one who cannot be mistaken, "and the whole community are like sheep without a shepherd." Of course copper is the commercial magnet which has drawn them to the spot. Coquimbo, otherwise called La Serena, is a place presenting the same general characteristics, and here also the British residents nearly two years ago offered

to contribute \$1,000 per annum towards the support of a clergyman. At this place also are large copper smelting works, and in despair of receiving help from home, the people have stirred in the matter themselves.

The following abstract of part of a communication from one of the railway officials, awakens emotions of various kinds. A subscription having been entered into for the purpose of procuring a place of worship, benches were purchased, and a harmonium. In the first instance, a portion of the railway machine-factory was divided off by waggon covers; but afterwards the Company were able to place at their service an unoccupied house. Here the attendance amounts to fifty or sixty; and a choir has been formed by the ladies. The Consul reads the service of the Church, and the writer a sermon; but for baptism, marriage, burial, the visitation of the sick, the education of the young, what are they to do? This is surely a strong case for the appointment of a "Consular chaplain."

Copper is said to abound in the district of Araucania; but owing in some degree to the hostile attitude still assumed by the natives to the Government by people of Spanish origin, the mines have yielded little. Let us hope that the agency of this Society will hasten the good

time coming; that the mission of the Rev. Allen Gardiner may dispose its haughty and exclusive chiefs to assist in the development of their country's resources, and in the introduction of English capital and industry as well as pure religion.

At the Annual Meeting of the Liverpool Auxiliary in April last, some valuable statistics were given in connexion with commercial matters by Charles Rowe, Esq., to which we purpose to direct attention. On the subject of copper, he said, that twenty years ago, when he went to the west coast, the annual production did not exceed 1,000 tons, whereas in 1865 it amounted to 50,000. It is impossible to estimate how many events, moral, social, and religious, are bound up with facts and figures such as these.

(To be continued.)

KEPPEL ISLAND.

OUR latest accounts from Keppel Island are very satisfactory.

The Rev. C. Bull, M.A., of Stanley, has most kindly and efficiently looked after the interests of the Mission in the absence of the Superintendent. We hoped at one time he might

have been able to visit our station and report the result of his own observations ; but although he has not been permitted to do this, we are yet greatly indebted to him for keeping open freely communication with our friends, and furnishing us with every information he possessed. The following portion of Mr. Bridge's journal will be read with satisfaction :—

On awaking this morning I was rather surprised to find a vessel at anchor here, and so with all despatch I write these lines to acquaint you with what has transpired since I last wrote, and to send you my best wishes. No vessel has touched here since I last wrote ; the weather has on the whole been fine, rain and sunshine, with little wind, chiefly from N.W. The gardens are in first rate order, and the potatoe blossoms scent the air pleasantly. Work chiefly carried on has been calf-catching, peat-hauling, stacking, drain-digging, stream-weeding, pointing of stone buildings by Ocoko, who has finished two and advanced well with the third.

On the 4th of this month Hanumbuchecupa, Luca's wife, bore a daughter, as yet unnamed. The natives have an idea that naming children early stops their growth, and since children so frequently die in early infancy, and it is considered evil to name the dead, if the child had no name the parents are not vexed by hearing it named.

The children are all doing well, Ocoko's little boy, Copaniscoola, is a real picture.

Evening prayers and Sabbath afternoon instruction (in Fuegian) are regularly conducted and attended. I have gone through since the ship's departure the Gospels of Matthew and Mark, and have begun St. Luke's. They were much interested in the miracles of Jesus, and in His death, resurrection, and ascension; and I have reason to think that the lessons derived from these truths are not "seed by the way side" to these people. Ocoko has asked many questions, and has shown great concern to be satisfied of the truth of the facts he hears stated, as though he felt their consequence. He should be particularly remembered at the Throne of Grace. This morning after prayers he asked me many questions, which shows he takes a personal interest in what he hears. With an evident desire to do what is right, he asks me how he should act under such and such circumstances. How he should act and what he should say supposing a man should offer him his daughter as a wife, as was the case before with two men, both of whose daughters he lived with as his wives together with Camilana. But he now sees this is very wrong, being contrary to God's will, and destructive of mutual happiness and respect between man and wife.

I told him he should firmly refuse, that he should obey and fear God rather than man, and he should give as the reason of his refusal, his fear of God, love for his wife, and her children, and his own happiness. He asked whether I was certain that Jesus rose from the dead, evidently considering this point, if established, a seal to the truth of all the rest

that he has heard. He asked whether I was certain Jesus would return to the earth to make the good happy, and the wicked miserable. I unhesitatingly answered, Yes. He rose from the dead, on the third day of his death, and as He has said, He will most certainly return to judge the world. He then asked whether if he repented, and asked Jesus to forgive him, and to be his friend, and save him, if I was sure He would hear and grant it. I answered, Yes, certainly He will ; that since He came into the world to die for us, and has pleased God in our stead by keeping His commandments, if we ask Him, He will most willingly grant us all we ask. He appeared to heartily receive all I said, as of the greatest importance. He then asked me, if he should ask God to make him good, peaceable and wise, whether He would surely hear him ; and if a person should quarrel with him, how he should act. If his brother should be killed by a man how he should act. I answered these questions as I best could. He then asked me to tell Luca, Pinioia, Threeboys, and Uropatóosh to help him to teach his people, who if he only taught them the strange (to them, viz., the natives at the coast) truths he has learnt, they would despise what he said, and despise him, as they did before.

Friday, Jan. 12.—He frankly acknowledged he had a bad temper, being passionate, and he lamented he quarrelled so much with the other natives, and he wished to be reconciled to Tirshof, and asked him to forgive him for some quarrel he had needlessly with him some time since. This may give you some

idea of his state, and doubtless with me you will say, and rejoice that this man is not far from the kingdom of heaven. He asked me to write out some prayers for him in his own language, that he might use them. He prays to God generally every evening, and often of mornings. I am much more satisfied with his character than I was, and think him much more capable to hold his ground among his people than he was.

Thursday, Jan. 25.—Wind south, weather wet, cold, with little wind. Luca and Pinioia digging drain in the fuel yard. Ocoko pointing, Tirshof weeding stream. After evening prayers I spoke to the natives, to induce them to live in love with one another. I told them plainly that if we forgive not men their trespasses neither will our Heavenly Father forgive us our trespasses. I showed them that Heaven was a place where all is love, and we must here become fit by the renewing of our hearts by the Holy Spirit, else we could never enter therein. Ocoko and Luca being at variance, I asked Ocoko to tell us what he had said or done to raise this quarrel? He then frankly told us. He said he was made angry in the morning by finding ashes emptied on the path, and he spoke loudly to his wife (with intention for his next door neighbour to hear), asking her who had done it. He then accosted Luca. Luca explained how it happened, but did not offer to take them up again. They then had angry words together. I told them how sad it was to me, and to all who loved them, to see and hear how ready they are to dispute.

I showed them that they could never be happy, good, and prosperous, if they did not learn to forgive and love one another. We then prayed together.

I am glad to hear the four natives in England excite a beneficial influence for our Society, and I hope they themselves will be greatly benefited by their lengthened stay. It is good that they be shown about as much as possible, so that they may on their return home have much to tell their people. Threeboys's letter I showed to the natives, who thought the writing pretty good. The natives here are inquisitive to know what kind of a life they live in England, whether they live as at Keppel island, under rules, of working so long, learning so long, eating at such times, &c., &c., or as in their own land. I answer their questions to the best of my power. The natives here appear really to like Uroopatoosh and Sisoia.

I thank you for your letter and photographs of the natives, and for the interesting news you sent respecting them. Give them my best wishes, and the love of their friends here, who were greatly pleased with their likenesses, and recognized them at once, and very closely examined them, and the little note written by Threeboys. The natives here are all well, cheerful and industrious, improving in manners, and daily gaining knowledge of religious truth, and becoming more and more interested in it. The occupations which are most likely to be chiefly followed here for the next few months will be calf catching, and feeding same when brought

home ; garden digging, peat hauling, house painting, &c., &c. Myself will, I hope, be employed teaching, learning, and completing grammar, dictionary of the Yahgan tongue. We are all well.

MANNERS AND CUSTOMS OF THE FIRE-
LANDERS, BY MR. T. BRIDGES.

A SHORT account of the Firelanders of the Yahgon Tribe, inhabiting the shores of Southeast Fireland, compiled from what I have heard from the Indians themselves, during three and a half years' constant converse with them.

February 7, 1866.

It is a general custom with these people to bear their children out of doors, be the weather fine or inclement, even though it is snowing or raining, in winter and summer. When the infant is born the attending females (no male is ever present) take the child, wash it with cold water, and the soft scrapings of wood, which they also use as a towel. They call these soft scrapings of wood *chilush*. The child is then taken into the wigwam, and its mother soon follows. It is very seldom a young infant is killed unless under the following circumstances :—Should the mother's husband have deserted her, the child is then often killed by its mother. Also those children that have any great imperfections, or are otherwise much deformed, are sure to be killed very shortly after their birth. Also should a woman bear all daughters, the youngest is sometimes killed. Boys

are coveted as offspring. Children, however, are sometimes born in canoes, they are then called, whether boy or girl, *anookwilis*. The Firelanders generally defer naming their children till they have grown strong and are able to talk, from a superstition that it is in some way or other injurious to them, tending to stop their growth, and bring about their early death. They also, if the child dies and has had no name, think they shall not then be vexed by hearing its name often repeated. They do not look upon their names from their native places as their distinctive names, and they generally have another name—their proper name. These latter names have generally some meaning, but not always, sometimes they are family names handed down from generation to generation, from father to the eldest son. These kind of names generally have no meaning. But the other kind of distinctive names generally refer to some peculiarity in the person bearing it. Thus there is Oóshcushloósh (red forehead), Oóshcushmalin (bare forehead), Oósheushpanoosh (thin forehead), Cúshoohryif (narrow nose), Telamuica (long face), Copilooshoon (red face), Tóolupoochryelen (weak knee), Cóeigifen, Coñiichisen (shrivelled foot), &c., &c. Children, generally within a few days of their birth, are dipped in the cold sea, from a superstition that it makes them grow well. Very often, too, the little child, clinging on its mother's back, has a swim through the water, from the moored canoe to the shore, and the boys laugh much at the appearance of the miserable little urchin under these circumstances. The mother and father of a newly

born child are called *yimbúna*. They are both careful as regards their food, thinking some kinds are hurtful to the child. They generally also keep quiet for a week or two after the child's birth. The mother almost directly after her child's birth resumes her various duties of fishing in the canoe, gathering shell-fish, fetching water, &c., &c. Should a sucking child fall sick its sickness is sure to be attributed to something the mother has eaten, who, under these circumstances, does not eat whale blubber.

If the mother dies the little one soon finds a foster-mother, by whom considerable affection is shown. Children are not weaned early. It often happens that two children of different births are being suckled at the same time. The food first given to children is muscles, fish, and berries. Girls are early taught to make baskets, plait fish-lines and *asina* (an ornamental fine plait of sinew worn on the neck), to paddle, and to do other work. Little boys early become skilful in throwing spears and stones, slinging, and making spears, &c. Children do not always live with their parents, sometimes a friend takes them away, and they are away from their parents for weeks. They generally, save in severe weather, live apart by themselves, in a small wigwam made by themselves, called *ucúli*. Their parents supply them, however, with provisions. But when a lot of these natives from different parts come together, the children live then entirely with their parents for safety. Little girls are often promised in marriage to grown men when they are but infants, but sometimes matches are agreed upon

for little boys and girls by their parents. A girl before she is finally given away to her destined husband is now and again sent to live with him for a short time, when she again returns to her parents; but no sooner is she of a marriageable age than she is finally disposed of, as it is considered disgraceful for a father to keep his daughter after that period. It frequently happens that there is inseparable aversion on the girl's part to her husband, and she leaves him, and if she persists in hating him she is then given to one she likes. Cruel treatment often drives away a young wife from her husband, even though she has children, which sometimes are taken by the father if he loves them, and otherwise by the mother.

LOTA.

OUR news from Lota is satisfactory. The Rev. A. W. Gardiner and Mr. Keller are busily occupied in carrying out the objects of the Mission, and we hope that the presence of Mr. Buncher will before very long give them encouragement in their labours.

The late war on the part of Spain with Chili and Peru affected in many ways the Mission-work at Lota, and caused some misgivings as to the result. The schools dwindled away, and the population became unsettled; but we rejoice to know that a cheerful and hopeful spirit has succeeded the late gloom, and the work at Lota is putting forth fresh vigour.

The following extract from Mr. Gardiner's journal will be read with interest :—

Tuesday, April 10.—By one of those singular reactions of feeling which often follow times of protracted suspense now that it is supposed that the Spanish Admiral has done his worst for the present, things are relapsing into their usual channels.

Monday, April 9.—Forty-eight of our scholars have returned to the day-school, and the new dispensary will be finished (D.V.) on the 20th. Carpenters are working for very low wages just now, so I thought it better to finish, in spite of the Spaniards. My old dispensary was too far away, and, besides, was required for another object—as the dispensary has stood the crisis better than the school, which for three months was quite a failure, I make it now the practical basis of the Lota Mission. Following Dr. Humble's example, a medical missionary might travel safely from the dispensary at Lota to the dispensary at El Carmen. If the Committee will send a Christian surgeon, with three years' experience in practice, to take charge of the Lota dispensary, I will undertake the Chilidugu Mission for five years, and connect the two stations. His experience would develop the dispensary in a way that I have neither the time nor the talent to do, and the popular element thus thrown around the work here would neutralise any prejudices that might be exerted against our ulterior efforts. Our South American work is becoming less vague, and more classified to the mind's eye.

The Fuegian work is manifestly a seaman's mission.

The sea-ports require clergymen and school-masters.

Lota and El Carmen constitute our medical mission, and the interior towns demand a Colporteur mission.

May we all be up and doing, there is no safety in rest, as the hymn says :—

“ I followed rest, rest fled and soon forsook me ;

‘ I ran from grief, grief ran and overtook me.”

Wednesday, April 18.—Twelve new scholars have come for admission to the day-school, so that we are now full, having sixty day-scholars. There are besides, ten who attend the Sunday-school and four night scholars, making a total of seventy-four receiving instruction in Christian and useful knowledge at the Mission station. The Spanish squadron have left Chili, and, it is said, they have gone to Peru.

Sunday, April 22.—Mr. Keller returned to the settlement last week, and has been very busy working up the routine of the Mission-school and dispensary, so as to enable me to leave next month for a fortnight's holiday to Melilupu station.

Thursday, April 26.—Formed a small Committee of Christian brethren on Moravian principles to carry out the work of Christ in Arauco Bay, and in the Indian territory. After long consideration a plan of action has been decided upon, which will be commenced next Monday week ; and we will hope that our little party of six will soon, by an arrival from England, be seven.

Friday, April 27.—Several Indians visited the settlement, and the frontier is exceedingly quiet ;

but they complain of much injury to their crops by the storms of last month.

Saturday, April 28.—An important week in the history of our humble Mission work here, as it witnesses—1. The completion of the new school and Sunday-school. 2. The conclusion of the arrangements in the church painting, new reading-desk and pulpit, seats, &c. 3. A new dispensary. 4. The Moravian store. 5. The conclusion of the Mission station at Melilupu. Great expense has naturally attended these arrangements, but without them the Araucanian Mission would have been like a little boat adrift upon the ocean of enterprise without a ship. Since last Easter, when I received the instructions of the Committee to follow out my own plans with a promise of ultimate support from them and a grant-in-aid in the meantime of 300*l.*, I have spent 1,500*l.* upon the organisation of the Lota Mission, and am now able to report this Easter that as soon as the Spanish fleet clears away all things are ready, and the work of preaching the Gospel to the Indians can be safely begun as soon as a medical missionary is sent to Lota as my partner in the work to superintend the Lota Mission when I am in the Indian territory.

Sunday, April 29.—Day of thanksgiving for the temporary relief from the Spaniards, and the departure of their squadron for a season.

PATAGONES.

FROM Patagones we have letters saying all is progressing as usual. The Church services, school, dispensary, &c. All well in health.

BAHIA BLANCA.

WE deeply regret that the Rev. T. Schmid has been seriously ill for a long time, and is compelled to leave this place on that account. Mr. Schmid had been appointed by the Committee to proceed to the district of Dolores; but the accounts which have just reached us almost forbid us to hope that his health is likely to be sufficiently restored to attempt fresh work at present. We await with anxiety further communications. Meanwhile we commend Mr. and Mrs. Schmid to the prayerful remembrance of our friends.

THE LEE AND BLACKHEATH AUXILIARY, ANNUAL MEETING.

IN our last number we alluded to this Meeting, which took place in the Alexandra Rooms, Blackheath, on June 21st. We think the Report, which was there read, calculated by its tone to interest our readers generally, and we therefore, gladly reproduce it, with the Resolutions passed on the occasion.

REPORT.

The Lee and Blackheath branch of the South American Missionary Society at present rejoices in little more than an infant life. Its proportions, however, are in keeping with its age, and give reasonable promise, we trust, of a vigorous youth, and a useful manhood.

Its birth was in this hall, in the winter of '65—it has since been cherished in a friendly drawing-room or two hard by—and still more recently, commended to God and succoured by collections in Holy Trinity Church. And we are now here to-day on our first Annual Platform—to report our progress—to thank God for the measure of success vouchsafed—and to appeal to our assembled friends for renewed and enlarged support.

The receipts of the Lee and Blackheath branch of the South American Missionary Society, embrace a period of some eighteen months, and may be summed up thus:—

Subscriptions	£10	17	0	
Collecting cards and dona- tions	12	18	9	
Meetings—				
Blackheath	5	5	0	
Drawing Room	2	1	9	
		7	6	9
Trinity Church collections	23	15	7	
		54	18	1
Less expenses		4	17	8
Total up to this time	£50	0	5	

And we briefly embrace this occasion cordially to thank our generous and zealous friends for their contributions.

To those who meet us here for the first time, we would say; we are the Lee and Blackheath Branch of the South American Missionary Society, whose headquarters, *lately* at Clifton, are *now* in the Metropolis. And that its object is, to carry a Protestant Gospel to the Heathen of South America, and to the uncared for Europeans there, engaged in our commerce.

The Society works in cordial sympathy with, and as far as may be, after the example of, the three kindred Societies—the Church Missionary, the Propagation of the Gospel, and the Colonial Church Societies—whose hands, by their own confession, have long been too full to occupy this ground, which we therefore, have taken up.

Fuegia and the interior of South America is yet darkly heathen; and, except by this Society, almost untouched by any Protestant mission.

The irrepressible missionary zeal of the devoted Captain Gardiner commenced this work. He, with his little band, first sailed to plant Protestant truth in this soil; and nobly, we had almost said mysteriously, perished in the attempt.

Of them, it may emphatically be said, they counted not their lives dear, so they might preach Christ; and theirs is now the incorruptible crown. Strange and full of teaching was the Providence, which whilst their lives were forfeited, preserved to us their journals. The wild elements which seemed to have fought against the witnesses, were bidden to respect their testimony. And these journals lying scattered

on the sea shore were picked, up as it were by a hand from the Lord, and brought home to enrich the martyr records of our Church. Pre-eminently saintly is their teaching. The Church at home has not failed to treasure them as a rich legacy. The vigorous life of the South American Mission may be traced to them. Whilst to the men it sends forth, they will ever be "the Letter of instructions" how to do and suffer in their Master's service.

The South American Missionary Society is steadily and successfully pursuing the work so nobly begun. Every year is happily a growth on its predecessor. 6,400*l.* was its income in the year that has closed, and the receipts of this current are still of increasing promise.

Its missionary stations and staff are, of course, growing with this growth. To the six of last year have been added one this year, and two are on the eve of appointment, waiting only the needful funds.

We have endeavoured to be brief. So long as that commission stands, "Go ye into all the world and preach the Gospel to every creature;" so long as our land enjoys the light of this Gospel; so long as it retains any just sense of its privileges and its obligations; Missionary Societies will be a necessity to us, and every multiplication of them a welcome work.

The following Resolutions were then passed —

Moved by D. COUTY, Esq.,

Seconded by Rev. W. W. KIRBY;

First Resolution.—The religious destitution of Europeans commercially located in South America, claims the sympathy of those at home; and commends to our support the plans of the South American Society, whose Mission Stations combine pastoral care for the emigrant, with itinerating labours amongst the outlying heathen.

Moved by Rev. C. MACKENZIE,
Seconded by Rev. W. H. STIRLING;

Second Resolution.—The spiritual darkness of the people of Fuegia and the interior of South America, which first moved the Missionary spirit of the devoted Capt. Gardiner in their behalf, still cries piteously and earnestly to Christian England, to send them the gospel of the kingdom.

Moved by Rev. B. W. BUCKE,
Seconded by Rev. J. HART;

The Lee and Blackheath branch of the South American Missionary Society, desire to return thanks to Almighty God for the measure of success vouchsafed to their first efforts. And, accepting it as the first fruits of a future harvest, will labour increasingly to swell the funds, and further the glorious work of propagating the gospel amongst the heathen.

We call attention to the fact that a limited number of copies of the "Memoir of Capt. Allen Gardiner, R.N.," can now be had for 2s. 6d. each.

COMMERCIAL PROSPECTS OF SOUTH AMERICA.—No. II.

THE whole of the territory of Chili lies on the western slope of the Andes, and their snowy tops form the border land which separates it from the Argentine Republic on the eastern slope. This, however, is not the case with the independent Governments of Ecuador and Peru. The territories of both these cross over the ridge, embracing some of the highest and most inaccessible peaks, and reach down on the east side to the basins of the gigantic rivers which flow into the Atlantic. Hence the Amazon, at its upper part, forms the boundary between Ecuador and Peru for about one-third of its entire length. From the former on the north, and from the latter on the south, a large number of tributaries swell the volume of this queen of rivers; so that from numerous points in the two countries there is open water communication to the east coast.

At this moment there is such a communication established by two lines of steamers, so that from the neighbourhood of Cuzco on the plateau of the Andes, down the Apurimac and Ucayale, the Peruvian line joins the Brazilian, and transports goods and passengers along the mighty

river to Para. It is not impossible that a through communication by water may yet be established; for at more than one point in the vast watershed the rivers which flow to the Pacific seem almost to start from the same fountain as certain of the affluents of the Amazon. This is particularly the case with the river which flows past Payta in Peru, and with one of those flowing into the bay of Guayaquil in Ecuador. Our children may live to see a pathway unbroken from ocean to ocean across the northern part of this great continent, as we ourselves have seen the dreams of geographers and philanthropists realized, by the construction of a railway across the Isthmus of Darien.

In connexion with the interlacing of rivers, it may be noted that the Cassiquiare unites the Orinoco and the Amazon, affording a free water passage from the mouth of the one to that of the other, inland as well as coastwise. The whole of Northern Brazil, of English French and Dutch Guiana, and a great portion of Venezuela, are thus one vast island, with the northern Silvas of the Amazon in the lowlands, and the mountains of Parime in the centre.

Bolivia, again, stretches still further into the central plains of the country, having for its eastern limit the river Paraguay. Strictly

speaking it is a central State, though it touches the Pacific between Chili and Peru, and has one promising port, Cobija. When Captain Gardiner ascended its stony ravines and crossed some of its pathless mountains to promote the circulation of the Bible in that country, he reached Chiquisaca, the capital, near the centre, in September, 1846. This town has a branch of the Pilcomayo on one side, and the Rio Grande on the other; the former discharging its waters into the La Plata, and the latter into the Amazon. Another large area, therefore, of about three millions of square miles in extent, constitutes a great peninsula, or is "almost an island." It embraces the whole of the vast empire of Brazil, except the small portion north of the Amazon, Paraguay, Entre Rios in the Argentine Republic, Uruguay, and a part of the Gran Chaco. It includes, also, more than 100 independent rivers or tributaries, besides several mountain chains in Brazil. Except in the immediate neighbourhood of the Andes, these rivers have all a gentle fall. They are not subject to periodical droughts, and they are easily navigable.

These considerations rise in importance when we contemplate the future of that vast continent;—the towns on its coast, its river banks, and in its interior, filled with a thriving population;—

its commerce multiplied a thousandfold ;—its plains filled with hundreds of millions of sheep and cattle ;—its mountain sides pierced and loop-holed with mines ;—its smelting furnaces (as in our Black Country at home) belching forth flames like its own volcanoes ;—its rich lands enclosed, and waving under crops of every variety, from the palm and plantain to oats and rye ;—its teeming millions worshipping God in the beauty of holiness ;—and the history of every State recording in an important chapter the early and blessed influences of the South American Missionary Society. North America has had the start of her twin sister by a hundred years ; and when, but as yesterday, we thought that her characteristic nation had received its death-wound, it has reared itself like a giant refreshed, to commence a new career of activity and greatness. South America has tarried longer in girding up her loins to start in the race of nations ; but, like Prussia in the fatherland of Europe, she may yet accomplish, in weeks, the destinies which are worked out with difficulty in as many years, enjoying, however, the triumphs of peace, more valuable and satisfying than those of war.

At the Annual Meeting of the Liverpool Auxiliary, in April last, Mr. Charles Rowe

astonished even the commercial men who were present by the following statement :—

“I hold in my hand a copy of “Gore’s Advertiser” of 1812, from which I see that at that time there were but three vessels, of an aggregate tonnage of 600, loading for the various ports of South America. Of these not one was for the west coast. Now this was just about the time of the War of Independence, which severed the colonies of Spain from her yoke—a sort of Egyptian bondage. It occupied some countries more than ten years to throw off that dominion, so that it is now little more than forty years since they have been free and untrammelled to work out their destiny. If we consider what has been done commercially in that time, we cannot feel otherwise than astonished by the progress which has been made.”

Last month we made some remarks chiefly on the subject of copper, showing its great abundance, especially along the west coast, and the rapid development of trade in it. We might do the same thing in connexion with other metals ; but their details are less known, and they are besides less important, as connected with the destinies of our species.

Nitrate of soda is a commercial product of great importance, yet only thirty years ago it was almost unknown as a product of South

America. Now it is one of the principal articles of commerce. In the year 1865 the exports from the coasts amounted to about 150,000 tons.

Such common necessaries as coffee and sugar, such useful commodities as indigo and dye-woods, and the narcotic tobacco—which has grown almost from a luxury to a necessary—are all found in the north. They are the natives of intertropical countries, and are all produced in a belt of twenty degrees of latitude, ten on each side of the Equator. This includes the broadest portion of the continent. These products already exist in large quantities; but, with a larger population and greater attention, they might be increased to almost any extent. The present trade is conducted in a great degree by native agents, so that from Panama to ten degrees south of the Equator, on both coasts, few British subjects are to be found.

Wheat is obtained in considerable quantities on both the east and west sides. The ships which carry it are usually of a small tonnage, especially on the Brazilian coast, and, indeed, all the commerce with South America is carried on in bottoms of moderate size. They are far inferior in size to those which navigate the Indian seas and trade with the East. Hence the great aggregate quantity causes numerous arrivals of

ships ; and their plan is to run down the coast, completing the cargo at two or three places. It thus happens that captains and sailors are usually familiar with a considerable part of the coast.

The development of wool-growing in South America has been very great of late years, especially since New South Wales became more densely populated, and therefore more exclusively agricultural. For supplying its place, Queensland is yet too young, and, besides, its climate is too tropical ; Victoria has given its attention mainly to digging for gold ; and both Otago and Canterbury, in the middle island of New Zealand, are only in infancy, though they have made a creditable start.

Our ancestors, before population had risen to hundreds of thousands in the busy haunts of industry, shored their own sheep, and spun and wove the fleece within their own thresholds. But times changed, so that Saxony and other parts of Continental Europe had to aid in supplying the wants of England. When the late Prince Esterhazy was on a visit to a Scotch nobleman in 1838, the latter showed his Excellency 200 fine sheep, and asked how many he possessed at home. "I cannot tell, my Lord," was the reply, "but you have just named the number of my shepherds." Afterwards

Australia supplied the defects of Saxony, especially as the bales from Yass, Paramatta, and Goulburn could be placed in the hands of a London broker for a smaller cost of carriage than those packed on the banks of the Maine or the Elbe.

Within the last ten years, indeed within the last five, a large amount of British capital in sheep has been spread up along both sides of the river Plate. Young married men, of good families and of excellent education, have settled there in large numbers, with some retainers or assistants; though in general the natives have been reckoned on for a good deal of the supply of ordinary labour. They occupy, to the number of some thousands, large districts in Banda Oriental and Buenos Ayres, as far south as beyond Dolores, a distance of sixty to seventy miles. Estancias or "runs" of the extent of six or eight square miles are not uncommon; so that the population is widely distributed, and horsemanship is as indispensable as skating is in Holland or rowing in the isles of the Pacific. Some of the wool is sold in the markets of England, but a large quantity finds its way to the United States. Speculators come South occasionally from New York, and buy up the whole "clip" of a district. - Some of the Land

and Pastoral Companies have branch houses in Manchester and Liverpool, by whom supplies are furnished on moderate terms, or produce is disposed of to the best advantage. In one of these districts a friend of ours has quite a colony of nephews and cousins; and another has four sons in the great pasture-lands of the river Plate. When old neighbours laugh at him and tell him that he has "too many eggs in one basket," he says he knows the country well, and laughs in return. Those who are best acquainted with the East coast say that there is more logic in the reply than appears at first sight.

(To be continued.)

MANNERS AND CUSTOMS OF THE FIRE- LANDERS, BY MR. T. BRIDGES.

(Continued from p. 184.)

MEN very seldom help their wives to catch fish, which is their chief employment, in which they are every day or night employed, unless the weather forbids it by its blowing too hard. Sometimes the father of a girl is in great difficulty through several men expecting him to give him his daughter. He, of course, gives her to him of whom he is most afraid; this, of course, makes the others his enemies. Men work for their wives' parents both before and after marriage, until she bears her firstborn, when the husband is exempted from further duty, save

occasional gifts of fish, blubber, canoe, spears, &c., and a willingness to help his father-in-law in difficulties. A father-in-law or brother-in-law does not take his daughter's or sister's part against her husband, unless he severely injures her, when she is sometimes taken away from him and given to another. Sons-in-law and daughters-in-law treat with considerable deference their fathers and mothers-in-law. If the father of a woman is dead, the mother has the right of disposal. Of course, among these people every kind of vice is generally practised, lying tales of slander are very common, and great exaggeration is used, since they do not consider it wrong to tell lies. Few women have more than six children, owing to the great length of time between the several births. Few women save all their children; most die in early infancy: a disease in the throat carries many off. Cancerous diseases are very common among these people, both male and female.

I have heard of one poor woman whose body is so trembling that she cannot walk, save on her hands and feet, and she can hold nothing in her hands. Temporary madness and insanity is also common: the former is sometimes fatal, through the violence of the possessed, who runs out, and not knowing what he or she is doing, sometimes runs into the sea and is drowned; or they run in the forest and come in fearful collision with the trees, till they are captured, secured, bound, and brought back to the wigwam. Sometimes they are lost and never more heard of. They are at such times fear-

fully strong, and they bleed then profusely from the nose, after which they gradually recover. Fits are known, but are not common. There are a few cases of dumbness, but the dumb are generally sensible, and though they cannot speak they can yet hear.

Boys are much preferred to girls as offspring, since they are a source of strength and protection when they grow up to their parents. There are times and seasons of sweeping epidemic diseases, which keep the population very low. Formerly these Indians were far more numerous than they are at present. The characters of these people are of a very debased kind. There is no real love between friends, no fidelity between man and wife. They are extremely indolent, and no one can trust another; there is no management whatever, all do just as they like. If they are anyways cheerfully inclined they are given to immoderate laughter. They are also very great busybodies, and very curious. They are, however, capable, well capable, of improvement: they are strong in body, and some have good powers of mind, and had they the means, and sufficient inducement, they would I doubt not become greatly improved, both in mind and body. No people, no race of men, however sunk, are beyond capability of improvement, or are beyond the power of converting grace. Owing to the almost general practice of polygamy, many men are without wives, and live so all their days. And owing to the general practice of giving young women to oldish men, the young men frequently can

get no wives but relicts. Family influence is the one great tie which binds these natives together, and the one great preventive of violence.

When boys and girls come to the years of virility they undergo a kind of discipline and teaching, which generally begins in the spring. This is done to make them quiet and good. The discipline of the girls is easy and brief, conducted in the common wigwam by her parents. She has to abstain from certain kinds of food, and has to behave herself very quietly, and to listen very attentively to the injunctions of her parents. After this she is shortly given in marriage. They call the discipline of the girls *Tóori*, that of the boys *Ooshwáula*. The lads of about thirteen years of age are considered fit for this discipline. They are taken by their fathers away from their mothers and sisters, to a wigwam set apart for superstitious practices, which is out of sight of the dwelling wigwams. It is called *Céena*. Here the lads are made to work hard in gathering fuel, they are kept on short allowance, when they go out to do anything some one is sent to watch them. They are dealt with very strictly, and this is done to make them obedient and docile. They are also here initiated into the superstitions of their sires, which they are strictly charged not to divulge to any female. They here see the cheats imposed on the young children and women, called *Táunoowa*, *Achínoogoo*, and *Sícisáulia*, and they have to make themselves bloody with their own blood. They are also taught by their fathers not to steal, nor be quick to take offence, not to be too much given to

jealousy, to marry not young women who would desert them, and cannot take good care of their canoes, and supply them well with fish, etc., but to marry oldish women, who will be steady, and are well accustomed to all their duties. The lads often become very thin during this discipline, which lasts for several years, after which they are allowed to marry, and are then considered men.

During the time the father and son is at Céena, which is from a few days to about two weeks, neither father nor son sees any female ; food is sent them by the women, through some man or other, daily. The ceremonies here conducted are to impose upon the women, to effect which the men make large conical masks of bark which completely cover the head ; they also paint their bodies peculiarly, and when all is ready they rush out of the Céena, and dance and jump about as nimbly as they can in view of the women, who look upon them as beings from another world. But sometimes when they are dancing the mask falls off through their tumbling down, and then the women laugh tremendously in derision.

Their games are chiefly carried on in the summer, and when a lot of the natives are together. These Indians play very much at wrestling, of which they have different kinds, called by different names. All, both men, women, and children, look on and encourage the players to play vigorously. These games sometimes end in fights.

Grown-up children are expected to support their parents when they become aged ; the son generally

makes his father, if he is past work, a canoe every season, and if the aged man is a widower he lives entirely under the charge of his eldest son.

Of course the aged are often much neglected, yea, cruelly treated, and I have heard of cases where by their own children they have been killed, to get rid of the trouble of keeping them. Adult persons both male and female when they die are burned shortly after by the nearest male relatives, but sometimes (especially the females) are buried. Little children are generally buried when they die. Small islands are preferred for burying-places, as there are no foxes to disturb the dead, who are but merely covered over with earth and leaves. Sometimes also the dead are buried at the foot of cliffs among the rocks, in places safe from foxes, which on account of their propensity to eat the dead are, with rats, held in the greatest detestation.

When a person is very ill and likely to die, great grief is shown, and the near relatives keep near, so as to act as mourners at the decease of the sick. They show much grief, and when the sick actually dies great lamentation is made, and the mourners weep profusely. The dead are always wrapt up in skins either when buried or burned, and all their property is either cast into the sea or burned, and liberal presents are made to those who assist at the burning or the burial. The mourning lasts long, sometimes for two years, but it gradually becomes less, till the memory of the dead passes from the mind. The name of the dead is not mentioned to the mourners, as it is considered very offensive, and would

endanger a person's life. On this account it is impossible to trace back by name the ancestors of these people more than three generations. Cannibalism is unknown, but they have reports that it is practised by some people far to the westward, whom they call Hapúnanóoshiañla.

In winter they lead a comparatively settled life, and generally winter in their own proper country. The weather is never severe for long together; a north wind soon thaws the ice and snow, and it is, as in the Falklands, the prevailing wind in winter. Women are sometimes sent for fuel into the forest, but not often. They pick the berries, but the men gather the fungi, for which they have to climb trees. They like to go in troops to do anything, evidently considering the saying true, "The more the merrier."

When they fight it is generally an affray of words, stones, spears, and clubs, with many on both sides. They are not very particular when seeking to revenge bloodshed on whom they revenge it, as long as the victim is one of the same clan, whether woman or man. Sometimes the murderer is suffered to live, but he is much beaten and hurt, and has to make many presents to the relatives of the dead.

The singing of these Indians is of different kinds, first, that called *Lóima*, sung by the avengers of blood; second, that called *Telanía*, mourning for the dead, and *Arua*, sung by doctors only; and lastly *Jacóus*, sung by the people generally for amusement.

The latter kind is the best, and there are many kinds, to each of which there is a vague superstition,

handed down from father to son, concerning the origin of each kind. These dirges have no meaning; they are called by such names as the following; Upóush, the west wind; Hahni saf, the north sky; Shúcoosh, kelp goose; Aloocoosh, loggerhead duck; and almost every bird's name is used for to style a different dirge.

When these natives get a good whale (always killed by swordfish, which they consequently esteem sacred), they are very happy, and as the news spread great numbers collect to get a share. Certain persons, those who first found the whale, have the right to distribute it.

But as long as a party can safely keep a whale to themselves they take care not to spread the news. They hoard up the blubber for months, by burying it in mud under a run of fresh water. But great fights sometimes happen through the selfishness of a party. For the news must spread abroad, and then a rush of people happens, they are disappointed by coming too late, and should those who hoarded up the blubber, not part it out, there is a fight, canoes are broken, and this brings on a general engagement. They fight with clubs, spears, stones, and slings; of course many are wounded, but seldom any are killed. The bone and mouth bone of whales is as highly or more highly valued than the blubber, the flesh is also eaten, and the bone is split up into suitable lengths for spears. The sinew of whales is made into fish-lines, etc. These natives hide in the forest what they cannot safely keep by them, and they go to their

hidden store as they find occasion. Gifts or exchanges are most common, and it is considered a great affront to refuse a gift, which is also expected to be returned with something the giver wants.

Games of wrestling begin in the following manner. A man rolls up a skin tightly and binds it up with a cord, and then throws it out of doors for the children to play with. With the children bigger boys generally mix, and then men. This playing with the skin is soon left for wrestling, when each man seeks an antagonist, and they wrestle very hard; they then gradually from single wrestling form into sides, and this kind is called Ungiana. Persons have been known to die of broken backs through this play, by being suddenly from behind tossed over by some one rushing in under them and tossing them over backwards. Cahleca is a wrestling match between two. These natives play also with balls made from the web foot of sea birds, stuffed with down. They form in a circle, and toss the ball from one to another without letting it rest; this game they call Oouràhgoo. They have also different kinds of dancing, which they call Uóna. Sometimes they dance about singly, sometimes in pairs, sometimes in circles, having hold of each other's hands, sometimes in a long string. Most of their amusements are very childish. They never have foot races, or canoe races, and in their games they have no rules to play by, so that all is confusion. They cannot bear to be dictated to. The nearest approach to servitude among them is of the following kind:—A lad or

young man having few near relatives, and no wife, lives with another man, in whose canoe he travels. His master protects him and feeds him, whilst the servant gathers all the firewood, and helps to paddle the canoe. According to the relative characters of the parties is the degree of servitude. Sometimes it lasts for years, sometimes masters are frequently changed. This state of things is a necessary consequence of the manner of life these people live. For a young man, with no wife and few relatives, must live with some one who can protect him, and with whom he can live in comfort, whose wife or wives can catch fish for him, &c., &c.

These people dare not go where they have no friends, and where they are unknown, as they would most likely be soon killed. I have inquired of the natives if they think the Indians with whom we have not come in contact, would massacre a shipwrecked party; they unhesitatingly answer they would, on account of the following reasons:—1st—They would be afraid to let strangers live among them, they would distrust them; they would think the strangers whose language they could not understand had evil designs against them. 2nd—They would kill them in order to take undisputed possession of all they might have. 3rd—They know sufficiently well strangers to be jealous, and fearful of them; for they have heard of ships visiting their shores to steal their skins, ravish their wives, and do other deeds of violence. There are persons now living whose parents experienced such treatment, and there are several

individuals over there, the descendants of these marriages. Thus through ignorance, covetousness, revenge, and distrust, they would certainly murder all foreigners indiscriminately. And thus the wickedness of some men is dreadfully revenged upon the innocent.

These Indians believe in ghosts, in wild men of the woods, called Kanoosh; they have a tradition of the flood; they believe in the immortality of the soul: their word Cahgahgooloo, signifying to fly up, evidences this fact. But they have no knowledge of God, no thoughts of a future state, either of reward or punishment. They are, however, very much afraid to die, and suicide is unknown amongst them. Their word for ghost is Cújpik (Cúshpich), which is also an adjective signifying frightful, dreadful, awful. Some of them pretend to have seen, and killed *hanoosh*, but they never prove their bravery, by showing any part of the body, which is said to be very dreadful. They have many *hanoosh* tales. Ocoko supposes the *hanooshes* to be men who either in madness, or after a murder, have run away into the woods, and so became wild. There are no female *hanooshes*, though sometimes boys are said to have been seen. Their tradition of the deluge is very whimsical, and indistinct. The sun was submerged in the sea, the waters rose tumultuously, and all lands were submerged, save a lofty mountain where a few individuals had taken shelter. They believe also in a sea monster they call Lucooma, who causes tides and whirlpools, and instances are known when canoes having been in danger from a whirlpool, or tide rip, of children and dogs being

thrown overboard to appease the wrath of Lucooma. There are also tales of other fabulous animals in fresh-water lakes. Many insects are also much dreaded, from a belief that they enter the ear, and work their way into the body, and thus kill those they enter. No insects are eaten.

There is also a belief among these natives of several fabulous beings, both male and female ; one is called Yahpahchel, who is a doctor's son, and appears to doctors in their dreams, tells them many things. Then there is a female, a woman who comes up out of the sea, into the Céena, and does certain strange things. There is also a being who is supposed to come from above, and he also visits the Céena during the time the discipline of the youths is being conducted.

Doctors are supposed to have the power of killing persons in their dreams, and the expression is very common of eating persons, referring to this power.

There are certain kinds of friendships formed among these people, when mutual exchanges and presents are made, and the face and body are painted after a certain manner. Thus they speak of aunts, uncles, brothers, sisters, cousins, nieces, and nephews, &c., which are only so through the friendships established ; and according to the name they take they are expected to act.

A man and woman's brother and sisters, nieces and nephews, call themselves respectively, the mothers and fathers, brothers and sisters in law, of his or her sons and daughters in law ; and expect to be treated by these sons and daughters in law as

such. A few cases of a man having as wives a mother and her daughter are known, but generally speaking marriages with near kin are held in high abhorrence. These people, of course, like to be thought liberal, as generous people are highly esteemed. They therefore are often very generous, and often give away everything they have, but they know they will soon be well rewarded by gifts in return. When fish, or blubber, or any other food is divided, the divider reserves none for himself, and those who come first are sure to be helped the best.

They signal to one another by fires, which they are very expert in making.

Sometimes a man and his wife give a feast; they then make a great fire, and cook what food they have, and when all is ready, they call the people together to partake. The host serves out the feast, and behaves very generously, and they are then very chatty.

Autumn is the time fish are most abundant, but all the year round they have fish; many kinds are of large size and of the best quality. But whale-blubber is the most highly esteemed dish, and they soon get very fat on it. Fungi of many kinds are also all the year round much used as food, different kinds coming in at different seasons. Celery, though abundant everywhere, is not eaten, but a kind of dandelion is much used, as a relish, with blubber. The roots of sea anemonies, and of a plant resembling parsnip, are much used for food, and are generally baked. Shellfish of many kinds is abundant. Birds are of very many kinds. There are two kinds of otters, rats and mice. I

think there are also beavers to the westward. Sea birds form a considerable part of the food of these people, and they go to considerable danger in capturing shags, which they do by torchlight, being let down by a stout thong of seal hide over the precipices where the shags build.

THOMAS BRIDGES.

PANAMA.

THE Rev. E. A. Sall has recently returned from Panama, and gives the following summary of the results of the work accomplished there during the time of his tenure of the Chaplaincy:—

When I went to Panama there were not six people that expected a clergyman or appeared to desire one. Only the two or three agents for the Steamship Company, and Mr. H., appeared to know it. Now there is a desire on the part of seventy people that the services of the Church and an Evangelical clergyman should be continued amongst them. When I arrived it was with the greatest difficulty, and only after a long search, I found a Bible, and that a small pocket one. Now there is hardly a family that has not a Bible, and Prayer-book, and hymn-book. There was nothing for church accommodation. Now there is all that is necessary, at a cost of about 120*l*. The cemetery was a wilderness that could hardly be distinguished from the surrounding forest. Now it is cleared and enclosed, and laid out with walks. Also a relief fund has been established. Altogether the sum of 1,160*l*. had been

collected and expended on church purposes, while I was in Panama. Two years ago there was not an English Bible, or Prayer-book, or hymn-book, to be bought in the whole of Panama. Now there is a depôt, where a good supply of the British and Foreign Bible Society's books, the Religious Tract Society's works, and the Christian Knowledge Society's, may be had; and many thousands of tracts, both in English and Spanish, have been given away to those anxious to receive them.

In a word, the rough work of opening the ground and sowing the first seeds of an Evangelical Church has been begun; materials have been collected together, and are now at hand ready for the next workman to begin his labours.

PATAGONES.

THE following is an extract from a letter dated June 5, from the Rev. G. Humble, M.D.

The illness of Mrs. Hunziker has, to our great regret, necessitated her removal to the Falklands, and Mr. Hunziker has accompanied her. The change will, we trust, prove of real service, as the climate there is favourable to persons suffering from pulmonary delicacy.

Dr. Humble is thus left single-handed, except so far as he avails himself of the services of a native as schoolmaster:—

As a temporary arrangement, I have engaged with a native schoolmaster to teach in the Boys' School, stipulating he should help me a little daily

in Spanish, so that I may be able myself shortly to give religious instruction to the boys, as far as my other duties will permit. The school is now in operation.

I quite see the force of what you say about getting a few Indian boys to reside in the Mission House. There are several Indian families living very near whom I visit almost daily, and I am trying to get them to intrust me with some of their children. I have got some promises, and with kindness and coaxing I have little doubt I shall get a few. Two or three will be enough to begin with. Chingalee, the Indian chief, is now under my medical care, and he has promised one. He, with some other Indians, was at church last Sunday.

A few Sundays ago we had the church almost full of Indians in their quaint costumes and painted faces. Tchuelche Indians came for trade. I begin to find the Indian work very interesting, and, as very many speak Spanish, I am able to converse with them, though not, of course, with proficiency. I have far more hopes of the work among the Indians than among the Roman Catholics. May the Lord vouchsafe His blessing, for it is the Holy Spirit only who can correct the heart of either Indian or Romanist! Hoping to write more fully by the next ship,

I am, &c., &c.,

G. HUMBLE.

THE ALLEN GARDINER.

We regret very much that the time of the sailing of the "Allen Gardiner" is still uncertain. Funds for her outfit and commission are still required.

COMMERCIAL PROSPECTS OF SOUTH AMERICA.—No. III.

THE climate of this country is little known to the general public, though residents say of it, as a whole, that it is the finest climate in the world. From its great elevation on the west, the isothermal lines, or lines of equal temperature, sweep far to the north ; so that nearly all along the line of the Equator the heat is below eighty degrees in summer. It is thus more moderate than in almost any portion of India. Along the tropic of Capricorn, from south of Rio Janeiro to the borders of Peru, we have the climate of St. Helena and the Cape Colony, never rising higher than that of Palestine or Algeria. The line of sixty degrees summer heat includes the whole of Chili and the town of Buenos Ayres, and passes through Melbourne in Australia. It indicates the degree of heat about Smyrna, Naples, and Madrid. From that to the middle of Patagonia, including all Chili and the greater part of the Argentine Republic, the heat varies to that of London, or Dublin, or Vienna. More southerly still, namely, at the Falkland Islands, we have the climate of Scotland ; and doubling Cape Horn is like visiting Stockholm in the Baltic, or Halifax in Nova Scotia.

Hence the cypress and myrtle, the melon and the vine, are fitted to grow in Chili, La Plata, and Uruguay; hemp and flax can be raised in large quantities near the Colorado and Rio Negro, the latter of which bounds Patagonia; and wheat and oats flourish in that large territory near where our Welsh friends have established themselves on the banks of the Chupat.

Here, again, we are struck by facilities for the internal development of the country's resources. From what has been already said, it is quite clear that an enterprising oarsman, like John Macgregor, Esq., might sail up the river Plate and down to the mouth of the Amazon, or, returning, he could either reach the Pacific through Peru or Ecuador, or he could penetrate Venezuela, and arrive at the mouth of the Orinoco. It is said by Agassiz that both the climate and the productiveness of the empire of Brazil are greatly under-estimated. He expects that the basin of the Amazon will yet become the mart of the world, supporting twenty millions of human beings.

Though the country contains several railways already, perhaps the most promising of all is that which is known as the Central Argentine. At this moment it is probably complete to the extent of more than 124 miles, or extending to Frailé Muerto, on the way from Rosario to

Cordova. It is also on the highway to Mendoza, at the eastern base of the Andes. From its termination at Frailé Muerto coaches will be established to carry the travellers forward, and houses will soon spring up on both sides of the line. It will afford, as has been said, "means of traffic for the produce of the almost unknown provinces of the interior."

Another railway extends from Valparaiso, on the west coast, to Santiago, the capital of Chili; so that travellers across the continent will soon have a well-appointed railway at both extremes, and coaches at one part of the intervening section. They will thus employ the ancient muleteers only in crossing the various ridges of the great Sierra, from Mendoza to Santiago.

A short railway from Santos, on the Brazilian coast, to San Paulo in the interior, has lately been constructed by Mr. Fox, C.E. The locality is interesting, from the recent occurrence of the following fact:—Captain Burton, who is well known in connexion with African travel, is at present the Consul at San Paulo, and, in crossing to Rio Janeiro, he has discovered a valuable coal-bed. This will lead to the establishment of a colony of our countrymen, as at Lota, to extend commerce, and to further the claims for the spread of true religion.

The great plains, especially those in the south,

which are watered by the Rio de la Plata and its tributaries, produce animal food in rich abundance. Since green fields have become a rarity in England, beef and mutton have steadily risen in price ; and this tendency has been increased by the increased wages demanded and received by the labouring population. Hence, the necessaries of life have become more difficult of procurement, even though trade has been opened extensively with the Continent, and though Ireland is daily becoming more and more of a great cattle farm for England. It is true that the present is a period somewhat special in its character ; for the rinderpest, or cattle plague, has tended greatly to diminish the supply and to increase the price.

In these circumstances we turn with hope to South America. There the beasts that roam over the plain exist in herds of countless multitudes, realizing Robinson Crusoe's idea of their "unacquaintance with man," if not of their "shocking tameness." A few years ago, multitudes were killed for their horns and hides and tallow only, the carcass, which constituted the valuable portion in our judgment, being left for the ravens, the swine, and the flies. This wastefulness is now in some degree limited ; and, at this moment, the horned cattle of the river Plate district only are estimated at

twenty-two millions, and the sheep at thirty-five millions.

During the last three years we have been made acquainted with the *charqui*, commonly called in England jerked beef, which is cut into slices, immersed in strong brine, and sometimes dried by exposure to the sun. It did not suit the taste of a large number, probably from defective preparation; but it is said that a much more effectual mode of preparing the material has received the approval of our most eminent chemists and anatomists. It is the "Morgan process," by which brine is injected through the channels of circulation, and by which half a million of pounds are said to have been cured and disposed of in Liverpool in one year. The price is fourpence per pound. In the Falkland Islands it is said that cattle are so numerous that a licence for shooting them may be obtained at the cost of a sovereign, and the surrender of the hides to Government.

A very important commercial product is cotton; but, until the war in the United States broke out, it was supposed that the supply from that country would never fail. No doubt it was partly for this reason that until within the last six years the cultivation of cotton was regarded as of very little importance on the west coast, and even in the empire of Brazil. Down

to 1860, the exports did not exceed 7,000 bales per annum, of 160 lbs. each, whilst last year they reached 80,000, and it is estimated that this year they will attain the large number of 120,000. At this moment, cotton plants are extensively grown in Peru, one grower having raised 900,000 plants, and still continuing his operations. In a few years, Peru will probably have become a large cotton-producing country. When the cotton exports of that great continent have attained three times even this amount, there will be a much closer bond between England on the one side, and the Columbian States and Brazil on the other. Indirectly also, comfort and enjoyment will thus be brought home to the domestic hearths of Lancashire and Cheshire.

Nor should we forget that the exports from this country give exercise to our home talent and industry, and provide an honourable livelihood for the millions of our people. Already the varied products of the Lancashire looms, the broadcloths of Yorkshire and the West of England, and the hardware manufactures of Sheffield, Birmingham, and Wolverhampton, find a ready sale in South America. The progress of civilization and religion is creating a splendid market, so that in a secondary and inferior, yet still an important sense, while England waters others she will herself be watered in return. It is

expected that in a few months there will be unbroken telegraphic communication from ocean to ocean ; from Peru and Chili across to Bolivia to Monte Video and Buenos Ayres.

There are some who suppose that these events are too remote to have any great bearing upon our own interests, or for our interests to have any strong influence on theirs. Those, however, who can see within the veil of the present time, or beyond the range of their own little district, know that we are only one great family, bound in the chain of human sympathy. Take, for example, the following group of facts. A gun is fired at Fort Sumpter, and, before its echoes die away, the following consequences come to light :—Valour is stricken down on the banks of Mississippi and Rappahannock ; the manacles are broken from the hands of the slave ; a peaceful nation springs forth like Minerva, fully armed ; a mechanic pines in want in the slums of Salford or Bolton ; an Australian flock-owner doubles his capital ; Liverpool commerce gains six millions in a year, and an Ulster flax-spinner realizes several thousands per week. These events, then, are not trifling, for, as Scripture truly and beautifully says, "We are all members one of another." And when we regard the present time as only one term in a geometric series of events, or in a succession each of which

bears the same relation to those which precede and follow, every fact tending to development rises immensely in importance.

Whilst the commercial results just stated have been achieved, principally by the energy infused into the native people by capital and enterprise, it must not be forgotten that much of that capital and energy is due to foreigners. These are principally British subjects, who, from time to time, have settled at various ports and places in small numbers, and who have been looked up to by the natives as guides and examples in industry, integrity, commerce, and manners. Though the native populations do not always profit by what they see among English people, we have reason to believe that the effect produced in South America has been, on the whole, decidedly a good one. Nor has general intelligence been overlooked in the progress of events. There is a large body of thinking and patriotic men springing up, and, if properly guided, they may pave the way for great social and religious improvements. The duty of guiding them devolves in a great degree upon us, and we should feel the responsibility which is entailed. It is said that about a year ago, when two Protestant places of worship were opened in Chili on the same day, a number of young men in Santiago waited on the minister, for conversation and

instruction after the close of the service. These were neither Europeans nor of Indian blood, but the children of Spanish descendants, who had witnessed the superstitions and borne the sorrows of the conflagration in 1864.

We are thus led to notice the Indian population, the bronzed children of the soil, who should not be forgotten in our glowing forecast of the future. Too often trodden down, wronged in purse and person, they have become hewers of wood and drawers of water near the great cities, whilst in *El Campo* they are agriculturists or huntsmen, and in their own great communities they still possess some trace of the barbarian. They have suffered much, and they are easily won by kindness. Already, the solemn and silent Patagonian, the merry and vivacious Fuegian, and the haughty Araucanian chieftain, are looking to us for help. They know that all Europeans are not Spanish, either in nation or in heart, and they open their arms to the white man, who is at once powerful and respected, and yet their friend. Some of our people at home regret that the continent possesses such various elements of population; these may eventually, in God's providence, be found to be a source of strength rather than weakness. Our own English character is composed of many ethnological elements, and is all the better for the

fusion ; and when a South American pedigree can show some of its roots in Germany and others in Castile, or Oporto, or England, or Patagonia, or Peru, we will hope to see a union of the virtues of the various fatherlands, and a higher type of frail humanity.

At all events, whilst trade and commerce and manufacture and agriculture all go forth on their respective industrial missions, shall the champion of the Cross fall back from the forefront, and waste the springtime of life and opportunity in idle enjoyment or in partial usefulness at home ? Shall men attend to the things of time, and the deep concerns of eternity be forgotten ? Shall wealth and population compete with each other in the daily race, and true religion and education cease to progress ? No. We say heartily, God speed the plough and the spade, the shepherd's crook and the miner's hammer, the furnace, the printing-press, the engine, and the oar ; but, side by side with these, in their joint or several progress, may the Gospel banner be unfurled, the Gospel message be proclaimed and welcomed, and may the Lord "add to the Church daily such as shall be saved."

OUR OPERATIONS ABROAD.

UNITY of purpose, and diversity of operations characterise our Mission. There is unity of purpose : for the one aim of the work is to promote the evangelisation of South America. We are not disposed to think this aim quixotic and presumptuous. It is, undoubtedly, a grand aim, and requires from those who conceive it zeal, and prudence, faith, and courage in a very high degree. But, while these are conditions of successful service on man's part, we above all things rejoice to know, if in any sense this work is God's, suggested by His Spirit, and carried out in dependence on the same, that we undertake its responsibilities with the assurance of help higher than man's, and with a conviction that in His own due time and way, the Lord will prosper the work of His servants. It is well to have this grand aim before us, if only to keep us lowly, and make us conscious of the little part we individually can take in its accomplishment. It is well to have this unity of purpose, for it binds together in sympathy and spirit men labouring in the most different parts and circumstances in South America : the missionary seeking to make good his ground inch by inch in his contest with heathen prejudice, and barbarism ; and the chaplain who, in the throbbing centres of commercial life, strives faithfully to be Christ's witness, and to fulfil His work. It is difficult, too, to mark off any one class of the mixed population of South America as being beyond the reach of the benefits which our Mission desires to confer ;

and it is equally difficult to do good to one class without indirectly conferring a benefit upon another. For good, or for evil, we have to deal with one body, and many members. The Indian and the Englishman—the descendant of the Spaniard and the Portuguese—the German, and Italian, and Swiss immigrant, one and all, more or less directly, are open to influences from the evangelising efforts of a Society like our own. As opportunity offers, to become the means of conferring spiritual benefits on the various elements of the South American population is the purpose of our Mission. But the agencies employed are diverse. In Tierra del Fuego, for instance, in dealing with the fisher-indians scattered about the islands, the work assumes a sea-faring character. Here a missionary vessel is required, and the *Allen Gardiner* plays an important part. A missionary farm, too, holds here a place where natives of Tierra del Fuego are trained in habits of Christian civilization.

If we cross to Patagonia, we find established a church and school, and dispensary, the threefold agencies of which are directed for the furtherance of the one purpose of the Mission. In the Banda Oriental, or Uruguay, of which Monte Video is the capital, the work is more pastoral in its character. Here, in the district of Paysandú, a clergyman appointed by this Society has lately arrived. His duties are to itinerate among the English residents in the camp, or rural districts, to hold religious services, organise schools, and in every practicable way to further a Chris-

tian work. Or, to take another instance from almost the same spot. Our readers are well acquainted with the attempts to supply Europe with beef, or extract of beef, from South America. A company has been formed, and its establishment planted in Uruguay—one company out of three or four for somewhat similar purposes. The manager of the Beef Extract Company has offered 100*l.* a-year, a house, and schoolroom, if the Society will supplement the stipend by a grant of 100*l.* a-year. Respecting this and the person proposed to be appointed, the Rev. S. Adams, British Chaplain at Monte Video, writes:—"He will fill a post of great usefulness, for which he is, I believe, well fitted; and he will have an ample income, though by no means an extravagant one. Perhaps one-half of the children will be German; the rest English, Irish, and Scotch. Many of the families have already arrived; the rest are expected shortly. The person appointed will be occupied in teaching and ministering among the German and English-speaking families at Fray Bentos; while his knowledge of Spanish will render him, if he acts with judgment, very useful among some Spanish-speaking people."

For a further instance of diversity of agencies, coupled with a unity of purpose, we may point to Lota, where the work, under the conduct of the Rev. A. W. Gardiner, has arrested a large amount of attention from the ardour, and success with which it has been carried on. Here, as our readers know, the labours of the missionaries have been

directed for the good of an English-speaking immigrant class, and also for the Indian and aboriginal race: the former has been made a stepping-stone towards the latter. In Tierra del Fuego the missionary deals with the Indian alone: in Chili with the English immigrant, as well as with the Indian, and, we may add, with the residue of the population likewise.

In this enumeration of instances we should be wrong to omit mention of the Society's projected work at the Chincha Islands. In a few weeks we trust a clergyman will be on the spot exercising most important duties amongst the English and other seamen massed about these islands in the guano ships. The want of Christian influence in the case of our seamen in these parts has been painfully felt. And we conceive that the Society, in becoming the instrument of providing with a minister of the Gospel our neglected countrymen and others at the Chincha Islands, has established an important claim to public support. But we pass on now to another branch of the Society's operations, the importance of which is very great. We mean the organization of chaplaincies at the various consulates in South America. Hitherto the appointment of clergymen to Panama and Callao has been the only step taken in this direction by our Society—and these chaplaincies have not yet been placed on what is called a Consular footing.

The meaning of this term we will explain to our readers, that they may understand in future

the bearings of the Society's action respecting the chaplaincy branch of its operations. In the reign of George III. an Act was passed which is now known as the Consular Act, in which certain clauses provide for the appointment and payment of the stipends of chaplains in foreign parts, &c. Suppose the British residents in a place where there is a consul desire to have the regular services of a clergyman, then, in a prescribed form, they apply to the Foreign Office, through the consul, for the appointment of such, naming in detail the money guaranteed towards the salary, &c. Up to 400*l.* a-year the Government, in accordance with the terms of the Act, is empowered to duplicate the money subscribed abroad, so that should 200*l.* or 300*l.* or 400*l.* be provided on the spot, and application be duly made to the Foreign Office for the appointment of a chaplain, the Government, by duplicating the sum, secures 400*l.*, 600*l.*, or 800*l.* a-year for the chaplain's salary. Money contributed by other than British residents is not duplicated, but may yet be added to the chaplain's salary. Grants for church-buildings, cemeteries, hospitals, &c., can be secured in like manner. Now, while this Act remains in force it is expedient to turn it to account. And the Society aims to do this, for it thereby calls in valuable auxiliary aid to develop its evangelizing purposes in South America. Hitherto little has been done in this way by residents in that country. While some forty-eight British Consulates or Vice-Consulates exist there, only seven consular chaplaincies have been established. This state of

things arises in part from want of information and imperfect organization, and in part possibly from indifference. It is highly expedient, therefore, to introduce a more vigorous order of procedure, and to utilise to the utmost the advantages offered by the Consular Act. Accordingly, the Committee have determined to commission a competent person to institute an inquiry into the wants and sentiments of the British residents in the various South American Consulates with a view to stirring up among them a desire, and giving it a shape and direction, to provide themselves more generally with the public means of grace. Untold good will result if the inquiry now to be instituted leads to the appointment of able and devoted ministers of Christ in several new centres of English influence in South America ; and, while the Society becomes instrumental in effecting this, it is gratifying to know that not only will there be no temporary drain on its resources, but a prospective, if not immediate, increase of its means of usefulness.

The inquiry will be prosecuted first of all on the west coast. Three members of the General Committee are already on the spot, ready to co-operate with the Society's representative in this important matter. The Rev. Dr. Hume, of Liverpool, has been appointed by the Society to carry out this inquiry. Those acquainted with his ability, and great organising power, will look forward with interest to the statistics likely to be provided, and the probable development in consequence of the Society's usefulness. In all these things one pur-

pose stands firm—the advancement of Christ's kingdom in South America. We have many agencies, but one aim.

KEPPEL ISLAND.

WE are happy to report favourably of our Mission Station on Keppel Island. The produce of the gardens and the farm has realised for the year ending June last 307*l.* 7*s.* 6*d.* Food for the natives and members of the Mission has likewise been contributed from the same source to a considerable extent. The fact is that in future, if well managed, the Society's property on Keppel Island is capable of being turned to good account in meeting the necessarily heavy expenditure connected with the Mission-work in Tierra del Fuego.

The following letter, addressed to the Rev. C. Bull, of Stanley, by a gentleman who had visited Keppel Island, will be read with interest. His remarks on the aspect of the Station, and of the natives, and also of the island generally, are of course the result of cursory observation. We know that riding on Keppel Island is a serious matter to strangers. An opinion, therefore, formed after but one exploring ride will be qualified possibly by memories of sundry mishaps: but taking it for all in all Keppel Island

has many good points. The produce of the gardens rivals, if it does not excel, the produce of any other island. The cattle are as sleek, and the sheep as fat, and the residents as healthy, as any to be found in the East or West Falklands. While, therefore, we cannot praise Keppel as offering fine riding ground, and must confess its hills, and its bogs, and its boulders on the mountain-side, to be often wearisome impediments in the way of progress, we nevertheless claim for it distinctive merits, and regard it with some little favour. The following is the letter alluded to :—

“*Stanley, Falkland Islands, July 5, 1866.*

“DEAR SIR,—At your request I write these few lines describing a hurried visit to the Mission Stations. On account of the weather we put into Keppel Island, where I was most kindly received by Mr. Bartlett, the stock manager. It was very striking to a stranger to see the air of comfort and cleanliness, and the homelike look of the settlement. In the morning I attended prayers, singing, and reading from the Bible, to which the Fuegians appeared to pay great attention. Afterwards one of them repeated the Lord’s Prayer in English and in his own native tongue. They looked well, healthy, and contented, and their training gives great credit to the Mission. They appeared pleased when I told them I had seen Mr. Stirling and their native friends at a meeting in England; how they sung

hymns, and the interest people in England took in them. One of them asked me several questions. Everything I saw looked well. They were getting out the manure for the gardens, and the ground looked in a good state of cultivation for the time of year. They have a very fine flock of goats with their kids, and very tame, being housed every night. The tame cattle looked well and in good condition. In the morning I had a ride over the island and saw the wild cattle. The sheep looked well, healthy, and free from scab. In my opinion the management of the stock, &c., does great credit to the manager, everything appeared to be in a thriving state ; but the flock of sheep ought, if possible, to be increased. I cannot speak favourably of the island itself, being for the most part bog, growing a very coarse grass, fit for nothing, on the whole as bad land as any I have seen. If a good choice had been made in the first place, in my opinion the Society would, in time, have derived a good income from their flocks and herds. Such, Sir, is the opinion I have formed, as a stranger, from the hurried visit I paid to Keppel Island.

“ I am, yours respectfully, J. L. W.

“ *To the Rev. C. Bull.*”

Turning from the outer aspects of our mission station to its more important uses as a nursery of spiritual life for the natives of Tierra del Fuego, we have cause for much thankfulness. If we cannot rejoice in all the fulness of joy over souls renewed in the image of Christ, we yet can

trace the progressive movement of hearts towards a knowledge of the truth as it is in Jesus, while our spirits are stirred within us to pray for larger and deeper evidences of the power of the Word in those committed to our charge. Very satisfactory it is to know that they are watched over, and being taught by one whose heart is in his work, and who, with an admirable simplicity of aim, labours for their good. "I am glad to be able to tell you," writes Mr. T. Bridges to the Rev. C. Bull, "that, through God's blessing, I can with greater fervency and fluency set before the heathen here, in their own tongue, the saving and glorious news of the blessed Gospel, both in speaking and in prayer. May Jesus by His Spirit convince them of their sin and danger, and bring them unto Himself, that so they may have grace to live to the glory of God, to their own comfort, to the lasting benefit of their country and people, and to the joy and consolation of the whole Church of Christ!"

THE LLAMA, OR GUANACO.

As I walked along the streets of Arequipa soon after my arrival I observed a number of animals collected together, which I at first took for young camels, but which turned out to be llamas. These useful

creatures which, on account, I suppose, of their wool, are sometimes called the Peruvian sheep, might as well bear the name of the animal for which I mistook them. Though the llama is so inferior in size and strength to the camel, he is a beast of burden in several respects very similar to the awkward animal of the eastern world. His stomach and his habits indeed are more like those of the camel than even his form, so that he requires but little water when on a journey. It is said, indeed, that he will travel for months together without drinking, even when he has not the juicy cactus to feed upon, which to the camel in a great measure makes up for the deficiency of water. His attitudes, his movements, and especially his manner of carrying his head, all remind the stranger of the eastern animal; and, although of the most gentle and docile disposition, he has the same sense as the camel of any addition to his proper burden. If for instance he is overloaded when lying down, he will not rise or stir himself at either the words, or the blows of his driver whom he is at other times ready to obey, but will fret and complain until a part of the load is taken off. If he is overloaded while standing, he will lie down and fret in the same manner till he is relieved.

This useful animal will carry about one hundred and twenty-five pounds, but a hundred-weight is generally considered a full load. He will rarely accomplish more than twelve or thirteen miles during the day; but if that bear no comparison with the performance of the camel, or of our

European beasts of burden, it must be remembered that this docile creature requires hardly any care. Moreover, he feeds upon almost every species of herbage found upon the sides of the mountains, and is driven in flocks or herds of several hundreds, which are all obedient to the voice of the driver. He has spongy hoofs and claws, which enable him to pass over beds of ice with ease, and is well protected by his fleece from any cold to which he may be exposed.

The height of the male when full grown is nearly three feet, but as his neck is long, he appears taller. The female is smaller, but her wool is finer than that of the male. Their colour is like that of the camel when young, or light brown with a mixture of darker shades. In some districts, however, they are said to be nearly white, and in others nearly black, and occasionally speckled. When they are about four years old, the males and females among those that are kept for work are separated, and the males then begin their training for travelling and carrying loads, but the females are generally kept at pasture, and not made to work.

When on a journey, the llamas will not feed during the night; but they usually set off late in the morning, after feeding for a time, and stop again during the day if there is any pasture on the way. Their journeys are sometimes long on the higher lands, but they rarely descend to the lower, where the heat is too great, and the atmosphere too dense, for their delicate constitutions.

While speaking of the llama, which must be

considered as domesticated, it will be as well to mention three other useful animals of Peru, which seem to be but variations of the same species—the alpaca, the vicuña, and the huanacu.

The alpaca is only partially domesticated. It is smaller than the llama, and does not generally stand above two feet and a half in height. Its form indeed approaches nearer to that of the sheep than to that of the camel, although its neck is much longer than that of the llama. Its wool, which is sometimes white and sometimes black, and occasionally speckled, is finer than that of the llama, is usually four or five feet in length, and is used by the natives to make their bedclothes and their ponchos.

This animal is kept in considerable flocks or herds, and when tame, is carefully fed and tended. It is fearful of strangers, and is said to have a great aversion to being separated from the herd.

The vicuña is the handsomest of the animals above mentioned, and is the most valued on account of its wool. It is smaller than the llama and larger than the alpaca. It generally stands about two feet nine inches in height, and its neck is more slender and long than in that of any one of its congeners, while its wool is fine, short and curly. The colour of a greater part of its body is a reddish-yellow, but its breast is white. It usually inhabits the higher table-lands of the Cordilleras, where however the vegetation, which consists chiefly of a kind of grass that the Indians call *yehu*, is very scanty. Its habits are said to be peculiar. It is found in flocks consisting of ten or a dozen females and only one male.

The male, which is guardian and leader of his party, is said to select an elevated position, and to keep watch while the rest graze, and to make a signal on the appearance of any danger, by stamping his fore-feet upon the ground and uttering a shrill cry. Upon this the whole party draw together, and after stretching out their heads, and looking around, scamper off at their full speed, followed by their guard, which stops frequently to observe the character of the danger or the movements of the enemy.

But what is related of the fidelity of the female of these animals is most calculated to excite our interest. It is said that if the male which has kept guard is mortally wounded, the females forgetting their terror of the enemy will all gather around him, and, uttering the most piercing lamentations, remain to be captured or killed, rather than seek their safety by abandoning their natural protector.

The largest species of the family of the domesticated llama is the guanaco, which has by some naturalists been considered to be the llama itself in its wild state, its mode of life, and the colder climates which it inhabits, being the sole cause of the difference. It stands about three feet six inches in height, and varies but little in form from the domesticated animal. Its face is of a greyish colour, and its breast and back are of a light brown, with usually a line along the back almost white. Its wool is inferior to that of the llama.—*S. S. Hill's Travels in Peru and Mexico.*

OUR WORK IN CHILI.

IN a letter recently received from the Rev. A. W. Gardiner, he says—"I am building a station at the Rio Lebu, which is fast becoming the great rendezvous for trading purposes of all the Indians in the southern territory; and the language can be acquired with more facility there than at any other point. The frontier station is finished and paid for, and when the Lebu station is ready I shall be able to report all the necessary stations completed, the expenses for which have to be borne by the Society." The first impression our readers will receive from this statement is that the work in the Araucanian territory is assuming a definite form. Lota, as our friends well know, was occupied as a basis of operations, a point of departure for missionary work among the Indian population to the south. It served, however, other and important purposes. There were countrymen of our own there in a state of spiritual destitution. The wants of these were attended to. There was a Roman Catholic population full of ignorant hostility to the action of our Mission. This hostility has been disarmed, and replaced by friendly regard and confidence. There was at first the law of the country in opposition to Protestant missionary effort. The quiet and useful action of the Mission at Lota contributed its influence towards the removal of

this grievance. Thus in a few sentences we indicate some of the important uses of the station at Lota, founded by the Rev. A. W. Gardiner scarcely six years ago. But over and above these we set, and have always set, a high value on its prospective advantages in connexion with the Indian work. The problem how best to get at and bring Christian influence to bear upon the Indian races, had to be solved. It was not likely that this could be done by a single stroke of judgment. A series of experiments had to be made, localities to be examined, information to be acquired. The work was tentative. Plans were sketched out, tested, confirmed, modified, or withdrawn, according to the experience of their use, or otherwise. At Lota and in its neighbourhood the labours of the missionaries were directed firmly and energetically, and without stint, to the end in view, because the mode of operation, which has proved so successful, was rapidly and admirably seized upon by Mr. Gardiner from the first. But it was different with the work beyond. A haze of uncertainty hung over it. The attendant circumstances were novel, and the materials scattered and difficult of combination. Suitable precedents were wanting. The working power was limited. The Rev. A. W. Gardiner, assisted by Mr. Coombe, represented for long the force of the Mission. A work

most difficult, most varied, most exacting ; a work novel and hazardous, and beset with prejudices ; a work, vague at first and unpliant—its scene reaching from the rude frontier civilization of Lota into the wilds of Araucania and the broken passes of the southern Andes ;—this was the work accepted by Mr. Gardiner with the joyous energy of a Christian soldier ; and in this, well-nigh single-handed, has he laboured with a singular devotion. Those who from time to time have perused the intelligence from Lota have been struck by the apparent vagueness of the missionary operations in Araucania. There is mention of an itinerant movement into the Indian territory now and again ; mention of an outpost formed on some point not noted on the map ; mention of interviews with chiefs through the medium of the Spanish, and of attempts to acquire the Indian language. These things indicated activity, but did not assume a shape sufficiently definite to satisfy the minds of all our readers. The fact was, Mr. Gardiner was working up his materials for the future. Ever in view he kept one grand object, the evangelization of the heathen. But to compass that he worked upon the experience most recently gathered. If to-day required the modification or even setting aside of the plan of yesterday, let it be so. He

would not endure the tyranny of fixed ideas in matters of detail. A change is necessary, let there be a change. Thus he kept his purpose fixed, and his plans elastic. Now, however, we think ourselves not premature in looking for a development—a new and definite phase of Mr. Gardiner's labours abroad. There is a station on the river Lebu. The map will guide our friends to the course of that river, which empties itself in the Pacific in about 38 S. lat. The distance from Lota, as one journeys on horseback, is perhaps eighty miles. It is to the station here being formed that allusion is made in the "Voice" for August, p. 186 :—"Formed a small Committee of Christian brethren on Moravian principles to carry out the work of Christ in Aranco Bay and in *the Indian territory*. After long consideration a plan of action has been decided on, which will be commenced next Monday week ; and we will hope that our little party of six will soon, by an arrival from England, be seven."

Amongst other results of the action of the Mission at Lota has been the preparation of individuals in heart and mind for extending the advantages conferred upon themselves. The "Christian brethren" referred to are some of the fruits of the ministry with which Lota has been favoured. They now throw in

their influence in the cause of Christ. But more interesting is it to know that this influence is extending itself into the Indian territory. The nucleus of the Lebu Station is in the highest sense, we hope, Christian. And Mr. Gardiner's presence will strengthen it, while he aims therefrom to fit himself by the acquisition of the Indian language for that special work of which the work at Lota was at once the basis and the prelude. To this in heart he has been ever devoted, but patiently has he had to work up to it. Now, we trust, the arrival of the Rev. J. Buncher at Lota will give Mr. Gardiner that greater freedom of action which he knows so well how to use.

The following portion of a letter from A. Balfour, Esq., who has lately arrived in Chili, bears upon this subject, and with great pleasure we lay it before our readers. They will not lay it down without a feeling of encouragement and thankfulness :—

“ Valparaiso, August 15, 1866.

“I have the pleasure of writing you now from our old quarters, where we are now getting to feel ourselves at home. We arrived on the 7th, after a most excellent passage from Monte Video, and found the winter season a very favourable one for the voyage through the Straits of Magellan. We saw smoke from a wigwam on the Tierra del Fuego side, and from another on the Patagonian territory ;

but we did not stop at Sandy Point, and had no opportunity of coming into contact with the natives.

“Two days ago we had the great pleasure of welcoming the Rev. A. W. Gardiner amongst us, and I am most happy to say that, while he looks thin and languid, I yet believe his health is stronger now than it was ; his spirit certainly remains as robust as ever, and we have been cheered and delighted with the intercourse we have had with him, and greatly stirred at the accounts of progress he is able to give in the work committed to his charge. I have not yet been able to master all details, but it is a matter of great surprise to me that such an enormous amount of duty has been attempted by him unaided, and that such substantial results should already be gained. Remembering as I well do the purposes that, when I was previously in Chili, he ventured to announce, and which to most men would have appeared remote enough for realization, I almost feel amazement at learning so large a proportion of these hopes now seem, with the Divine blessing, attainable. I need not stop to say at Lota Mr. Gardiner’s labours as a clergyman, and in the school, at the dispensary, and as a medical man, have been attended with extraordinary success ; and the benefits he has been the means of thus conveying to his fellow-creatures, it is satisfactory to know, are well appreciated there. Any Christian agency he may employ there now may be expected to enjoy great consideration from the people, who feel themselves indebted to him in so many ways.

“While there may be better opportunities of referring to the state of matters at Lota than I now enjoy later on (for I hope by-and-bye to visit Mr. and Mrs. Gardiner), I hasten to lay before the Committee certain of his proposals for carrying forward the work in the Indian territory of Araucania.

“Mr. Gardiner informs me he has purchased a store at Lebu, which is a place far into the Indian country. This store, he tells me, he gives the use of to a Christian man, rent free ; and Mr. Gardiner is getting rooms prepared there, that he may himself be able to reside there part of the summer season, and acquire the Araucanian language.

“From Lebu he proposes to visit two other stations, Incupel and Paicavi, where there are friendly chiefs, and where he would be able to reside a short period of the same season. To Lebu the Indians at present resort regularly for trade, and coals are being extracted, the proprietor and his family being English people attached to Mr. Gardiner’s church at Lota. A number of the working people at Lebu were formerly at Lota, and part of Mr. Gardiner’s congregation. The store at Lebu being already Mr. Gardiner’s property, and arrangements being in progress for his getting quarters prepared at the two inland stations I have named, I need hardly say that the needful steps prior to attempting the acquirement of the language of these fierce people are well advanced.

“The ultimate position Mr. Gardiner hopes to

attain for missionary work amongst that people is in the river Imperial, further south than Lebu, where the largest number of Indians are met with, and where no European or Spanish-American civilization has yet penetrated. On some point of the Imperial he hopes to have a station and schools some day established."

It will be understood that the Store spoken of in this letter is organized by Mr. Gardiner, but conducted by lay-members of his Lota congregation, and that the Society has no liabilities whatever connected with it. Heartily do we pray that in this and all their works begun, continued, and ended in the fear and love of God, His servants may be so aided by His most gracious favour, that His name may be glorified, and souls saved.

CONSULAR CHAPLAINCIES.

WE give almost in full the Report presented by the Liverpool Committee to the General Committee on the important subject of Consular Chaplaincies. Its value will be very great in the hands of those, who either live in South America, or have friends there :—

The Act of Parliament known as the Consular Act was passed in July, 1825. It consists of 22 sections, of which 6—from the 10th to the 15th inclusive—refer to chaplains. They are to be established at

foreign ports and places where a consul is resident ; they are to be connected either with the United Church of England and Ireland or the Church of Scotland ; and they include clergymen and congregations, whether existing or simply proposed to be founded.

The places at which these chaplaincies may be established are said to be where a consul-general or consul is resident ; but it appears that at the present moment there are seven chaplains where only vice-consuls exist, one where a consular agency is established, and one apparently included in a wide consular district. The first set, or those where vice-consuls only are found, are,—Trieste, Vienna, Copenhagen, Caen, Dieppe, Athens and Piræus, and Lisbon. At some of these a higher officer than a consul-general or consul is found, and at others not. At Batavia, in Java, there was a chaplain when there was only a consular agent, and at St. Michael's, in the Azores, there is a chaplain apparently subject to the consul for the whole Western Islands.

The purposes for which Government aid was granted appear to be six in number. *First*, for erecting, purchasing, or hiring a building to serve as a chapel ; *second*, for paying the salary of the chaplain ; *third*, for defraying the expenses incidental to public worship ; *fourth*, for erecting, purchasing, or hiring a suitable hospital ; *fifth*, for procuring a burial-ground ; and, *sixth*, for defraying the cost of funerals. In all these cases the Government payment is in no instance to exceed

one-half, or a sum equal to that actually paid in cash by local subscribers; and those local subscribers are assumed to be, or must be, BRITISH SUBJECTS. It appears, therefore, that foreigners* may join in such subscriptions and share in the advantages, but that the sum of money which they pay is not to be duplicated.

The formalities by which these results are accomplished are such as the following:—A Meeting is held of those who subscribe 3*l.* annually, or 20*l.* in one sum. It is held at the consul's house, and if he is present he presides. He transmits the Resolutions adopted, whether for the securing of one of these objects or for the management of the church, hospital, or burial-ground. In certain cases his approval is necessary, or he seems to possess a power of veto, as in the rules and regulations respecting the burial-ground, hospital, &c. ; but in general the part which he has to perform is simply ministerial, and it does not appear to be an insuperable objection should the consul happen to be a Roman Catholic, an Infidel, or a Jew. At all such Meetings questions are decided by a majority of votes, and the consul or other Chairman possesses a casting vote. These rules and regulations have further to be approved by the Secretary of State for Foreign Affairs, and when returned to the consul with his approval they are binding.

It does not appear that any limit is fixed, in the

* The subscriptions of foreigners are always shown in the accounts as distinct from those of British subjects.

first instance, to the cost of chapel, hospital, or burial-ground, or to the expenses incident to their maintenance. Probably that was left to their own ideas of what was necessary or convenient. But in the matter of the salary of the chaplain there is a limit. In Europe it shall not exceed 500*l.* per annum, nor elsewhere 800*l.*; that is to say, in South America the Government will duplicate any sum subscribed annually by British subjects up to 400*l.*

In the case of material, buildings, &c., the plans have to be sent home for approval with the oath of an architect or other competent person as to the probable expense; and in order to secure that the subscriptions are *bonâ fide*, they must be paid up and invested in the names of three trustees, one of whom is the consul. He may require a bond as a guarantee that sums so subscribed shall actually be paid.

The time of payment requires to be noted. The Government moiety is in no case paid by the Treasury until the accounts for the year have been sent home and approved. Thus their portion of the clergyman's salary, instead of being paid quarterly or half-yearly, is transmitted from two to four months after the expiration of the year for which it is paid. It is necessary, therefore, that the subscribers or residents should have a guarantee fund, from which the chaplain's salary may be regularly paid, and they are recouped in the spring of the succeeding year.

Thus it appears that by taking advantage of English law British subjects in South America may

secure for themselves the ministration and ordinances of the Gospel by a limited effort. In cases where communities are few in number, or only moderately rich, it might be necessary to supplement their subscriptions—that is to say, to pay certain contributions in addition to those of the British residents; but these, like the subscriptions of foreigners, would not be duplicated.

There appear to be eighteen places in South America where Consuls-General or Consuls reside, and fifteen other places occupied by Vice-Consuls, receiving salaries from the British Government. In addition to these are certain Vice-Consuls, whose office is honorary. Not more than seven chaplains—two on the west, and five on the east coast—are found in connexion with these.

In addition to the two chaplaincies on the west coast—viz., Valparaiso and Lima—three other communities have at various times agreed to subscribe a thousand dollars per annum. These are Callao, which has recently made great exertions to provide suitable buildings for a church and schools; Copiapo, and Coquimbo. At the last of these places the laity have established a Church service themselves; and, though it is ecclesiastically irregular, it is the plan which was followed at an early period in Lima and Valparaiso, and is a step in the right direction.

A considerable number of the consulates are situated between the tropics, or in countries not desirable as a residence; and in some of them, owing to the abundance and cheapness of money, or the

expense of houses and attendance, living is rather costly. Let us suppose that one-half of these would be desirable with salaries averaging 600*l.* per annum, and another half desirable with salaries averaging 400*l.* per annum: the portion which the several communities would require to raise would be 300*l.* in the former case and 200*l.* in the latter. Now, if it were well known among the British residents of such places that these facilities exist by law, and that there is a Society in England which would to a certain extent supplement their own contributions, there can be no doubt that several communities would be induced to make an effort, and to secure for themselves chaplains at an early period, in accordance with the terms of the Consular Act.

Let us suppose that ten would require a subsidy to the extent of 200*l.* per annum, ten to the extent of 100*l.* per annum, and ten others, on the lower scale, a subsidy of 50*l.* per annum: thirty chaplaincies could be maintained at an annual expenditure to this Society of 3,500*l.*, or less than 120*l.* per annum each. There would require to be superadded the cost of passage to and fro, and the South American Society might undertake the former, the Local Committee being responsible for the latter. In both cases, however, the aid of shipping and steamboat companies might not unreasonably be relied on.

In addition to the contributions already indicated, there might exist at nearly every one of these points an auxiliary to the Society, transmitting its collections, like the auxiliaries in Great Britain and Ire-

land, to the Central Committee, for distribution among communities whose necessities were still greater than their own. Nor is it unlikely that small communities where no consul is resident would contribute to a Society which benefits a great continent, though they themselves should not directly experience its advantages. And if it could be shown that for an average outlay of 120%, or even 150%, per annum, a small community might be enabled to secure a chaplain, private individuals, who have largely profited by commerce with that great country, would not be wanting, who would secure such advantage to individual stations themselves.

In order to inculcate these views, and to initiate these arrangements, a visit to each of the stations, or to as many of them as possible, would be indispensable. A tour of organization, up the one coast and down the other, might serve the purpose, in which printed circulars would be largely distributed, meetings held, facts ascertained and tabulated, and all the prominent individuals be seen personally and conferred with. The visit of a competent person would rouse these communities to a true appreciation of their wants, and would suggest the easiest mode of remedy. The subject of school education is not contemplated in the Chaplaincy Act, yet it is clear that indirectly a large amount of good might be effected on behalf of education at the same time.

On the question of superintendence, it should be stated that, at present, the consular chaplains are

all subject to the Bishop of London, in places where there is no other bishop whose superintendence they acknowledge. This is the case in all the ports of South America which have just been noticed; but no one is more willing than the Bishop of London to separate himself from duties which are performed with great difficulty, and only partially to his satisfaction, in order to secure a more efficient arrangement. If the Committee thought it desirable, the sentiments of the resident communities on this subject could be ascertained at the same time, and the amount of assistance which they would respectively contribute could be made known.

Every consular chaplain is nominally appointed by the Foreign Secretary, and dismissable by him; yet it is well known that the appointments are virtually made by these Committees or by their friends at home; and the difficulty that is experienced in inducing clergymen to go so far would always render the services of this Society of great value in those arrangements. It is clear also that each chaplain is virtually retained by the British community; for, if they choose to withdraw their portion of his salary, or to abolish the guarantee fund, his tenure of office comes to an end. Though the influence of this Society would therefore be less directly than at present over the clergymen whom it would nominate, it would still be very powerful indirectly, and a large amount of good would be accomplished.

The Liverpool Committee do not think that it is

within the letter of their instructions to suggest who should undertake the duty of organizing as here indicated, but they think it possible that some competent clergyman, whose health requires a change of scene, might do all that is here required, without inconvenience, whilst securing his own object. In such case remuneration would not be expected, but the expenses incurred would require to be defrayed, and this would probably be much more than done by the sum raised on behalf of the Society in his journey. They are glad to be able to comply with the wishes of the Central Committee in making this statement. They respectfully recommend the adoption of this course, and they will very gladly render any further service on the subject in their power.

Adopted by the Liverpool Committee,
and signed by order,

CHARLES ROWE, *Chairman.*

August 4, 1866.

ADVANCE OF PROTESTANTISM IN CHILI.

To the Editor of the "Voice."

SIR,—If the following translation from an article in the Berlin "Neue Evangelische Kirchenzeitung" seems to you to have the same bearing on the future of our own language, race, and Church in Southermost America as it does to me, you are welcome to give it a place in your pages.

F. S. MAY.

“The war of Chili with Spain has more than ever directed the eyes of the world to this land (Chili), and is thoroughly entitled to awaken the sympathies of Evangelical Christians, inasmuch as the extension of the Evangelic faith so prosperously advances that the assured future of Protestantism in Chili is placed beyond question. Hardly could a country be found in which a happier future could be prepared for German Evangelic emigrants than in the South of Chili, which, owing to its secluded situation and the immigration favoured more than ever by the Government, will evidently in time become entirely German. This expectation cannot be illusory, since the Germans, under the protection of an excellent Government, in a healthy climate, and care-free existence, multiply in the same measure as the native (Spanish-speaking) population diminishes. The ownership of the land comes more and more into German hands, and the Chilenos thereby enter into a dependent relation to the Germans. Especially is it to be observed that here the Germans can keep themselves clear and pure from the ‘Latin’ element, which in Brazil and the Plate States has the preponderance. Their relation to the Chilian population has been constantly improving, through the discreet and moderate conduct of the Evangelic clergy ; and, in the discussions in the Chamber on religious freedom, reference was made to our congregations in proof that those were mistaken who expressed apprehensions as to its effects. From the side of the (Roman) Catholics there are, of course, not wanting many *attempts* at

annoyance, urged on for the most part by the Jesuits, alarmed at the progress of the Gospel ; but, happily, they cannot get any legislative countenance, the law being, on the contrary, against them, so that they are forced to confine themselves to private attacks. By the Fifth Article of the Constitution the Roman Catholic religion is the exclusive religion of the State ; but this Article has been so modified by an interpretative law that the free exercise of the worship of the Evangelic Church is now guaranteed against all interference. At Ozorno, where Pastor Tyska's labours have been greatly blessed, a particularly fine Protestant church is now building. Another important fact may be noticed—that the German inhabitants of Villa de la Union, 1,862 in number, have all, without exception, through the exertion of the same Pastor, constituted themselves into a congregation in communion with that at Ozorno. It is to be wished that the Germans in Valdivia, who have set themselves in past years against everything churchly, will follow this good example. There are many among them already calling for it. Infidelity and indifference may be expected to succumb if believing Christians 'arise and build.' The most careless about religion cannot help seeing that if the German element in Chili is to take firm root and extend its influence further, it can only be by the organisation of congregations and erection of churches, serving as the guarantee of German nationality in Chili."

COQUIMBO.

THE Rev. J. Stuart, of Totteridge, has been nominated by the Committee to a chaplaincy at Coquimbo, in Chili. A railway connects this seaport with the beautiful city La Serena.

In the neighbourhood of Coquimbo are large smelting works. Connected, both with the railway and with these smelting works, are many of our own countrymen.

A strong desire for the services of a clergyman has been felt and expressed by several of the English residents there. This subject is referred to in the Report for the present year, and the following extract, taken from the Report, will show the importance of it :—

“ This interesting seaport is the terminus of a line of railway and the seat of large and important copper-smelting works, all employing large numbers of our countrymen, who with their wives and children are all as sheep without a shepherd, and probably will remain so for many years, unless the Society steps in to their assistance. I say assistance, because the Coquimbo people, like those of Callao, are willing to help themselves, and have already begun to stir in this matter, as is evident from the following extract of a letter from the manager of the railway received some months ago :—

“ ‘Socially we have also made some improvement. A desire having been expressed for some kind of service on Sundays, a collection was made in the port to buy some benches and a harmonium, but a difficulty was experienced about a room; for three Sundays I had a part of the Railway Machine Factory divided off with waggon covers, and we had service there. Finding the attendance good, I had some alterations made in an unoccupied house belonging to the Company, and we have now a very nice little church; the attendance averages about 50 to 60, and the ladies have managed to get up a choir, who do their duties very well. The consul (a medical man) generally reads the Church service, and I read a sermon.’

“All this is very good and very encouraging, but just goes to prove that community deserving the attention of our Society, and that they should have a pastor to baptize, marry, and inter them, and relieve the laymen of the necessity of conducting public worship themselves.

“I have every reason to suppose that considerable local subscriptions would come in at Coquimbo if the Society sent out a chaplain to them; and when once he is fully at work and fairly established at his post, this station could with propriety be converted into a consular chaplaincy. After the Chinchas, Coquimbo is

the next place on the West Coast to which I would desire to see one of the Society's clergymen sent."

By the location of a clergyman at Coquimbo a great benefit is conferred upon our countrymen there. Some have been thirsting for the public means of grace for a long time. Others have through long neglect suffered in manifold ways. We cannot but hope that the presence of a minister of Christ amongst them will be productive of the happiest results. May many in time to come have to thank God for His goodness in this particular! But the fact of a faithful clergyman being at a place like Coquimbo is not only good in itself, and not only likely to be a blessing there, but co-operating, as we believe he will, with the general plans of the Society for the benefit of South America at large, and stirring up Christian zeal amongst his particular flock, there cannot fail to emanate from such a centre influences of the most beneficial kind, which shall be felt wherever the Society carries its activities.

It is true the chaplain at Coquimbo will not come in contact with Indian races. These in that particular part have long since vanished. The steam-engine, and the smelting-furnace, and the harbour full of shipping, and the bustle of mercantile life,—these are the things of note at Coquimbo now. The name of the town is the chief memorial of the race that once occupied its

pretty and fruitful valley ; for at the time of the conquest *Cuquimpu* was the people's name. Now the *huacas*, or ancient tombs, containing the bones of a former race, and painted vases, bear testimony to the changes which have taken place. But, while the chaplain ministers directly to his own English-speaking people, he nevertheless indirectly and very effectually aids the general work of the Mission, and contributes towards the spread of the Gospel amongst Indian tribes, strangers to him by face, if, with a single purpose, and warmth of spirit, he impresses upon his people the meaning of the Divine saying, "It is more blessed to give than to receive." Each chaplaincy, we trust, will help to feed the funds of the Society for the further distribution of its benefits throughout the continent of South America.

The Rev. J. Stuart will probably make a short stay at Panama on his way to Coquimbo.

THE ALLEN GARDINER.

WE are happy to be able to say that the repairs and outfit of the *Allen Gardiner* are well advanced. Funds for this special purpose are, however, urgently needed ; and we very earnestly implore our friends to sustain the work of the Mission generally, and that connected with the *Allen Gardiner* in particular, by liberal pecuniary contributions. The year is fast drawing to a

close, and we cannot but desire that every effort may be made to supply the important work to which we are committed with the necessary funds.

We hope to be able in our next number to name the day of the *Allen Gardiner's* departure.

A lady in Yorkshire has offered the proceeds of a work-basket for six months in aid of the fund for the *Allen Gardiner*, provided nine other ladies are ready to do the same. We hope this suggestion may be favourably regarded.

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THE INDIAN RACE IN SOUTH AMERICA.

IN Venezuela and New Granada much of the Indian element is subjected ; still there is a large proportion in the savage state, but broken up into small tribes : thus there is but little union, and whilst they remain so they are powerless. The Spaniard did what the English and some other nations refrained from—namely, that he married the native woman, and subsequently the negro was introduced, producing mixed races ; these assisted in upsetting Spanish despotism in several of the colonies. Republics have been the result, but these have generally been governed by military chiefs, and with few exceptions civil war has continued to rage in these States—thus putting themselves in the position of becoming a prey to any powerful foreign invader ; and, secondly, the Indians might join such to revenge themselves on their present rulers ;

then the Indian in his turn would in all probability get into difficulties with the foreigners.

“EQUADOR.—The Indians of Cuenca, and all those of Equador-speaking Quichua, have changed but little since Pizarro's invasion. They are aware that they have been the lords of the country; and they are often heard to say, that if they steal anything belonging to a white man they are not guilty of theft, because they are taking what originally belonged to them. That the Indians entertain a hope of freeing themselves from their oppressors, by ‘driving them into the sea,’ seems to be a well-established fact. Whether they are sufficiently united to act in concert for carrying out their plan is difficult to determine; but it has been ascertained that there is an alliance between all the Indians speaking Quichua, called Los Gentiles by the Spaniards, and the more barbarous tribes living in the fastnesses of the primeval forests. Should they persevere in their intention, they will find it every day more easy, unless the face of the interior of Equador and Peru is greatly altered; for the white and mixed population since immigration has ceased, or at least been less numerous, is decreasing; while the Indians, wherever they have kept themselves free from intermixture with other races, are steadily increasing. Equador presents a vast field for enterprise, and if the tide of emigration which has now set in with such force towards North America and Australia could be directed somewhat to Equador, the political and social condition of the country would be altered in a short space of time.”—“*Ethnology of South America.*” By W. BOLLAERT.

DEPARTURE OF THE *ALLEN GARDINER* FOR TIERRA DEL FUEGO.

IN a few days the departure of the *Allen Gardiner* from Bristol for Tierra del Fuego may be expected to take place. Saturday, December 8, has been named by the Committee, but the precise time cannot be absolutely fixed owing to uncertainties of weather. Moonlight nights and a fair wind are coveted conditions for going down Channel.

The detention of the *Allen Gardiner* in England has been unexpectedly long. The cause of it has been greatly regretted by the Committee in London, who have long wished the vessel to be despatched.

In point of fact, the *Allen Gardiner* has not been placed at the disposal of the Committee by the trustee owners, and great inconvenience has resulted.

Our readers should understand that whereas in right and principle the missionary vessel belongs to the Society at large, in point of fact, certain nominal owners exist, whose action in the eye of the law may be independent of the Society. So long as the Society's head-quarters were at Clifton, and the nominal owners were members of the Committee, no inconvenience

was felt ; but on the removal of the head-quarters to London, and the consequent re-construction of the Committee, it came to pass that the owner of the *Allen Gardiner* and the directors of the Mission formed two distinct bodies. Two, moreover, of the nominal owners of the vessel happened to be in remote parts of the world, and yet it was necessary to obtain by a legal process their consent to the transference of the vessel to the hands of the new Committee. These have at length arrived.

We need not descend into particulars ; but it is our duty to state, for the satisfaction of the friends of the Mission, that everything the Committee in London, and individuals of the Committee, could do to get the vessel sent out months ago was done ; but a want of harmony of feeling, and a too exacting spirit on the part of the nominal owners, stood in the way of the accomplishment of this purpose. We regret this very much ; but the detention of the *Allen Gardiner* was not in accordance with the Committee's desire, and any suspicion that this detention was caused by lukewarmness about the work in Tierra del Fuego ought to be at once and for ever dispelled.

It is with great satisfaction that we see now difficulties passing away, and the vessel approach-

ing in readiness for her important duties abroad. At such a time as this we call upon the friends of the Mission to unite in heart and hand for the vigorous prosecution of Christian work in Tierra del Fuego.

The four natives of that country, who are now in England, will sail in the *Allen Gardiner*, and joining others of their countrymen at present at the Mission Station in the Falkland Islands, will together form a nucleus, we hope, of Christian civilization in the midst of the Fuegian tribes.

The Rev. W. H. Stirling has been re-appointed as Missionary for Tierra del Fuego, and we are persuaded no greater favour or encouragement can be granted to him than the assurance of a steady and zealous support on the part of Christians in England of the enterprise in which he is engaged.

In sending out the *Allen Gardiner* under present circumstances, the Committee have undertaken a great responsibility in the cause of Christ. Funds for the liquidation of expenses connected with the repair, and outfit, and storing, &c. of the vessel are still wanted. Our friends, we trust, will be mindful of this fact, and show their appreciation of the Committee's energy by enlarged and prompt assistance.

COMMITTEE MEETING. SOCIETY'S OFFICE, NOV. 26.

WE have only room to state that at this important Meeting the Rev. Edw. Thring, who has been engaged for nine years in the Mission to Seamen on the Mersey, was appointed to the Missionary Chaplaincy at the Chincha Islands, off Peru, to which station he will sail on the 17th inst. The Rev. J. Stuart is also expected to leave by the same steamer for Panama. The Rev. W. H. Stirling, who has placed his services at the disposal of the Committee, is to return as Clerical Superintendent of the Tierra del Fuegian Mission, and will leave as soon as possible. The Rev. W. W. Kirby was requested to act as Secretary in the Rev. W. H. Stirling's place, and the Right Hon. Lord Bishop of Nelson was added to the list of Patrons.

PAYSANDU.

THE importance of attending to the spiritual wants of our countrymen abroad is allowed by all. In South America attention to our own people means blessing to the surrounding population. In proportion as Englishmen abroad learn to value the means of grace for themselves will they desire to extend Christian privileges to others. With great satisfaction, therefore, we regard every step taken for the supply of the ministrations of religion to our countrymen in South America. The circles of Christian influence are widening in that land; and as one here and another there comes within the circle of influence, it is pleasant to hear the voice of

praise and gratitude rising in acknowledgment of the benefits conferred. "When I saw," said one, who, to use his own words, had almost forgotten that he had a Creator, "the clergyman in his surplice, and heard again those disused prayers, I fell on my knees, put my head on the pavement, and sobbed as if my heart would break. I could not help it." These are touching words, and may well kindle a holy joy in the hearts of all who have helped to send the ministers of Christ to the neglected members of His Church on the West Coast of South America. But we have evidences of the value of those pastoral ministrations on the East Coast likewise. Our friends will read with much interest the following extracts from a letter written by the Rev. J. Shiells in Uruguay:—

"We have arrived safely, and are now settled at Fray Bentos, a small but rising town on the banks of the Uruguay, 120 miles south of Paysandù. Yesterday we had thirty persons at our service, mostly Scotch, just arrived, brought out by the Extractum Carnis Company. There are very many children here also. I find my work very interesting and important. The day after my arrival I was sent for to visit an old Englishman on his death-bed. He said to me that he had constantly prayed for my arrival for the last twelve months, and now thanked God that he had seen my face, that he had not heard the sound of the Gospel for the last *forty years*. He desired earnestly to have the opportunity of receiving the Lord's Supper. He died since, and we buried him in the Roman Catholic cemetery, part of which is set apart for Protestants. He was the first who had the beautiful service of our Church read over his grave in this place. I also married a young couple, and baptized several children. My

district is 150 miles in extent. To-morrow I start from here, the lowest point, and proceed upwards on horseback, holding services and baptizing at various stations till I reach the end of my district, and then return in the same order; often I shall have to ride fifty miles a day. So far, my ministrations have been highly appreciated; and when I shall have accomplished my first tour, I hope to be able fully to give an interesting account of it to you.".....

Mr. Shiells then asks for a supply of Bibles, Tracts, Prayer-books, and if possible a small Lending Library.

LOTA.

WE are thankful to have the opportunity of laying the following letter containing the independent testimony of an eye-witness, Captain J. B. Caldbeck, to our work abroad generally, but especially at Lota:—

17, *West Mall, Clifton, Nov. 7, 1866.*

REVEREND AND DEAR SIR,—I beg to volunteer (one volunteer being worth two pressed men) a short account of my visit to Lota last year, and which took place during the course of a Mission entrusted to me for the purpose of ascertaining some particulars respecting the mercantile statistics of Chili and Peru, and also of their resources, present and prospective, with the view of opening out more extensive communications with these countries; this, although entirely a matter of private enterprise, was approved of by our Government, and the credentials that were kindly furnished me by the

Foreign-office to the several British diplomatic authorities much facilitated the prosecution of my inquiries. I preface my letter with those remarks as being merely introductory of myself. Lota is a small town that has sprang into existence owing to the coal mines in its immediate vicinity; it is about 270 miles south of Valparaiso and close to the territory of the Araucanian Indians, to this day a free people. The town, nestling in a glen between wooded hills, has a population of about 4,500 persons, of whom the great majority consists of natives; there is, however, a little Protestant community of English, and some Germans numbering about 350 souls—men, women, and children. From this little band come the superintendents, the viewers, the engineers, and the skilled mechanics, who in the fitting shops, the foundries, and the forges direct the less highly trained energies of the Chileno workmen; the fires of fifteen steam-engines and twenty smelting furnaces are employed in raising coal from the mines, pumping water, making and repairing machinery, and in converting ores brought from the North of Chili into ingots and bars of copper by the consumption of the carbon-cillo or small coal. Industry, peace, and plenty are to be met with in this remote spot. The material wants of the little handful of foreigners are cared for by a considerate and kindly-disposed employer, Mr. Cousino, the lord of the soil, and in which he is aided by his representatives, Mr. Saavedra and Mr. Vergarras. And what is of greater price still, the eternal welfare of these intelligent artisans, of their wives and of their little children, is tenderly

watched over by your Society in the persons of its faithful servants; they have rendered no eye service, no niggard dole of duty, but thousands of miles away they are honouring God and worthily upholding the name of the South American Missionary Society.

I cannot easily forget my visit to Lota. I approached it on a calm pleasant day in the middle of winter on my way from Puchaco, a mining station about five miles north of Lota; the margin of the bay between the two places being dotted with the intermediate coal stations of Coronel, Playa-Negro, Lotilla, and Chambeque. Upon nearing Lota, the line of coast forming the Eastern boundary of the great bay of Arauco presented in all its features a strong resemblance to that of Devonshire between Torquay and Exmouth. Sandy beaches, cliffs of red clay and reddish brown rock, capped with verdure, spoke of the Teign and Dawlish, and to complete the illusion, there lay off Lotilla, a vast landslip or rather small island covered with shrubs, the exact counterpart of, but on a grander scale than, the remarkable detached cliff at Daddy's Hole near Torquay. I found my way to the scene of Mr. Gardiner's labours through the shrubberies and grounds of Mr. Cousino's villa, and where I was a guest; the air was mild and balmy; I passed a man ploughing; the birds were following his team along the newly-made furrows, and song, like that of the lark, sounded aloft; all was England over again; the ploughman, however, in his sombrero and draped poncho spoke of other lands and of another faith. My path led me into a little valley, a rivulet

running through the centre; on the opposite side was a long low-roofed house or rather cottage; a few shrubs and an humble paling completed the surroundings of this lowly tenement, humble in its aspect, but precious as being a casket that contains the truth. As I neared the little gate my steps were arrested by sounds, strange but sweet to hear in that far away glen—voices raised in praise, and singing a hymn; a *real English hymn*. Home now at last. Upon its conclusion the door opened and a stream of merry, rosy-faced, flaxen-haired Saxon children poured out, school being over for the day; eager volunteers pressed forward to lead me to Mr. Gardiner; and crossing the threshold I found myself in the stronghold of the South American Missionary Society; saw it in its work-a-day aspect, fit and ready to do good service—no holiday trim, decks holystoned, and ship “rigged to receive visitors.” It were well that institutions in more favoured lands could so well bear being unexpectedly dropped in upon as your Mission School at Lota. I can hardly express the pleasure I felt at witnessing the clean, happy, and healthy appearance of the children, the intelligent and modest demeanour of the teachers, and the care taken to carry out the views of the Society. Maps, illustrations, texts, books, and all the necessary appliances remind the traveller of a well-organized school at home.

It now affords me much pleasure heartily and conscientiously to endorse the statements I heard made at a Meeting in Clifton, on the 30th of October, with respect to the labours of the Rev. A. W.

Gardiner, and the trials he has had to submit to owing to the hostility of the Bishop of Concepcion. I add my testimony with regard to the respect he is held in by the local authorities, the great proprietors, and the poor; and at Santiago, the capital, I have been assured by Chilian gentlemen of position of the very great estimation in which Mr. Gardiner is held as one who seeks to do good irrespective of creed, and who, with the feeling of a Christian gentleman, rules his actions so as to avoid being a cause of offence to those among whom his lot has been cast. Mr. Gardiner is a bright example of self-denial. He, although one in delicate health, has undertaken journeys into the Araucanian territory, during which he has encountered much hardship. He, however, feels his reward in the good he is doing among the wild and indomitable natives of that country; his person is sacred where few would dare to venture; and his counsel is eagerly sought by the Indian caciques, some travelling great distances to seek it. He lived for years in an humble dwelling, exposed to the fumes of the smelting works until their poisonous vapours compelled him to leave for a more healthy situation. His kind friend and supporter, Mr. Cousino, offered to build him a pretty stone villa; he, however, declined the tempting offer, saying it ill-befitted a humble pioneer of the Gospel to live in a grand house, and begged the money to be appropriated to the hospital about to be erected, he contenting himself with a wooden cottage, of which he was his own architect, the edifice exactly resembling the log shanties of North America. Mr.

Gardiner's zeal is tempered with most admirable discretion and tact. It was proposed to erect a handsome church for him ; he, however, with his intimate knowledge of the natives and their prejudices, did not deem that the time had yet come, and preferred still to worship in his lowly schoolroom. He hopes, however, to have shortly a hospital and dispensary of a superior description, the site of which he has selected not far from his own dwelling, so as to admit of frequent supervision. It must be borne in mind that the present hospital, as well as the new one, is for the reception of the natives as well as foreigners.

In speaking of Lota, the well-wishers of your Mission must recollect that Anglo-Saxons are at the newly opened coal mines on the river Liebu ; they are at Puchaco, they are scattered through the province of Concepcion, they are at Tomé and at Talcahuano. The great southern lines of railway, pushing their feelers from Santiago into the great corn and wool producing districts, only a little way north of Lota, bring their engineers, their plate-layers, and locomotive staff along with them. These men have to be cared for, and your Mission has heavy work carved out for it. Talcahuano alone has claims which cannot be passed over, it being the port where the American whalers annually refit after their summer's cruise in Behring's Straits ; and when the approach of winter compels them to leave those regions, they fish on their way to the southward along the whaling grounds off the Galapagos group of islands and coasts of Peru and Chili

until they reach Talcahuano, and where sometimes sixty sail and nearly *two thousand* seamen are collected at one time, turning this little spot into a scene of dissipation such as, fortunately, can seldom be witnessed in other ports of the world.

I see you are establishing stations at Coquimbo, in Chili, and at the Chincha Islands, off the coast of Peru. Your determination is truly wise. The former port is a rising and enterprising one. The smelting works, the railroads to the city of Serena, to Cardas, and to Guayacan, the fine railway factory, and other industrial openings, employ numbers of our fellow-countrymen, and the forest of shipping I saw anchored at the Chinchas will demand the services of a zealous minister to provide for a want that has long and anxiously called to be supplied.

Your Society has its work to do. It is now an "*Institution*" of the West coast, *it has accepted responsibilities*, and to *it* (except where there is a Consular chaplain) the little Protestant community looks up for that peace which the world cannot give. I, an independent witness, testify that the Society utilizes its means to the best of its ability, that its servants are faithful, and that good and generous men, merchants engaged in the west coast trade, have been princely in their munificence. Still this is not enough. People who are outside should hear of this Society through its present supporters. Those who are now lukewarm should feel inspired with a fresh and vigorous glow, and those who are fainthearted should take courage. Let us do this. Let there be a long pull, and a strong pull, and a

pull all together, and thousands may yet bless the means of grace afforded them by the ministerial portion of the labours of the South American Missionary Society.

Having given my imperfect though willing testimony to the utility of your Society as a ministering body, I cannot conclude my letter without adverting to its value in a missionary point of view, the two functions blending together and affording a mutual point of support. Your labours in Tierra del Fuego and on the coast of Patagonia, while fulfilling the Divine behest in shedding the light of the Gospel upon the heathen, and in doing which you remember that "righteousness exalteth a nation:" were they barren in result so far as the conversion of an untaught semi-nude savage into a Christian and civilized man is concerned, would still not have been without fruit: had unfortunately the gales and snow-storms of these inhospitable climes cast any hapless mariners upon the shores tenanted at intervals by these wandering tribes, and who instructed in love by your missionaries, would instead of shedding blood, protect the helpless strangers until relieved by some passing vessel. Were your Mission only an insurance upon the lives of English seamen, it would, in mercantile phrase, be a paying speculation, and deserve support. You have something, however, in addition to show; you have rescued from the depths of barbarianism those youths whose future promises so much; there is a great work before them, as before your Society, and although cavillers may say, Of what avail is this

little progress? you can safely abide your time; it is only the child who sportively to-day buries the seed, and with the early morning gleefully hopes to find it a spreading tree. In this brief allusion to the missionary sphere of the operations of the Society, I must advert to those devoted men who, as the old poet quaintly says, "scorn delight, and live laborious days," whether in lonely stations on the coasts of Patagonia, accompanying the wandering tribes, and enduring many privations beneath ungenial skies, or holding on to the rigging while standing the wet and slippery deck of the little schooner, the *Allen Gardiner*, she cruises in regions where such names abound as "Island of Desolation," "Port Famine," and "Harbour of God's Mercy." Night is coming on; blinding showers of snow driven before the gale, obscure the lofty glaciers of Tierra del Fuego, and the little craft seeks a haven before the coming darkness; may she in the perilous cruises of the future never seek a Harbour of God's Mercy in vain. Such is the life to which educated men devote themselves. Their coarse fare is that of the seaman before the mast, wet and cold are their most frequent lot, and their surroundings are squalid; their missionary path in comparison with that of the labourers of the Gospel in India, China, and the South Sea Islands is beset with bodily hardships, hardships little known to the "gentlemen of England who live at home at ease," and I who have been four times round Cape Horn, and once through the Straits of Magellan, can but too well understand your perils and your privations.

In conclusion, I record with deep thankfulness the hopeful signs of the times in that interesting country Chili, the fullest liberty of conscience (*libertad de culto*) having been accorded by solemn Act of Congress during the winter session of 1865. I was in the capital during the discussion of this momentous question; the Liberal party who carried the measure having had to encounter strong opposition from the "parti prêtre," among whom was prominent the "Padre Ugarte," the notorious priest of the ill-fated church of La Compañia, 2,200 of whose victims rest in the Panteon or cemetery of Santiago. The brave little republic of Chili sets a bright example to Old Spain when I tell you that in the principal street of Valparaiso, and courting the fullest publicity, is the warehouse of the Bible Society, where may be obtained the Holy Scriptures in *twenty-two* languages, besides pictures, books, tracts, and controversial pamphlets, some of the latter handling the tenets and measures of the State religion in a very plain-spoken manner. All this promises well for your Society, and should afford a lasting encouragement to its supporters in England. The soil is good, but your labourers are too few; that their number may be multiplied, and that their efforts may be crowned with success, is the earnest wish, Dear and Reverend Sir,

Of yours very faithfully,

J. B. CALDBECK.

HOME NEWS.

To "be diligent in business," while we are "fervent in spirit, serving the Lord," is necessary not only in our private occupations but in our public duties. A Society like ours appeals to the Christian public for support, and it would rather rest upon the approbation of the many, though the individual contribution be not great, than on the countenance of the few, though their single subscription be large. But to obtain this *general* co-operation, information must be widely disseminated; places far apart must be visited, the whole country must be invaded by lecturers or preachers. What was said of Faith may be said of the Work of Faith, "How shall they believe in him of whom they have not heard?" Certainly we do not expect to receive contributions from persons who never heard of the spiritual destitution of South America; and considering the want of correct information about our Mission-field, which is the vast continent of South America—from Panama to Cape Horn, and from the East of the Brazils to the West of Peru—we are not surprised our Secretaries feel it absolutely necessary to avail themselves of every opportunity of "diligently" obtaining Meetings and "fer-

vently." advocating our cause through the length and breadth of the land.

Since our last paper many old Associations have been strengthened, while others have been resuscitated by the visits of our Deputations, Rev. W. H. Stirling and Rev. W. W. Kirby.

At Chichester a Meeting was held under the presidency of the Rev. Geo. Braithwaite, Sub-Dean, supported by the Revs. T. Gilbert and Frederick Tracy.

At Reading the chair was taken by Dr. C. Cowan, and the Lecturer's remarks were confirmed by Major Papillon and E. Uthoff, Esq.

Brighton, the birth-place of the Society in 1844, was next visited, and the Hon. Secretary had proved himself as usual most "diligent in business" in getting together a second Meeting this year, and when Douglas Fox, Esq., presided.

Cheltenham and Clifton have been visited. These are two of our largest Associations, and where we hope the old and tried friends of the Society will ever keep up a warm interest in our work.

At the former place a lecture on "South America, and England's Mission to its people" was delivered in the Assembly Rooms, when Baron du Bois Ferrieres presided. There were also present Colonel Ward, the Revs. T. V. French (who warmly commended the Mission), H. S. Cardew, J. Tetley, and H. Joy, the Hon. Secretary. The two Fuegian youths, Uroopa and "Jack" excited much interest here. We believe the faith of all present was in-

creased in the Mission work. This Association has sent up 123*l.* for 1866, while an unknown friend has added 25*l.* for the Allen Gardiner Fund.

At Clifton a Drawing-room Meeting was held at Lady Freeling's, and a sermon was preached in Christ Church. The chief characteristic of the Meeting was the unexpected testimony of an eye-witness to the work of our excellent missionary (Rev. Allen Gardiner) at Lota. Captain Caldbeck stated that though he had been in India and China, he never was so much interested—indeed, he had been hitherto too apathetic in missionary work—but his visit to Lota had convinced him of the value of Christian missionary effort. Mr. Gardiner's influence was immense, and he believed if Protestant principles ever became ascendant in Santiago, the capital of Chili, it would be through the quiet, yet powerful influence of the Rev. Allen Gardiner at Lota. We hope to receive the results of still further efforts of the Clifton and Bristol Association before the close of the year. The *Allen Gardiner* Mission schooner will once more start from Bristol early this month, and we are sure the little ship herself and her precious freight will be remembered in prayer and free-will offerings by those who will call to mind her first and second departures in 1854 and 1862, and who now have every reason to be thankful to the God of all grace for the present and future prospects of the South American Mission.

Dover and Folkestone were also visited by two of the Fuegian lads with the deputation, and again

both assemblies, presided over by the Rev. H. Hammond and Colonel Kelly, seemed much gratified at seeing some of the first fruits of the Fuegian Mission. One feeling seems to prevail, and that is, astonishment that people who have been considered so low in the scale of humanity—and who doubtless are so in their natural state—should in so short a space of time have acquired the appearance, habits, and manners which “Threeboys” and “Uroopa” have.

Exeter, under the fostering care of the Rev. W. Hockin, Hon. Sec., could not but have a special visit. A very fair audience was gathered together, among whom were Lord Midleton, Dean, in the chair, the Mayor of Exeter, the Rev. R. Lovett, and Rev. J. Hedgeland.

The Society has also been introduced into smaller places by lectures, sometimes illustrated by diagrams, such as Pangbourne, Stonehouse, Nailsworth, Mitcham, Enfield, and Maidenhead. Sermons have likewise been preached at All Saints, Gordon-square (Rev. A. R. Gordon's), Loose, Kent, St. Matthew's, Rugby, and Maidenhead; while a most interesting and profitable lawn-meeting was got together at Mrs. Snell's, Ovenden House, Sundridge, Kent, where the poor as well as the rich not only heard from the Rev. W. H. Stirling the results of missionary labour among the Fuegians in Terra del Fuego, but saw for themselves in “Uroopa,” who was present among them, one of these results.

Tunbridge Wells must not be forgotten. As last

year the only Church open to us was that of the Rev. J. R. Ridgeway. A sermon was preached here in the morning, and a meeting was held in the evening at Christ Church schoolroom, when the deputation was accompanied by "Uroopa" and "Jack." After some earnest remarks from Captain Orlebar, R.N., who bore testimony to the need of a Christian minister for the sailors at the Chinha Islands, the Rev. Mr. Ridgeway, jun., said that this Society had been clearly put before the meeting as one deserving of great support, because it was *the one Protestant Christian Mission for one great portion of the world*, and comprehended in its work that of three or four Societies, and yet without interfering with any one of them, viz., the Church Missionary Society, the Colonial and Continental Society, the Mission to Seamen, and the Reformation Society, for which a meeting had been held that day in Tunbridge Wells.

At Southborough our deputation was welcomed by the Rev. S. Langston, who, as usual, warmly commended the Society, while the Hon. Secs., Miss Hooper and Rev. James Watney, help us all in their power.

Interesting meetings have been held in Shrewsbury, Maidstone, St. Mark's, Holloway (Rev. J. Lee's), St. Pancras, under the presidency of Rev. Canon Champneys, and Chelsea, when the Rev. C. J. Goodhart took the chair, and the cause was eloquently advocated by the Rev. Geo. H. Stanton, who often places his services at the disposal of the Organizing Secretary.

SCOTLAND must now be referred to. Here our Presbyterian friends support the Society as the only Protestant Christian Mission from Great Britain to South America. May the mother Churches of the Reformation be always thus united—united in both conveying the Truth as it is in Jesus to our long neglected Protestant fellow-countrymen, and declaring the glad tidings of salvation to the poor despised Indians of Fuegia's Isle and Patagonia's Plains! And thus may Great Britain ever unite in unostentatiously protesting against the errors and superstitions of that form of Christianity which the ancient conquerors of South America introduced among its people.

As in the early part of the year our deputation to Scotland (Rev. W. W. Kirby) was at first the guest of Colonel W. M. Macdonald, who feeling a lively interest in our work takes an active part in extending its agency. Meetings were held at Perth, Montrose, Aberdeen, and Dundee, under Colonel Macdonald's presidency. At the first-named place an Association was formed, of which David Mackenzie, Esq., kindly undertook the office of Treasurer. At Aberdeen a small but select Meeting was got together by our Hon. Secretary, the Rev. J. D. Miller; the Rev. Professor David Browne, D.D., and the Rev. T. B. Wrenford, both earnestly commending the work. Dr. Browne remembered the first very small Meeting held in Glasgow by Admiral Sullivan, and he must acknowledge that very great results had been produced since then. Mr. Wrenford kindly promised two sermons in his church next year. Mon-

trose had no Meeting last year, and we trust the well-attended one of 1866 may prove an advantage to the Association. Dundee will now have the services of a new Hon. Secretary, Miss Grace Walker, as well as the very kind attention of our Treasurer, J. Henderson, Esq. The merchants of Dundee are largely interested in the commercial prosperity of South America, and had the deputation had time to call at more offices than he did, no doubt a larger pecuniary result would have followed. As it is, we are thankful for what Dundee will do this year. The names of two or three of our Committee are well known and appreciated here as elsewhere in North Britain. As Dundee, "the second Geneva," was one of the first towns in Scotland which publicly renounced the Roman Catholic faith at the Reformation, so may she be among the first towns in supporting this Protestant Mission to that country by which she is largely benefited, and where so many Scotchmen would be without any means of grace but for the agency of our Society.

The only Sunday that could be spent in Scotland was passed at Stirling, where three missionary sermons were delivered to large congregations. Dr. Gibson, our esteemed host and Hon. Secretary here, has kept up this little Association in adversity and prosperity, through evil report and good report, for some years, and we hope our visit may have encouraged his zeal and strengthened his hands. A visit to the churchyard, which owes so much to the liberality of Mr. Drummond, must convince a casual observer of the Protestant spirit of the men of

Stirling, and may lead us to hope that a Missionary Society like ours will, as it becomes better known in *all* its operations, obtain a more liberal support than hitherto in this picturesque and highly favoured town.

Greenock was next visited. Formerly it had a good Association, but for two or three years nothing has been contributed. The kind services of D. Shankland, Esq., were once more retained as Hon. Secretary, while the Rev. Mr. Bonar and others promised their help. Friends at Paisley and Glasgow were called on, and arrangements made for Sermons and Meetings.

At Cupar Fife, the Rev. J. Laird called a Meeting in his commodious class-room, which was attended by Lady Baxter and others in the afternoon; while at the evening prayer-meeting the deputation gave an address from Matt. ix. 35—38.

Annan was the last place taken, and here very kind support was obtained from the Rev. J. Gailey, in whose church a lecture was given, the Rev. George Gardiner, Messrs. B. and W. Nicholson, and others rendering substantial aid.

Sermons also have been kindly taken in Edinburgh, by the Rev. W. Bramley-Moore, at the Rev. V. G. Faithfull's church, and by the Rev. C. Bullock, in the church of the Rev. D. T. K. Drummond, when liberal collections were made.

We take leave of Scotland with gratitude to Him who by His Spirit unites the Church militant on earth in all good works, and who during three weeks out of the year 1866 has prospered our deputation's efforts there for the establishment of our Society,

whose objects are the glory of Christ and the increase of His kingdom. May each one of those who so readily welcomed us with heart and voice, each one of our fellow-labourers in Scotland, yea, one and all—North and South of the Tweed—be abundantly blessed in his or her own soul; and while promoting this or any other work for Christ at home or abroad during the new year, which will soon dawn upon us, be reminded of the earnest exhortation of Scotia's poet:—

“Go labour on; spend and be spent,—

Thy joy to do the Father's will;

It is the way the Master went,

Should not the servant tread it still?

“Go labour on; 'tis not for nought;

Thy earthly loss is heavenly gain;

Men heed thee, love thee, praise thee not;

Thy Master praises,—what are men?

“Go labour on; enough, while here

If He shall praise, if He deign

Thy willing heart to raise and cheer,

No toil for Him shall be in vain.

“Toil on, faint not, keep watch and pray;

Be wise the erring soul to win;

Go forth into the world's highway,

Compel the wanderer to come in.

“Toil on, and in thy toil rejoice;

For toil comes rest, for exile home;

Soon shalt thou hear the Bridegroom's voice,

The midnight peal, behold I come.”