

SOUTH AMERICA.



MISSION STATIONS.

WEST COAST.

Panama.
 Callao, in Peru.
 The Chincha Islands.
 Coquimbo, in Chili.
 Lota, in Chili, with out-
 stations in Araucania.

S. EAST COAST.

Paysandù, in Uruguay.
 Fray Bentos, ditto.
 Colonia, River Plate.
 El Carmen, or Patagones.
 Keppel Island and the
 "Allen Gardiner" for
 Tierra del Fuego.

THE SOUTH AMERICAN

Missionary Magazine.

JANUARY 1, 1867.

OUR NEW MAGAZINE.

AND yet not new! it is the old "Voice"—"the Voice of Pity," and "a Voice for South America"—grown stronger and firmer and louder, we hope, on behalf of the same cause—glory to God, honour to the Mediator, with "peace and goodwill" to man, throughout that long-neglected, almost forgotten, yet rich and glorious Continent, South America.

The early Patagonian Missionary Society, founded July, 1841, and of which Captain Allen Gardiner, R.N., was both Hon. Secretary and Missionary, seemed to perish with its founder, but the recovered journals, descriptive of the faith resignation and joy of seven starving men, caused its revival, and from death in 1851 sprang life in 1852.

On the 1st January, 1854, appeared a very unpretending monthly serial, "THE VOICE OF PITY FOR SOUTH AMERICA;" and month after month for nine years was this interesting little record of the struggles of the Patagonian Mission read by many zealous supporters; but on the 1st January, 1863, it was thought expedient that this monthly appeal for aid should not be based wholly on the ground of *pity*, consequently the name was changed into "A VOICE FOR SOUTH AMERICA"—a more comprehensive, and yet similar title. Four years have caused this "Voice" to be heard, and the "Voice" will echo still, and the tone thereof will be unchanged.

But since we believe the "Voice" has made an impression; now that many voices have come *from* South America itself, calling loudly for help—Voice of Indians, voices of our fellow-countrymen, voices of residents, travellers, and sailors; now that these voices have been listened to, Protestant Christian merchants on the east and west coasts of the Continent, of London and Liverpool, and other large cities in Great Britain, have acknowledged the duty of listening not only to plaintive and piteous cries, but to vigorous and solemn appeals; therefore the Committee of the South American Missionary

Society adopt, from the 1st of January, 1867, as the title of their record of proceedings, as the exponent of their wants, and the intelligencer of their field of labour,

THE SOUTH AMERICAN MISSIONARY MAGAZINE.

The Editorship has been confided to the SECRETARY of the Society, who regrets that it could not have been undertaken by one who has more leisure to spare and more ability to devote to that which requires most careful attention; for the only qualification he feels to have for the work is a knowledge of details and experience in the history of the Society, to which he may add a great pleasure in being allowed by God's providence after thirteen years to contribute to that periodical which has sprung from one whose first "voice of pity" contained a feeble cry of his own; but in accepting the responsibility, the Editor hopes to be assisted by kind contributors both abroad and at home, so that the Magazine may be rendered interesting to all classes of readers, not forgetting the young; and thereby promote the great object he will ever have in view, viz., the strengthening and extension of the influence, usefulness, and principles of the South American Missionary Society.

After much consideration and diligent inquiry throughout the country, and especially of the Honorary Secretaries of our Associations, it was deemed expedient to improve the size and appearance of the magazine, and also to introduce at least one engraving in each number. Some friends recommended a quarterly, a few advised still a monthly periodical. The medium seemed the most satisfactory, as due regard had to be paid to economy, and the Committee have now to announce that the South American Missionary Magazine is to be published on the 1st of January, March, May, July, September, and November, 1867.

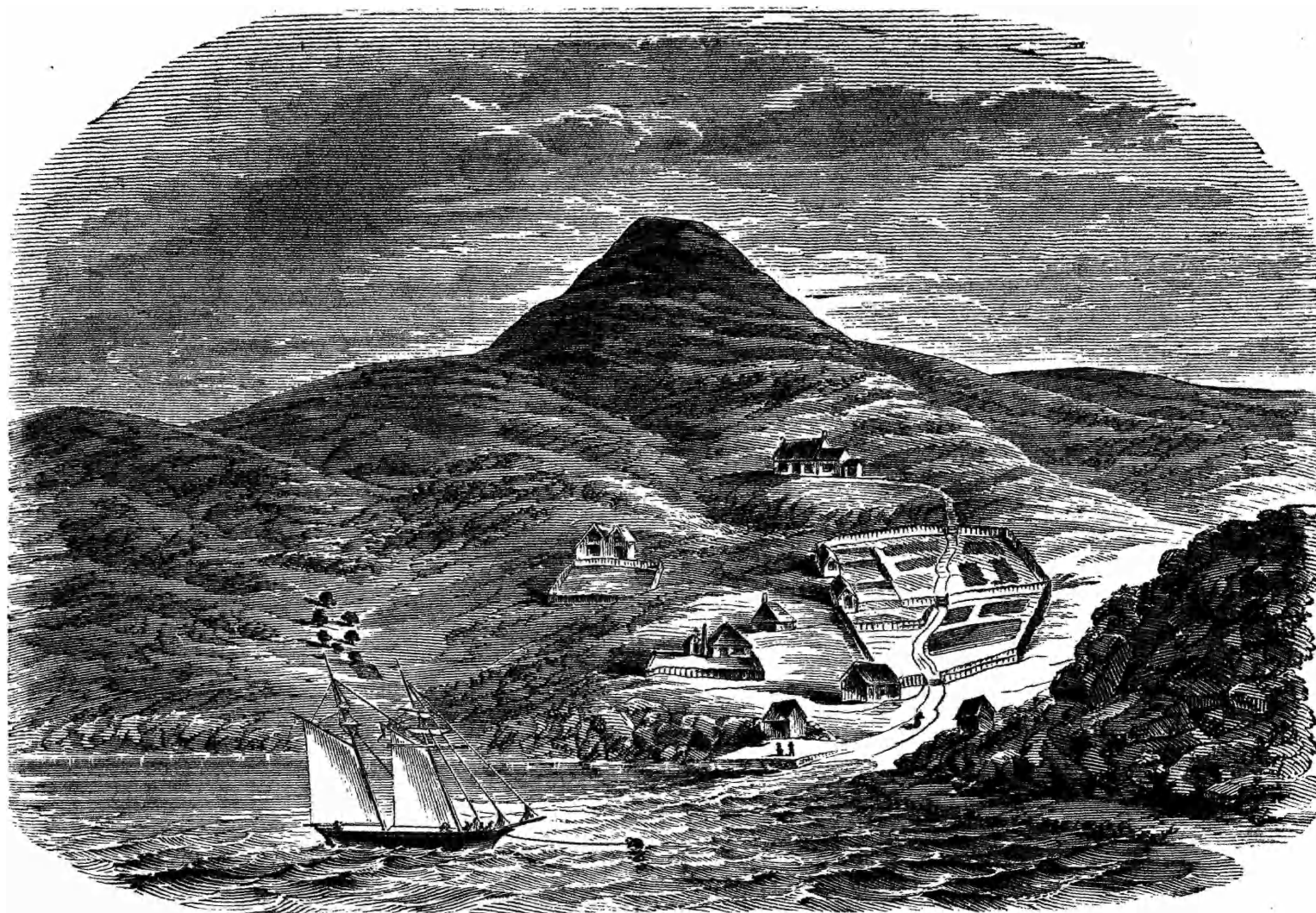
Each number will contain a neatly executed wood-cut; the first being *Keppel Island*, the second, *Lota*, two of our oldest and most interesting stations. A new map has also been engraved. The price will be 2d. each number, or *one shilling* for the year.

If our friends are satisfied with the little book, we earnestly ask them to increase its circulation, and to endeavour to get it both old and read.

Contributions, relating to our work or Mission field, subject to the approval of, or adaptation by the Editor, will be gratefully received by

Rev. William Walter Kirby, M.A. Secretary,
8, Serjeants' Inn, Fleet-street, London.

At which offices of the Society the Magazine may always be had wholesale or retail; also of William Macintosh, 24, Paternoster-row, and James Nisbet and Co., Berners-street, London; J. E. Chillcott, Bristol; W. P. Kennedy, Edinburgh; D. Bryce, Glasgow; and G. Herbert, Dublin.



CRANMER STATION, KEPPEL ISLAND, WEST FALKLANDS. SEE PAGE 5.

OUR FRONTISPIECE

REPRESENTS the Society's Mission-station CRANMER, on Keppel Island, one of the West Falkland group. This group is composed of one large, and a number of smaller islands. Keppel is about seven miles long, and three or four broad in its widest part. A range of hills runs from end to end of it, the highest point of which, Mount Keppel, 1,090 feet above the level of the sea, is presented in our frontispiece.

The Station reposes under the shadow of Mount Keppel, which protects it from the strong south-west winds.

Sullivan House, the residence of the Clerical Superintendent, stands alone on a high knoll, looking down upon the Mission gardens, upon Committee Bay, and the *Allen Gardiner*.

On the left is the house occupied by Wm. Bartlett and his family. In the foreground, with a tall chimney at the side, is Mr. Bridge's house, now called Beach Cottage. A little above is Ookokko's house, and to the right, near the garden entrance, the store and carpenter's shop.

The other buildings are occupied by sojourners from Tierra del Fuego, and their instructors.

No trees grow in the Falkland Islands. In our frontispiece, however, to the left, there appear to be clumps of trees. These, in fact, are stacks of peat, which represent in part the industries of the Station, and the supplies of fuel.

In the Peat Valley, and in the gardens, are laid the foundations of habits of industry for the natives of Tierra del Fuego. Besides cattle we have 400 sheep on the island.

Public worship takes place at Sullivan House, two small contiguous rooms being used for the purpose. In the morning, the service is in English; in the evening, in Fuegian, which has been reduced to writing by Mr. Bridges, our excellent catechist. Here, also, when the Superintendent is present, the natives assemble for instruction, and for examination in the subjects in which they have been prepared by their respective teachers.

There can be no doubt that the course of Christian training carried on at Cranmer, has been beneficial to the natives there located, and favourable to the introduction into Tierra del Fuego of the blessings of the Gospel of Christ.

A NEW YEAR'S ADDRESS TO OUR FELLOW-HELPERS.

1867! A New Year! Heaven's last and best gift to each of us, a loan of the last talent for the employment of all our other entrusted talents. A New Year! full of hopes, of fears, of joys, and of sorrows, which will chequer this circle of time. Then let us cross its threshold with the determination to serve God as good stewards throughout its course, and to obey the voice of wisdom crying in the high places of concourse, "Son, go work *this year* in my vineyard." What can be conceived more inspiring than to hear our Blessed Master addressing each one of us in that beautiful exhortation, "Son, go work to-day in my vineyard." The voice of Calvary is the voice of love. "My son, give me thine heart," is the plaintive appeal of the sufferer to those on whose behalf He is bleeding. And if through His dying love He has made the conquest of our hearts, He would further remind each of us, "In that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again," and this solemn duty becomes sweetly coercive in the language of love, "Son, go work to-day in my vineyard." There is little novelty to be sought for in the kingdom of morals; in this department novelty is especially dangerous, and the old paths are best. Discoveries are made in the physical kingdom of nature, and her secrets are wrested from her every day; but the Son of God was upon earth 1800 years ago, who reduced holiness to a perfect rule, and more than that, showed its practice in His own life. For this reason the various motives which are used to stimulate us to diligence in the Lord's work are more or less familiar to us all, but their power lies in their being felt and reduced to practice. The idea of sin has become trite to many, but in its fell reality it biteth like a serpent, and stingeth like an adder. So righteousness and holiness are words current upon our lips, but in their reality there is a majesty and a moral power before which all must bow. And so with the various motives which are adduced to make us earnest workers in the Lord's vineyard. Survey for example, the motives derived *from the Godhead*. The whole Trinity are represented as being interested in man's

salvation. For this the Father planned, for this the Son suffered, for this the Spirit is shed forth. We are invited to be fellow-helpers with God, we are invited to forward the victory of the cross, which must infallibly triumph, albeit without our help; we are invited to promote that cause for which Christ came from heaven, for which He groaned in Gethsemane, and suffered upon Calvary!

As regards ourselves the motives are no less cogent. We are invited first to become partakers of this great salvation; and, having found the Christ, to point Him to our brethren. The eye of faith ranges onward to behold that solemn day of judgment when the secrets of all hearts shall be disclosed, and the cup of cold water rehearsed before men and angels. Let the worker anticipate this day, when the King himself shall recount the deeds of love, and give us His praise and approval, saying, "Well done, good and faithful servant: thou hast been faithful in a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Again it is written, "God is not unrighteous to *forget* your work and labour of love which ye have showed toward His name, in that ye have ministered unto the saints, and do minister." His omniscience is perfect, His truth is pledged to reward, His power is equal to the performance, and His grace and love lead Him to do it, not grudgingly nor of necessity.

Nor are motives wanting derived *from the objects of our spiritual benevolence*. Accepting the truths of Revelation, we discern in our brethren the inhabitants of another world whose future depends on the use of the present, and it is some of these living jewels that we would have as our diadem of beauty in the world to come. Imagine the meeting of two glorified spirits, the one looking upon the other saved soul as his joy and crown; the other acknowledging his debt to the efforts of the former, the instrument of the Gospel, but one and both confessing that all is of the grace of Christ, "of whom, and through whom, and to whom are all things."

Nor is the abstract fruitless in suggestions. Eternity is long! How long? Arithmetic, imagery, rhetoric, and metaphysics have alike attempted to unveil the length, and breadth, and depth, and height of that abyss, but have confessed their inability to span the gulf. Eternity! that moving horizon of the immortal soul, ever present, ever future, ever near, ever far, ever the same, ever endless!

And what of the fragment in which our present lot is cast, and in which our works must be done? It is called *time*. Its attributes are of another character, short, uncertain, irrevocable, as poet, orator, and philosopher have told us. But to us it is all; it is our span, our lifetime, our period of probation, our season of works, our time for sowing, our day. "I must work the works of him that sent me while it is day, for the night cometh when no man can work." We can understand the feeling of the man whose breast is burdened with some mighty discovery. He will not trust the uncertain future, lest it rob him of his honour, and the world of its benefit. He will work lest the enemy seize him; he loses no time until he has done his appointed work and delivered his soul, lest death come upon him before his work is done. Our ideas are embodied in the following paragraph which we have come across relative to the last edition of Dr. Wells' celebrated Essay on Dew:—

"The essay is no less remarkable as having been written almost on the brink of the grave, the assiduity with which the author wrote being prompted by the thought that every page he wrote was something gained from oblivion." It is, indeed, a solemn thought, when we consider ourselves as workers for eternity, as labourers *against time*,—as men who behold the mighty harvest, and the small number of the reapers; as those who have *now* the opportunity of doing something for Christ which will never, never recur again. In heaven we shall see Christ and praise Him, but we shall never be able to *serve* Him, by works of love to His poorer members as we can at present. Then let us be "RICH in good works," "as we have opportunity let us do good unto all men," especially in the highest form of good, good spiritual, good moral, good eternal to the souls of our benighted fellow-men, by helping to send them the glorious Gospel of Jesus Christ. May He come speedily! May the Spirit of God be poured out upon the barren places of the earth, and may all flesh soon walk in the light of the Lord, and rejoice in the salvation of God. To that ever blessed Godhead be praise eternal. Amen.

WILLIAM BRAMLEY-MOORE.

THE SOUTH AMERICAN MISSIONARY SOCIETY, 1867.

As it was only proper that the first article of importance in our new Magazine for the new year should be devoted to the highest possible object of all Christian workers, viz., self-improvement and growth in grace—so is it reasonable that our second should be a review of our Christian work itself—and that we should ask what is the position of our Society at the beginning of another year?

The one that has but lately passed away—has been one of much anxiety, and yet praise be to God, one of much encouragement. At the beginning of 1866 we had to feel our way in the great metropolis, whither the Committee had been removed from Clifton on the 1st of January. Twelve months make but a short period to establish and consolidate a Society in London, but we may say that the South American Missionary Society has already an acknowledged position in this great centre of active Christian life, and we are assured nothing but a clear statement of facts, an unvarnished account of the spiritual destitution of the field of operations abroad, an unexaggerated report of our missionaries' labours, are all that is required to strengthen our position as a Missionary and Ministerial Society, to convince Christians of the want of one such Protestant Mission for a large portion of the world, untouched and unworked by all other Societies, and so to disarm opposition, allay prejudice, and obtain necessary and liberal support.

Perhaps our present position will be better understood by contrast. We have before us a report of 1856; ten years since. That was an eventful year in our history, as much perhaps as 1866. It was then that the first clergyman was sent out. It was then that the son of the founder of the Society offered those services, which have since proved so valuable; but everything then had to be commenced. The Mission schooner was provided, and that was all. Keppel Island, uncultivated, unstocked, was the only Mission station, and the Rev. George P. Despard our only clergyman in 1856. And yet we do not despise the progress made from the year 1852, when the news reached England of Captain Gardiner's death, to the time when Mr. Despard offered his most self-denying services—a period of four years—for we remember the difficulties of older Societies, and that in the year 1813 (fourteen years after its establishment)

the Church Missionary Society had "not a single clergyman of our Church connected with the Society as a missionary." But what has been done since 1856? Instead of one station, and that a waste, we have that one still (as represented in our frontispiece) cultivated and inhabited by natives of Fuegia as well as by our missionary agents; but to Cranmer on Keppel Island, we must add the following stations:—Patagones, Paysandù, Lota, Callao, Panama, the Chincha Islands, and Coquimbo, with one or two opened among the Araucanian Indians. Instead of one clergyman we have the following:—the Rev. Allen W. Gardiner, the Rev. W. H. Stirling, Rev. W. C. Murphy, the Rev. Dr. Humble, the Rev. J. Shiells, the Rev. T. Schmid, the Rev. Edward Thring, the Rev. J. Buncher, and the Rev. J. Stuart; while a catechist, after labouring five years at Lota, is preparing for holy orders. Two of the Indian languages have been acquired, and a third partly so; flourishing schools exist at some of the stations, smaller but useful ones at others. Several of our missionaries have made themselves perfect in the Spanish language, while an influence has been gained over both Europeans and Indians, and our work at home strengthened by the endorsement of the work abroad by eye-witnesses, chiefly South American residents and travellers. So much for the past ten years; truly a short time to measure so difficult an undertaking. But let it not be supposed for one moment that to man is ascribed any glory. To God alone are we to look for prosperity and blessing; and by His own way, by His providential openings, and by His plain leadings, are we, at the beginning of 1867, in our present position as the only Protestant Ministerial and Missionary Society for the whole continent of South America.

During the past year the Committee have been enabled to carry out the dying wishes of Captain Gardiner in a most singularly marked manner. Four days before he died, viz., on the 2d Sept., 1851, the noble-minded saint, thinking more of others' spiritual destitution than of his own temporal wants, drew up "MISSIONARY MEMORANDA, *written* partly in Banner Cove, and partly in our boat Dormitory." These are "Observations on an important sphere of missionary labour, as wholly yet unoccupied in the neighbourhood of Buenos Ayres." The starving missionary wrote:—"Here is one continued cattle-ground, and here our fellow-countrymen, widely scattered, are cut off from every ministerial means of grace. And as they cannot, even were they so disposed, frequent the house of God, so it is time indeed that the ministration of the Gospel was brought to them." Now, by the appointment of the Rev. J. Shiells, as itinerant missionary, at Paysandù, Allen Gardiner's prayers have been answered. This appointment will show, that the Committee *in occupying such ground*

are only following the plan laid down by the founder of the *South American Missionary Society*.

Another appointment in the last year, is that of the Rev. J. Buncher, to Lota, to enable the Rev. Allen Gardiner to devote his time and energies to the Araucanian Indians, among whom he and some fellow-helpers from his congregation at Lota are now settling.

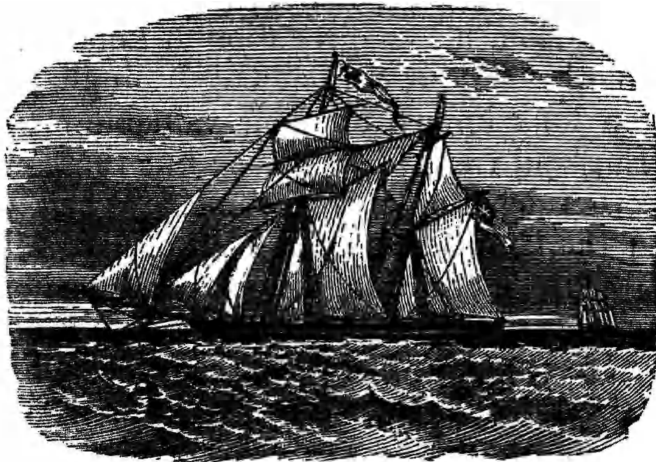
Then there is another serious want at length supplied. The Chincha Islands have been long known for their valuable manure. Riches have flowed to England from these rocks; but those who sent them have been forgotten by England's people. When our chaplain at Callao visited the Chinchas on the 17th of last May, he found seventy vessels, with 1,466 English-speaking sailors, without a teacher to warn or instruct, without a pastor to visit the sick, or bury the dead. Here, again, has the Society been made useful by God's providence, and the Rev. Edw. Thring, who sailed on the 17th ult., is now voyaging towards his future missionary work, missionary if any work can be so called. Nine years' experience among the sailors on the Mersey, have not only convinced him of the necessity of such a work, but given him that experience which we may hope will tend to the desired haven being reached by many a lost wandering mariner.

Further, Coquimbo, an important seaport in Chili, where so much of the great copper trade is carried on, has been added to our list of stations. For this place the Rev. J. Stuart sails on the 2d inst., visiting Panama on his way, and probably staying there some time to arrange for a permanent chaplain.

Lastly, we have to notice as the past year's work, the refitting, restoring, and departure of our Mission vessel. Our friends have had the opportunity of seeing the Fuegian Natives; and we have now the gratification to know that not the least work of 1866 is the return of the Rev. W. H. Stirling to the scene of his former labours. For him and his work of faith and labour of love we ask the prayers and sympathy of all our readers. Yea, we ask, as Mr. Stirling himself would, for the entire work of the *South American Missionary Society*, for the work abroad, at home, on land, and on sea.

May PRAYER daily be made, and may gold and silver, which are the Lord's, be poured more abundantly into the treasury of our Society. May all the means used be sanctified to God's glory—and may 1867 prove a year of rich spiritual blessing to all the labourers, and all the supporters, of the South American Mission. May their motto be, "Occupy till I come: and whatever thy hand findeth to do, do it with thy might."

DEPARTURE OF THE ALLEN GARDINER.



FAREWELL SERVICE.

Our readers will be glad to know that the Mission ship is once more on her way to Fuegia's land, where

“Thousand voices call her o'er the waters blue.”

She sailed from Bristol early on Friday morning, December 21st. Though quite ready to start for some time, the wind had been so adverse, and the weather so unsettled, it was not deemed prudent for her to leave before. This prevented some friends being present who otherwise would have gladly and most thankfully joined in the interesting farewell service that was held in the cabin. The Rev. W. H. Stirling, Superintendent, and the Secretary had both visited Bristol for the purpose, but had to leave for other duties, and yet they had the satisfaction of seeing that all things were ready for sea, the stores provided for the long voyage, and a little library, with a good supply of Bibles, Prayer-books, Hymn-books, added for all on board, while they thought the vessel never looked smarter or in a better condition. The Allen Gardiner is gone direct to Monte Video, where, God willing, she is to call for the Superintendent, who will leave Southampton on the 9th inst. by the *Rhone* royal mail steam-packet.

In consequence of her very early departure, on the 21st ult., it was thought desirable to hold a service in the cabin on the afternoon of Thursday, the 20th ult. The Right Rev. Bishop ANDERSON kindly presided, though his time has been much occupied of late. The hymn, “Thou whose Almighty word,” was first sung, and we

are sure that those who were absent will heartily join in the verse and prayer:—

Spirit of truth and love,
Life-giving, holy Dove,
Speed forth thy flight!

Move on the waters' face,
Bearing the lamp of grace,
And in earth's darkest place

“Let there be light!”

The Hon. Secretary for Clifton and Bristol, Dr. BARTLEY, was then asked to read a portion of God's Word, when the 121st Psalm was chosen. This was followed by prayer, by Mr. W. T. COOMBE, one of the Missionary Catechists, lately arrived from Lota Station. Bishop ANDERSON then said, that, as a late Missionary Bishop, this was no new scene on which he was looking—that of a cabin-service, but he felt peculiar interest on the present occasion, as he had been on board the *Allen Gardiner* to welcome her arrival in Bristol, and now he was about to say, on behalf of the Society—Farewell! In addressing the four Fuegian youths he simply and earnestly exhorted them to do something for the Saviour. God had blessed this country because of its Christian character, and his hope was that God might bless them and make them fellow-helpers with Mr. Stirling and Mr. Bridges in bringing their countrymen to a knowledge of “the truth as it is in Jesus.” We might never again see them in the flesh, but he looked forward to that better meeting above, where if they were Christ's, they should have no more partings, no farewells. Addresses were also given by Dr. Bartley, J. Longman, Esq., Rev. W. H. Barlow, and Colonel Channer. After another hymn, “Salvation, O the joyful sound!” the Rev. W. H. Barlow commended the ship and all on board to God's care and keeping, praying especially for the Clerical Superintendent of the Fuegian Mission. The Bishop then presented each of the Fuegian boys with a book as a token of remembrance, and with the benediction closed the farewell service. As may well be imagined, the little cabin was quite full, two of Dr. Bartley's children being obliged to stand inside Mr. Stirling's berth. Besides the gentlemen above-named, Mrs. Allen, Mrs. Brown, Miss G. Nicolay, Mrs. Bartley, the captain, mate, and crew, and also the captain's wife, were present. A telegram was read from the Society's Office in London to the captain, and reached the vessel during the service. It only contained three words, but weighty words to those starting on such a voyage, and engaged in such a work. May every reader of our Magazine during the year 1867 remember them—WATCH, PRAY, TRUST.

Watch, against danger, spiritual as well as temporal.

Pray, to Him who has said “Watch;” and

Trust Him, who is the same yesterday, to-day, and for ever.

The following letter was received by the Secretary, in London, on the 27th ult., from Captain Jones:—

Allen Gardiner, Dec. 22.

I beg to inform you that we left Bristol yesterday morning at

six a.m., the wind being from the S.W. We came to in Penarth Roads. This morning we have a nice wind from the N.E., with high glasses and every prospect of fine weather. We are now under sail, proceeding down Channel. "All well."

I received your telegram ["Watch, Pray, Trust"] just at the close of our farewell service, for which I feel very thankful. I have no time to say any more, as the pilot will shortly leave us.

J. JONES, *Captain.*

FAREWELL MEETING.

(*From a Bristol Paper.*)

A MEETING was held at the Victoria-rooms, December 7th, of the friends of the South American Missionary Society, to take leave of the Rev. W. H. Stirling, who has again placed his services at the disposal of the Committee, for the missionary work at Keppel Island and Tierra del Fuego. There was a large attendance both in the room and on the platform. Among those present were the Right Rev. Bishop Anderson, who occupied the chair; Admirals Hay and Sullivan, C.B., Colonel Channer, Major Tubby, Dr. R. T. Bartley, J. Longman, Esq., Revs. J. Hawksley, W. H. Barlow, J. Jose, T. Clarke, J. Digby, R. Brodie, and J. Cornall. The Rev. Gentleman was accompanied on to the platform by four Fuegian youths, who have been in England for some time, and are returning to their native land. From an appeal made by the Committee for funds to send out the *Allen Gardiner* free from debt, we find that £300 are wanted to finish the work,

The proceedings were commenced by the Rev. J. B. Clifford offering prayer.

The CHAIRMAN then said the Meeting was assembled for objects of peculiar interest. One of the highest objects would be to meet a friend whom they all loved, who was in Clifton in former years, and whom they had followed abroad with interest. They were come not only to meet Mr. Stirling, but these four Fuegian youths. In gazing on them they learned a little of missionary life. If they entered into conversation with those youths they would know exactly the nature of missionary work abroad. These youths knew something of Christian truth, had grown in intelligence, and he trusted

were gradually advancing in Divine grace. But they were also met for the object of bidding them farewell. This was a kind of valedictory service, for these youths would go out from this harbour next week. Mr. Stirling would go by the most direct way, and leave England at the beginning of the new year. Two other clergymen were also going out. One to the Chincha Islands, and the other to Panama. More were wanted, for the field was white already to the harvest. If the Society had means, many more labourers might be employed. Having commended the Rev. Gentleman to the sympathy and prayers of those present, his Lordship mentioned the appeal which had been made for completing the outfit of the Mission ship, and concluded with calling on

The Rev. J. B. CLIFFORD, who addressed a few words of valediction, expressive of his own feelings and those of the Meeting, to Mr. Stirling. He wished the Rev. Gentleman God speed, and assured him of the prayers of those present that he might have wisdom and strength, and not be weary in his great work; that he might have wisdom and grace to encounter the difficulties he would meet: and if there could be any encouragement to a godly man labouring in the work of God, it would be that he (Mr. Stirling) would have many friends engaged, and he believed constantly engaged, in prayer on his behalf. They all knew there would be difficulties, and he knew them better than the Meeting could. They would think of him as he encountered them; they would enter into his troubles, when he wrote home to them and told them of the trials he had had, and how God had sustained him. He prayed that God's richest blessing might go with him. He bade him farewell in the name of the Lord; and prayed that the great Head of the Church, their own sacrifice, mediator and hope, whose word was their only standard, whose revealed truth was their only guide, might be all this to him, and strengthen and comfort and fill him with joy in the delivery of that message which would end, when faithfully uttered, in the salvation of immortal souls.

The Rev. W. H. STIRLING said he valued exceedingly the expression of sympathy to himself personally which Mr. Clifford had uttered in the name of the Meeting; but he valued it far more because it was an expression of that which, under God, was essential to the success of the work abroad, viz., the sympathy between the Church at home and that abroad. It was only as missionaries went forth, expressing the spirit of the Church at home, that they had power and influence abroad. Therefore, these expressions of sympathy and encouragement were valuable, so far as he took them to be a guarantee that Christians at home would work with him and his fellow-labourers in spreading the

truth. When they came to consider the Missions in South America, the first idea was that the work was beyond the power of the Church at home. They had only to look at the map to be impressed with the magnitude of the work that had been undertaken. The next thought that would occur was the inadequate machinery they had to accomplish the work in hand. In their own strength they never should accomplish it: but all they had to satisfy themselves of was that they were engaged in a right work, and were doing it in the right spirit. Notwithstanding the difficulties, the work was commenced. What had been the result? Four and a half years ago he bade them good-bye. At that time there were at Cranmer, a man and his wife only of whom he could speak hopefully. Now, however, he could speak of others brought under the influence of Christian truth, and being prepared for ministering that truth among their own people. He did not refer to the youths present; they were improving, and he was hopeful of them. But there were elder persons at the Mission-stations, married couples who were more advanced than they, and of whom he cherished the hope that they would be very useful to their countrymen. In other parts of the Mission field, there were difficulties in the way of the Mission of a political nature; one of them was that the religion of Chili was Roman Catholic, and till recently no other worship was even tolerated. The work of the Society, though not the cause of the change that had taken place, was mentioned in the House of Representatives as a reason for a more tolerant rule. Their own countrymen in South America formed an additional claim on Christians in England to support the Society. To these the Society directed its efforts as well as to the natives, and they could not do good to one without benefiting the other. Putting to himself the question, was it worth while to undertake such a work as was involved in the Society's efforts, he believed it was, and he appealed to the Meeting to give it their support.

Admiral SULLIVAN, C.B., speaking of the Society's work for Tierra del Fuego, said he saw more progress made by it in twelve years with one station and one clergyman and one catechist than he believed had ever been made by any new Mission to any savage race in any part of the world. He instanced the kindly way in which shipwrecked seamen were now received on the coast as a proof that the Society's efforts had not been thrown away. He also spoke of the prospect the missionaries had of bringing the Indians under the influence of the Gospel, their territory being open to them while it was denied to others. The opening for the Society's work among the English in South America was also adverted to as presenting a strong argument in its favour to home Christians. Indeed, said the speaker, South America almost seemed to have

been utterly neglected for the Society to take charge of from north to south; and he hoped its friends would persevere, till not only every tribe of natives had a missionary among it, but all the centres of their own countrymen had a clergyman interested in their welfare. The Mission was the monument of Allen Gardiner, and he hoped the friends at home would support it with all their hearts.

Captain J. B. CALDBECK, who was in South America last year, and visited Lota Station, spoke of the extensive field of labour the Society had before it; expressed his astonishment at the intelligent look of the Fuegian youths compared with some of their countrymen he had seen; and said the Society's agents were more powerful in making the name of Englishmen respected than an iron-clad ship would be.

After a few remarks from the CHAIRMAN, the Doxology was sung, and the proceedings closed.

A DRAWING-ROOM MEETING.

WE give the following account, taken from the "Record," of our last Meeting of this kind, and it was certainly a very interesting and we hope profitable one. We would earnestly desire our more influential friends and supporters to endeavour to promote such Meetings. Not only are they a great advantage to the Society, but often to those attending them. People who do not visit school-room or public Missionary Meetings are often found at a Drawing-room Meeting, and may become interested in what they knew nothing of before. This supplied the place of a farewell Meeting in London, for the three clergymen and the four Fuegian youths who were present were about to embark very shortly for their future and distant homes in South America and Keppel Island:—

The Hon. A. Kinnaird, M.P., and Mrs. Kinnaird, received a numerous party at their residence, 2, Pall Mall East, on the evening of Dec. 6th, to hear statements in regard to the interesting work of this Society which, as our readers are aware, has grown out of the Patagonian Society founded by the missionary martyr, Captain Allen Gardiner.

Among those present were his Excellency Count Bernstorff, Prussian Ambassador, the Hon. Captain Maude, R.N., and Mrs. Maude, Admiral Harcourt, Major Ditmas, Mr. and Mrs. Tollemache, Miss Portal, Miss Noel, Mrs. Baring Young; Revs. Canon Conway, J. R. Stock, L. B. White, W. Windle, J. Kirkman, W. H. Stirling,

E. Thring, J. A. Coghlan, E. Auriol, C. J. P. Eyre, J. S. Jenkinson, R. H. Killick, Dr. McCall, C. B. Mayhew, W. Hockin, G. A. Rogers, J. Swinbourn, M. D. French, W. W. Kirby; Messrs. M. W. Collet, A. Hall, J. Farish, G. Rochfort Clarke, Basil Woodd, E. Woods, A. W. Snape, P. F. O'Malley, Q.C., J. Rudall, Agnew Isaac Braithwaite, Oliphant Ferguson, Felix Ladbroke, &c.

Mr. KINNAIRD briefly introduced the subject of the evening. He was followed by the Rev. W. W. KIRBY, Secretary of the Society, who gave a general description of the object and scope of its work, illustrating the vast regions open to it by a map of South America. This field of labour, comprising about one-seventh of the globe, and a population of twenty-one millions, was, he said, with very slight exceptions, entirely left out of view by all the other Protestant Missionary Societies of Great Britain and Ireland. The South American Missionary Society contemplated, among its objects of Evangelistic labour, not only the Aborigines, numbering 6,000,000, and the negroes 4,000,000, but a large English population, settled in many districts, following mining, agricultural, and mercantile pursuits. British sailors, frequenting the South American ports and the Chincha Islands in great numbers, formed another sphere of labour. The stations already opened were Panama, Callao in Peru, Coquimbo and Lota with Araucania in Chili, Paysandù in Uruguay, El Carmen in the North of Patagonia, and Keppel Island at the Falklands, with a Mission vessel, the "Allen Gardiner," named after the founder of the Society, for the work in Tierra del Fuego. Going further into particulars, the Rev. Gentleman gave a variety of interesting details, showing the nature and progress of missionary work, and the urgent need for its extension. He laid stress on the aim of the Society to send out only faithful Evangelical men. As to spiritual destitution, and the blighting effects of Popery, he quoted striking facts from an American work, *What I saw on the West Coast of South America*. On the conclusion of Mr. Kirby's address, Mr. KINNAIRD rose and observed, that, when first asked to become Treasurer of the Society, he hardly realized the great importance attaching to it.* He mentioned the fact as an instance of the plain duty never to hesitate in taking up such a work when presented to the mind. The next speaker was the Rev. W. H. STIRLING, first the Secretary, then, for three years, Superintendent Missionary of the Society at Patagonia and Keppel Island. After a brief sojourn in England, he is on the point of returning to resume his labours in Tierra del Fuego. With him were the four Fuegian youths, brought over last year, and now returning to their native land.

* At the close of the Meeting Mr. Kinnaird promised 50% towards the funds of the Society.

Very great interest was excited by their neat appearance, and quiet modest bearing. To exemplify the musical taste of their people, they sang with propriety in English :—

“How sweet the name of Jesus sounds,”

and

“There is a happy land.”

The eldest lad, aged about nineteen, also said the Lord's Prayer in very correctly pronounced English. Mr. STIRLING opened his address by adverting to the facts connected with the formation and progress of the Society, showing the overruling Providence of God in the progressive removal of difficulties. One remarkable coincidence was that religious liberty was proclaimed in Chili on the very day of the eleventh anniversary of the sending out of the first missionary clergyman. He then gave a graphic description of Fuegian life, and the opening prospects of missionary success among the people. Having also visited the Patagonians on the mainland—a people contrasting strongly with the Fuegians—he gave an account of them tending to encourage missionary work. The feeling against Europeans, arising from past maltreatment chiefly by the Spaniards, was being overcome in favour of the English. These and other points were illustrated by anecdotes. In reply to questions Mr. Stirling stated that there is no Mission from the North American Churches to the Aborigines of the South—a circumstance very remarkable considering the wide-spreading enterprise of the American missionaries in the Old World. The Rev. J. STUART, who is going out as one of the Society's Chaplains, first at Panama, and then probably to Coquimbo, then spoke on the work among the large English populations located in different parts of this vast region; and the Rev. E. THRING, who is embarking to take up the post of missionary to the numerous sailors resorting to the Chincha Islands, spoke on the claims of British sailors: Mr. Thring has been for several years sailors' chaplain on the Mersey, where he has acquired much experience and a strong attachment to the work. He spoke even with enthusiasm of his floating flock, and told a heart-moving story of the hardships to which sailors were subjected, both at sea and ashore, especially from the iniquitous “crimping” system. In the Chinchas there are on an average seventy British ships and over 1,300 sailors, so he will have an ample field of missionary labour. The conversation was brought to a close by a most earnest appeal from Mr. MARK W. COLLET, one of the Committee, who begged every one present, in their own particular sphere, to speak of this great work, and to promote its interests; after which the Rev. J. KIRKMAN, of Hampstead, prayed, and pronounced the Benediction.

LINES ON THE DEPARTURE OF THE "ALLEN GARDINER" AND THE
REV. W. H. STIRLING.

ADOWN the Severn to the sea,
The *Allen Gardiner* sails,
Released, at length, from Bristol's quay,
Our work of faith prevails.
Her loadstone in a savage land
Is Allen Gardiner's grave:
It seems to beckon—yea, command—
To civilize—to save!
Watch o'er our little ark, dear Lord!
What though from us she parts,
Yet love and hope, with glowing cord,
Still hold her to our hearts.
God willing, one we love shall reach
Our ark's far resting-place;
Shall stand upon her deck and preach
Of sin and righteousness.

This is the Mission of his choice—
The wild Fuegian shore
Shall echo with that well-known voice,
Christ's servant's voice once more!

Coals from the altar of the cross—
JESU'S funeral pyre—
Shall touch his lips and purge from
dross
Thy gold, O Land of Fire!

The knowledge of the Lord shall
rest
On precious souls forgiven,
Softly as sleep, on Zion's crest,
The sapphire waves of heaven.

A MEMBER OF COMMITTEE.

CALLAO, PERU.

UNDER date of October 27, 1866, the Rev. W. C. Murphy writes that he is thankful we have sent a missionary clergyman to the Chincha Islands, which are about 120 miles south of Callao, and which he had himself visited on three occasions, where the sailors were sadly in want of Christian instruction and counsel.

By last mail Mr. Murphy sent to the London Secretary a very neatly printed bill, a copy of which is here given:—

English Church, CALLAO.

ANNIVERSARY SERVICES.

On Sunday next, the 21st October, 1866, being the

SECOND ANNIVERSARY

OF THE

OPENING OF THIS CHURCH,

THERE WILL (D.V.) BE

Morning Prayer with the Litany and Holy Communion.
Evening Prayer as usual.

Sermons will be preached by the Chaplain, the

REV. W. C. MURPHY, M.A.

COLLECTIONS will be made after each Service—in the Morning, in aid of the SOUTH AMERICAN MISSIONARY SOCIETY, of London, and in the Evening, to defray the usual MONTHLY CHURCH EXPENSES.

Now when we remember that this station was opened by the Society only in the autumn of 1864, and that previous to that period there was no Protestant Mission or Church—for the English-speaking people, though numbering nearly 1,000, and surrounded by 24,000 Roman Catholics—our readers may well be thankful for the progress our Mission has made, and for the position it now occupies in the flourishing sea-port of Callao.

The above little notice-bill, not only proves the degree of civilization existing in Callao, where the art of printing can be so well executed; but it shows improved toleration, and the stability of our Protestant Mission. There the means of grace are established, there Christ is preached, and the truth as it is in Jesus expounded. Surely God will not let His Word return unto Him void. Mr. Murphy thus writes:—

“ Callao, October 27, 1866.

“ Last Sunday was our second anniversary of opening Callao Church. We had, I am thankful to say, the largest congregation I have ever seen here, and I have great pleasure in sending a draft for 22*l.* 10*s.*, our morning's collection for South American Mission. Recollect, we got nearly 8*l.* in the *evening* for our Church expenses. I may mention, that to-day our new Schools (Infants') were commenced. I have collected upwards of 300*l.*, but want nearly 150*l.* more. However, please God, we shall get it. I was very glad to see Mr. Charles Rowe (one of the Committee of the South American Missionary Society) here on the 21st.”

HOME PROCEEDINGS.

THREE Meetings at Bristol and London having been given at some length, we can only notice briefly some of our Deputations' labours. A visit has been paid to the Potteries, where it is hoped our Hon. Secretary for Staffordshire, the Rev. Chas. O'N. Pratt, will be able to form a good Association. A Lecture given at Burslem was pretty well attended, and evidently the pious character and good deeds of Richard Williams, one of the noble-minded founders of our Society, and who practised here as a surgeon, are not yet forgotten. One poor pitman, as well as others, spoke of him with the greatest respect and affection. We were sorry to find that our persistent patient collector here, one who had been the personal friend of Mr. Williams, was obliged through infirmities of age to resign what was to him, *in memoriam*, a delightful duty, but he rejoices that God has raised up another to take his place.

From Burslem, train was taken to Birmingham, where reorganization appeared necessary. Our kind Secretaries had arranged for a Meeting at Edgbaston, presided over by the Rev. Dr. WILKINSON, Rector of St. Martin's, who was well supported by a large number of the local clergy, prayer being offered by the Rev. ISAAC SPOONER, Vicar of Edgbaston. Several new collectors were obtained, and the services of Miss Parkinson added to those of our present valued Hon. Secretary. Birmingham, like the Potteries, has a trade with South America, and a Society like ours should therefore commend itself to its merchants and traders. The Rev. G. W. ROBINSON, so long a member of the Parent Committee, next received our deputation, and gave him a warm welcome at Walmsley Parsonage, and secured a full attendance at the School-room Lecture.

Derby was next visited, and thanks to the services of the Rev. GEO. KINGDON, Vicar of Spondon, Hon. Secretary, the Rev. JAMES CHANCELLOR, Incumbent of St. John's, and the Rev. W. F. WILKINSON, Vicar of St. Werburgh, who presided, a satisfactory Meeting was held, and sermons promised during this year.

In the meanwhile we hope the treasurers and collectors here, as elsewhere, will be encouraged in their "labour of love," and receive that double blessing which attend all works of mercy, and faithful workers.

In Notts and Nottingham we have had quite a list of Meetings and Sermons arranged by our long-trying and persevering friends, and Hon. Secretaries for the county and city, Rev. J. W. Marsh, and Rev. Prebendary Macdonald.

At Southwell, there was a crowded Meeting, presided over by the Rev. J. Conington.

At Nottingham, two sermons were preached at Trinity Church, by the Incumbent and the Rev. W. H. Stirling. This was followed by a Meeting in the Exchange Hall, presided over by Rev. Francis Morse, and T. Adams, Esq. A sermon was preached at Bleasby, by the Rev. J. W. Marsh, Vicar. Meetings were also held at Retford, Lenton, Waltham, Newark, and Clarbrough; while a full Meeting at Worksop was presided over by the Rev. J. D. Gibson, and addressed by R. J. Ramsden, Esq., of Carlton Hall, the Rev. J. Fosbery, and other speakers.

We must not forget to notice a very interesting visit paid to the Crystal Palace, by Uroopa and Threeboys, two of the Fuegian youths, now on their homeward voyage. It was got up by one of our kind friends and collectors at Lee, who became the recipient of some poor children's penny pieces for this particular object, and who with her friends accompanied her *protégés*. The visit was thoroughly enjoyed, and no doubt will be remembered with advantage by those whose pleasure was so thoughtfully considered.

We are glad to be able to state, that the Right Rev. the Lord Bishop of Lichfield has been added to our list of patrons, and the following gentlemen to the Committee:—Rev. Charles Mackenzie, M.A., Prebendary of St. Paul's, and Rector of St. Benet, City of London; Rev. William Windle, M.A., Rector of St. Stephen's, Walbrook, London; Rev. Charles Stirling, M.A., Incumbent of New Malden and Coombe, S.W.; and Felix Ladbroke, Esq., Belgrave-road, Pimlico.

In conclusion we have only to state that the annual sermon of the Society for 1866 was preached in the church of St. Dunstan's in-the-East, City of London, on Sunday morning, Dec. 9th, when the Rev. W. W. Stirling earnestly expounded the text Luke ix. verses 59, 60, and from these words and context enforced the necessity of both faithful labourers and zealous supporters to carry on the various operations of the South American Missionary Society.

NOTICES OF BOOKS.

WE are often asked to recommend books in which may be found interesting information about the Continent of South America, or some account of the origin of the South American Missionary Society. Of the former description many have lately issued from the press, such as the "Isthmus of Panama," by C. T. Bidwell, Esq., Consul, and "What we saw on the West Coast of South America," by H. Willis Baxley, Esq., M.D., New York. The latter not only describes Panama, Callao, Lima, Val-

paraiso, Santiago, and other places very fully, both as regards their physical aspect and their commercial relations, but there is an elaborate description of the religious and moral condition of these cities; and such testimony, though sad and terrible as it is in this case, is of value to our readers, as being that of an independent eye-witness—a special commissioner of the United States, who, when not occupied by the duties of his commission availed himself of way-side opportunities of observation—and

evidently with freedom and candour has Dr. Baxley given us a very dark picture of the spiritual and moral state of the West Coast of South America, though as he says in his preface, "I speak not of men's creeds—they rest between man and his Maker—but of things allowed, averr'd and known—and daily, hourly seen."

As regards books containing an account of the origin of the South American Missionary Society, that is so far as relates to the deaths of Captain Gardiner, Richard Williams, the surgeon and their five companions, they are really numerous. We met with the account lately very nicely worked up in "Perils among the Heathen." Seeley and Jackson, London. Also in "Travel Pictures; or, Scenes and Adventures in Foreign Lands." T. Nelson and Sons. But one of the largest and handsomest books in which we have read the thrilling history, is that of "Foxe's Book of Martyrs," edited by the Rev. WM. BRAMLEY-MOORE, and published by Cassell, Petter, and Co. The illustrations in this book are numerous, and altogether it is a most useful and ornamental present at this season of the year. We would commend it for three reasons, as "Foxe's Book"—for the manner in which it is edited generally—and for the introduction of modern martyrdom in an Appendix by the Editor, who begins that portion of it relating to Captain Allen Gardiner thus:—"We rank this noble-hearted man as one worthy of a place among the list of our heroes, from his disinterested zeal and catholic benevolence, and as a

martyr in spirit, not to say in deed, though he perished not by the hand of man;" while the story concludes with these truthful and forcible words:—"Nor must we forget the other members of that holy brotherhood, as one by one from disease brought on by hunger, they perished on that bleak sea-shore, in labours undertaken for the sake of the Gospel. No murmuring, no recrimination, no unbelief, seem to have marred their last moments, but with a calm heroism, so much greater than that shown in the battle-field, because more intelligent and virtuous, the strong man succumbed to the destroyer. It was the will of God that their memories should not perish with them, for the winds and the waves treated with hallowed reverence their pencilled scrawls fluttering for months upon the sea-shore. In the lives and deaths of these apostles, we discern the triumphs of the Gospel, and learn that there are men worthy of the heraldry of martyrdom besides those who have suffered on the wheel or the scaffold, and that the starved aliens upon that foreign shore may be one in faith with those who passed a martyr's life, like Court and Rabaut, or endured a martyr's death like Brousson, Rochette, the Gréniers, or Calas."

Yes, we see in such deaths the "triumphs of the Gospel;" and we hope to review in our next number a work which will give us not only the story of Captain Gardiner, but the results of his death as exemplified by the South American Missionary Society, of which his death has proved the life.

THE CHILDREN'S PAGE.

HAVE you ever watched a sunbeam, shining through a chink into a room, or dancing over the leaves of some tree, under which you were sitting on a summer's day? Millions of these tiny beams, like bright arrows, are sent down from the sun every moment. But what becomes of them? Has not each sunbeam a work to do? Suppose an Archangel were to follow the track of a single sunbeam through God's world, he would find it busy, carrying light and purity to every place, doing its Master's will ("for all things serve Him").

Now, every Christian child ought to be a sunbeam. He is one of

the "children of light." He will not make a noise in the world, but he will shine, to the glory of his heavenly Father. (St. Matt. v. 14—16.) I hope that every young person who reads our new Magazine will be happy, and make others happy, *at home*. But there is more work for you, dear young friends, to do; the beams of light, as David reminds us (Ps. xix. 4), go forth, teaching without words, and declaring God's glory without a sound, "through all the earth to the end of the world." Cannot you try to do likewise? You will say, perhaps: "I have a little class in our Sunday-school;" or, "I collect something for a ragged-school in London." Well, but Jesus says, "*Other* sheep I have, which are not of this fold; them also I must bring." And that mind which was in Him, ought to be in you also, and that example which he set, you ought to follow.

Take a map of the world, and see how large a continent is called SOUTH AMERICA. Then look at your missionary map, and you will see that all the middle of that country is coloured black, because the natives are heathen (Ps. lxxiv. 20), while the coasts are yellow, to show that the people there are Roman Catholics. Who will carry the good tidings of the Gospel to the poor heathen? Who will teach that there is no Mediator but Jesus, no other name whereby men must be saved, but His?

Most of you have heard of Captain Allen Gardiner, who "did what he could" in the blessed work, and who laid down his life on the cruel shores of Fireland (Tierra del Fuego), in the service of his Saviour. Since then, many more faithful servants of Christ have done and suffered like things. Mr. Garland Phillips, with several others, were killed by the natives one Sunday, when they were engaged in Christian worship. Mr. Stirling followed his dearly-loved wife to her grave among strangers at El Carmen (Patagones); and now the *Allen Gardiner* Mission Vessel has gone forth once more, and Mr. Stirling is returning to his work in Fuegia. Will you not help in such a work? Will not those of you who are doing something, do more, and pray more, for it?

A few years ago, the children of a clergyman's Bible-class at Chichester, used to contribute every week towards the support of this Mission. You will, I think, like to read part of a letter which Mrs. Stirling sent from Keppel Island, in April, 1864, addressed to them.

"My dear Children,

"It has given us great pleasure to hear that you are beginning to take an interest in Missionary work in South America, and

especially in that part of it in which we are now labouring; and I shall be most happy to try and give you some idea of 'Life in Keppel Island.' Perhaps some of you would think it very dull to live in a place where there is so little change or variety as there is here,—where, instead of a busy town, with its many streets and shops, and crowds of people passing to and fro, we have half a-dozen small houses scattered over a bleak-looking hill-side, and the only moving objects we see are the cows and goats returning at evening from their pasture-grounds to be housed for the night; and our small troop of horses, who often graze near our Station, out of kindness, I fancy, to the one whose ill-fortune it happens to be to be tethered for daily use. Every evening the tame herd of cows has to be driven in by a man on horseback, who has often to ride many weary miles in search of them. There is a large herd of wild cattle on the island from which the others have to be kept separate. Lately they have several times come very near to the Station over the sides of Mount Keppel, and the sound of their bellowings has made the air ring, and caused a great deal of excitement amongst the tame herd.

“ But I must not let you suppose that these are the only inhabitants of 'Cranmer.' Our human population is a very changing one. Lately there were but twelve persons here in all, and of these eight were children, the oldest a boy of fourteen, the youngest a baby of three months old. Mr. Bartlett our farmer has five nice children, who are my little girls' only companions. The eldest is seven and a-half years old now. . . . The three elder ones come up to our house every day from half-past two till half-past three, when I teach them with my own children, something in the way you manage with your infant-schools at home. They like it very much, and are getting to know and sing many of the pretty hymns and songs so well known to our English children. The little Bartletts have all been born out here, and have never seen many things which are familiar to you from your infancy. They never saw a *tree*, or a *church*,* or a *shop*, or a *carriage*, or a *railway*, except in pictures. But they are very happy children notwithstanding, and very good too, I am happy to say. . . .

“ The whole island is covered with a sort of coarse grass, and in some places there are large tracts of tussac, which is a curious sort of broad-leaved grass, which grows very high, and amongst

* Of course our friends at the Mission Station have family prayer daily, and the Church-Service on the Sundays, but there is no building like a church.—C. P. P.

which the wild cattle shelter themselves. There are no hedges or enclosures of any kind, except at the station, but the ground is very treacherous, being full of large holes and swampy places, in which horses have sometimes been lost. We therefore have to go carefully. . . . We often go to one of the beautiful bays where there are splendid sands and plenty of rocky pools with sea-weeds and shells to interest the children. Some of the sand is nearly as white as salt, and looks very pretty in contrast with the blue sea. In the egg season, which is in the month of October, we go to the rookeries of mollemauks and penguins, and bring home eggs by hundreds.* . . . These are some of the curious and interesting sights which our little island affords, and which to us are so new and attractive. But our chief interest, after all, lies in the Station itself, and those who are from time to time brought as visitors to it. On Easter Tuesday we were just setting out on one of our picnic parties, to which the children had long been looking forward, when, to our delight, the *Allen Gardiner* came in sight much before we had expected her to return. This was a joyful surprise; and when we heard the good news of a most prosperous voyage, and a happy visit to Tierra del Fuego, we were all filled with thankfulness to God, who had so preserved and blessed us all. Our new native party soon came on shore, and paid a visit to Sullivan House. Our old friends, Lucca, Threeboys, and Uroopa have returned to us; Lucca bringing a wife, and Uroopa a younger brother. Besides the old pupils there are ten new ones, including a baby. Mr. Bridges has four little boys under his care at the Cœnobium. They are all nice little fellows. One of them I call Mr. Stirling's adopted son. Poor child! he has no parents of his own, and he seemed to place himself under Mr. Stirling's protection from the first. He would follow him about at Woollya, put his arms round him, and say, 'You be my very good friend?' looking up so beseechingly into his face, that it was impossible not to promise all he asked for. If my husband went and sat down quietly in the woods with a book, little Mamastugadengenes was sure to come and sit by his side, and perhaps invite him to share his feast of fungus and berries. He quickly picked up a great many English words, and one day he began enumerating on his fingers all the good things at Keppel Island; 'Keppel Island—horse, cow, goat, sheep, biscuit, soap, towel, pig, pannikin, spoon,' ending with a strong petition to be taken there in the ship. He is a nephew of Jemmy Button (who has died since our last visit), and seems to be looked upon by the whole tribe as a sort of adopted child. He often comes up to our house, walks in, and sits down as near to the fire as possible. He takes notice of everything, and asks questions as far as he can. He has had tea with us several times, and behaves as well as possible." C. P. P.

* Perhaps in a future number we may give the account of these curious birds.
—C. P. P.

(To be continued.)

Contributions from November 28th to December 31st.

	£	s.	d.		£	s.	d.
Maidstone Association, per Miss Abbott.....	7	0	0	Dundee Association, coll. by Mrs. Nettletod	1	7	0
Cradley Association, per Rev. T. H. Gregg	2	10	1	Maidstone Association, per Mrs. Abbott.....	16	10	6
Blandford Association, per Mrs. Groves.....	2	0	0	Miss Evans, Cardiff	1	0	0
Nottingham Association, per Rev. T. M. Macdonald.....	124	18	10	Guildford Association, per Rev. F. Paynter	5	10	8
Captain P. Jackson, Barnstaple ..	2	2	0	Rev. M. T. Spencer, for "A. G." ..	1	0	0
Miss E. F. Kinch	0	2	0	Chichester Association, per Miss M. C. Chambers	11	19	2
Rev. N. Dimock, East Malling ..	1	1	0	R. T. Webb, Esq., sub.	2	2	0
Rev. J. Wason.....	1	1	0	Plymouth Association, per Mrs. Edlin, less expenses	4	16	7
Rev. W. H. Brooks	1	0	0	Clevedon Association, per Major Hamilton	23	15	9
Notts Association, per Rev. J. W. Marsh	92	15	10	Collected at Drawing Room Meeting, per Hon. Mrs. Kinnaird	13	7	6
Cheltenham Association, per Rev. H. Joy "A. G."	4	4	0	G. H. Oliphant Ferguson, Esq., do.	1	0	0
"Cheltenham," for A. G.	25	0	0	Rugby Association, per Miss J. Stott	21	7	2
Hastings Association, per Mrs. Allen Gardiner	10	0	0	Donald Matheson, Esq., sub.	2	0	0
Collection at Morning Service, at Second Anniversary opening of English Church, Callao, per Rev. W. C. Murphy	22	10	0	Per do., J. E. Matheson, Esq., sub.	3	3	0
York Association, per Mrs. Clarke	15	11	6	Per do., H. M. Mathieson, Esq., sub.	5	0	0
Silvester, Miss Ann, per Rev. — Curme	1	10	0	Miss Alexander, coll.	1	0	0
Messrs. J. M. Dean and Son "A. G."	5	0	0	Rev. Dr. Hume, don. for "A. G." ..	10	0	0
Bath Association, per Rev. R. Gascoyne, Meeting, &c.	19	4	9	Thankoffering for Mercies received, for "A. G."	30	0	0
Miss A. Hulme, coll. Fulham	0	8	0	Mrs. J. Hincks, Harrogate	1	0	0
Miss H. Light,	0	11	6	Annan Association, per Rev. G. Gardiner.....	1	15	0
Mrs. J. Clarke, Bideford	2	8	4	Miss E. Coxhead, coll.	1	0	6
Rev. J. H. Holford	1	0	0	Miss M. Barnett	1	10	0
Miss E. S. Jones	0	1	6	Derby Association, per Miss E. Gell	3	4	6
Jas. Farish, Esq.	1	0	0	Elgin Association, per Rev. Dr. Wylie	3	4	0
Islington Association, per Miss Williams.....	2	10	6	Exeter Association, 5th remittance, 1866, per Rev. W. Hockin.....	38	0	0
St. Dunstan in the East, Sermon, &c., per Rev. W. W. Kirby	8	3	2	Dublin, coll. by Miss Stephens	2	6	6
Mrs. Bourne, Cambridge, for "A. G."	0	5	0	Rev. R. Callender, sub.	0	10	6
Mrs. Murphy, Dublin	0	10	0	Stirling Association, per C. Gibson, Esq., M.D.	13	17	0
Montrose Association, per James Mudie, Esq.	10	15	0	Leamington Association, per Mrs. Mandell	21	13	4
St. John's, Richmond, Sermon, per Rev. J. D. Hale, less expense ...	7	0	0	Dundry Association, per Mrs. Boufflower	5	14	0
Maidenhead Association, coll. by Miss Atkinson	1	15	3	Mr. Maidment, coll.	1	0	0
Ditto for "Voices"	0	7	0	Mr. Morton, for "A. G."	0	10	0
Folkstone Association, per Miss Elwin	35	18	7	Miss E. Stirling's box, Long Critchell	4	2	6
Appledore Association, coll. by Miss Kingsnorth	1	6	4	Anonymous, stamps	0	6	0
Mrs. Weatherley	0	5	0	W. Golling, Esq.	1	2	0
Miss Ludlam, Guildford	0	10	0	Mr. B. Jones, Tan-y-bwlch, coll. ..	9	3	0
Clifton Association, coll. by Miss E. C. A. Fosbery	3	6	0	Atherstone, coll. by Mrs. Power ..	1	2	6
Dundee Association, per J. Henderson, Esq.	1	15	0	Belfast Association, per J. T. Abbott, Esq.	13	2	6
Pacific Steam Navigation Company, per W. Just, Esq., for the Chincha Islands Fund.....	50	0	0	Southborough Association, per Miss K. S. Hooper	7	5	0
Himley Rectory, coll. by Miss M. H. Davies	5	0	0	Cheltenham Association, coll. by Miss Brackenbury for "A. G." ..	3	4	0
Gonna, coll. by Miss E. G. Hanan	0	4	8	Mrs. Straith, per Mrs. A. Kinnaird.	0	10	0
Miss Chase, 37, Beaumont-street, for "A. G."	2	0	0	Miss Sweetlove, Maidstone	0	5	0
Mrs. Graham, Carlisle	1	0	0	Church of England Young Men's Society, coll. by Mr. H. Sandford	1	0	0
Mrs. S. Lloyd, Nailsworth	13	11	6	Do., N.B. Branch, coll. by Mr. J. Hyslop.....	9	13	9
Nellie Crouch, coll.	1	0	0	Do., coll. by Rev. C. B. Huntly ..	1	16	0
Christ Chapel Association, Maida Hill, per Miss A. Maberly	34	15	7	Bristol and Clifton Association, per Dr. Bartley	49	0	0
J. Hardy Tubby, Esq., sub.	1	0	0	Do., J. Longman, Esq., don. for "A. G."	5	0	0
				Do., Rev. B. Charlesworth, don. for "A. G."	5	0	0
				Do., Dr. Bartley, don. for "A. G." ..	5	0	0
				Do., Mrs. Usher, Kingsdown, coll. .	11	17	5
				Do., Miss Woolcombe, Penny Association.....	24	19	6
				Do., Miss Grainger	0	10	0
				Do., Miss Odell, sub.	0	10	0

	£	s.	d.		£	s.	d.
Do., Mrs. Walter Gibbs.....	2	0	0	Miss Keating, coll.....	3	9	0
Rev. C. P. Phinn, sub.	1	1	0	Miss F. Ditmas, coll.....	1	5	6
Kate and Jessie's box	0	6	6	Euphemia Ditmas' box	0	12	0
Miss A. Dadswell, coll. for "A. G." ..	0	10	0	Mr. Head, per Rev. T. H. Gregg....	0	10	0
Meltham Mills, per Mrs. Brook....	17	13	0	Cloughton Association, per Charles			
Miss White (collected), Hyde Park .	9	2	0	Harraden, Esq.	12	13	5
Birmingham Association, per Mrs.				Wimbledon Association, per Charles			
H. T. Humphreys	17	14	3	Baring Gould, Esq.	12	7	3
Do., sale of "Voices"	1	16	0	Aberdeen Association, per Rev. J.			
Lee and Blackheath Association, per D.				D. Miller	9	14	3
Couty, Esq.				Miss Butler, coll.....	1	5	0
Rev. W. B. Bucke, sub. ..	1	1	0	Edinburgh Association, Hamilton			
Miss Edwards, cards.....	2	12	2	Hay, Esq.	35	11	7
Rev. J. Hart, cards	1	11	6	Kilburn Association, per Rev. G.			
				Despard	16	12	6
Photographs sold.....	5	4	8	Miss Agnes Litchfield, coll.....	7	4	0
"They have done what they could,"	1	4	10	Friends, by ditto.....	2	12	7
"Voices," sold.....	0	12	4	Mrs. Stewart, by ditto	5	0	0
Miss Henley, Calne.....	2	4	6				

NOTICES.

Will shortly be published, price 2s.,

THE STORY OF COMMANDER ALLEN GARDINER, R.N.

With Sketches of Missionary Work in South America. By JOHN W. MARSH, M.A.,
Vicar of Bleasby-with-Morton, Nottinghamshire, and WAITE H. STIRLING, B.A.,
Superintendent Missionary for Tierra-del-Fuego.

JAMES NISBET & Co., 21, Berners-street, and Society Office, 8, Serjeants' Inn.

The "VOICE FOR SOUTH AMERICA," Vols. XI., XII., neatly bound. Also
Vol. XIII. for 1866 (shortly) can be had at the Offices, 8, Serjeants' Inn, Fleet-street,
London. Price 1s. each, or free by post 1s. 2d.

THE SOUTH AMERICAN MISSIONARY MAGAZINE,

Being a New Series of "THE VOICE." Published every other month, viz., on the
1st of January, March, May, July, September, and November. Each month
illustrated by a Frontispiece Engraving. Price 2d., or 1s. per annum.

To be had at the Office, 8, Serjeants' Inn, Fleet-street, London; W. Macintosh,
24, Paternoster-row; and all Booksellers.

N.B.—Our Hon. Secretaries and Subscribers who receive the publications direct
from the Office, are requested to inform the Secretary of the exact number required.
The "South American Missionary Magazine" can be obtained through any
bookseller, by giving the London publisher's name. This saves postage, &c.

THE ANNUAL REPORT, 1866.

Honorary Secretaries and Treasurers are requested to inform the Secretary of the
number of copies required for each Association. It is expected that the Report
will be published in March; but this may depend on the time of the Annual
Meeting. Old Reports of 1865 are much wanted, and will be thankfully received
by the Secretary, 8, Serjeants' Inn, Fleet-street, London.

SALE OF USEFUL AND ORNAMENTAL WORK, LONDON.

It is proposed to hold the above on a large scale at 19, Woburn-square, early in
May, 1867. Those friends who are willing to co-operate and prepare articles
during the coming winter, can obtain further information on application to Mrs.
Wm. Walter Kirby, 19, Woburn-square, London, to which address parcels may be
sent.

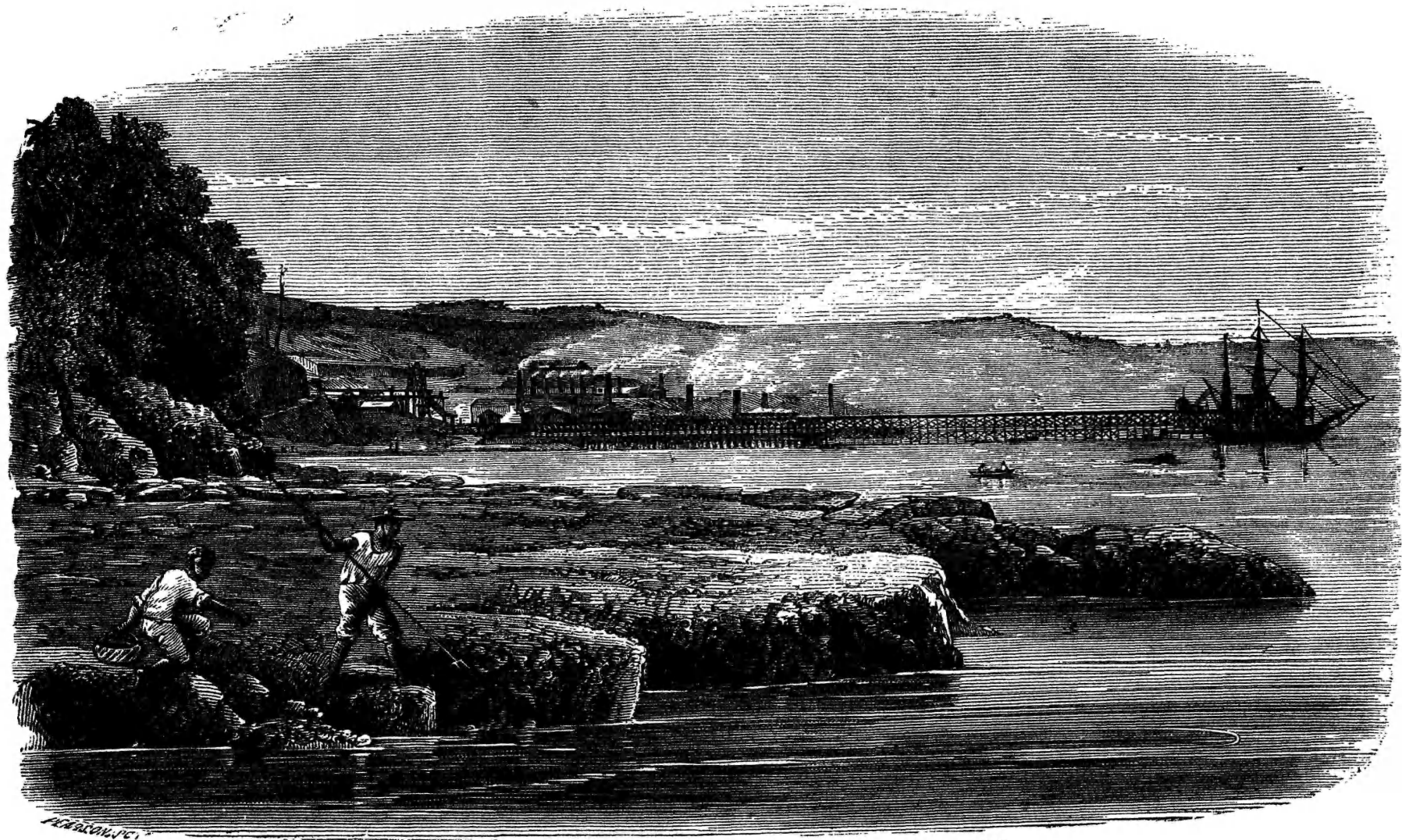
GRANTS ACKNOWLEDGED.

The following grants of books have been gratefully received:—

From the *Society for Promoting Christian Knowledge*.—A grant of £15, for
Chinese, German, and English Tracts, English Testaments, and Prayer-books for
Callao and the Chincha Islands. A grant of £5 for Bibles, Hymn, and Prayer-
books, for the sailors on board the *Allen Gardiner*, &c.

From E. D. Suter, Esq., Manager of the Missions Library, 32, Cheapside. A
grant of ninety volumes to the Rev. W. H. Stirling and crew of the *Allen*
Gardiner Mission Schooner, and for distribution if desirable.

From F. B. Rew, Esq. Tracts in Spanish.



LOTA, BAY OF ARAUCO, CHILI. SEE PAGE 31.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1867.

LOTA.

ALL our readers will be interested in getting a glimpse of the scene of the past six years' labours of the Rev. Allen W. Gardiner, the Superintendent of the Lota and Araucanian Mission, assisted by Mr. W. T. Coombe. We therefore take the earliest opportunity in the history of our new Magazine to present them with two engravings of Lota and Chambique Valley, which have been both copied from photographs taken on the spot.

We will first describe the larger one. Lota, 37 degs. S. lat., 73 degs. W. long., is a seaport, situated on the north-east side of Arauco Bay, which is about twenty miles wide, an inlet of the Pacific Ocean, but little south of the Biobio River. On Arauco Bay are also situated Lotilla, Chambique, Colcura, and other towns. Lota has risen into importance because of the coal mines in its neighbourhood. It is but a few miles south of Concepcion (a city of about 13,000 inhabitants), 270 miles from Valparaiso, and close to the territory of the Araucanian Indians. Millions of acres of virgin soil are in its vicinity, with mountains of metallic treasure that still acknowledge the sway of a savage yet free people.

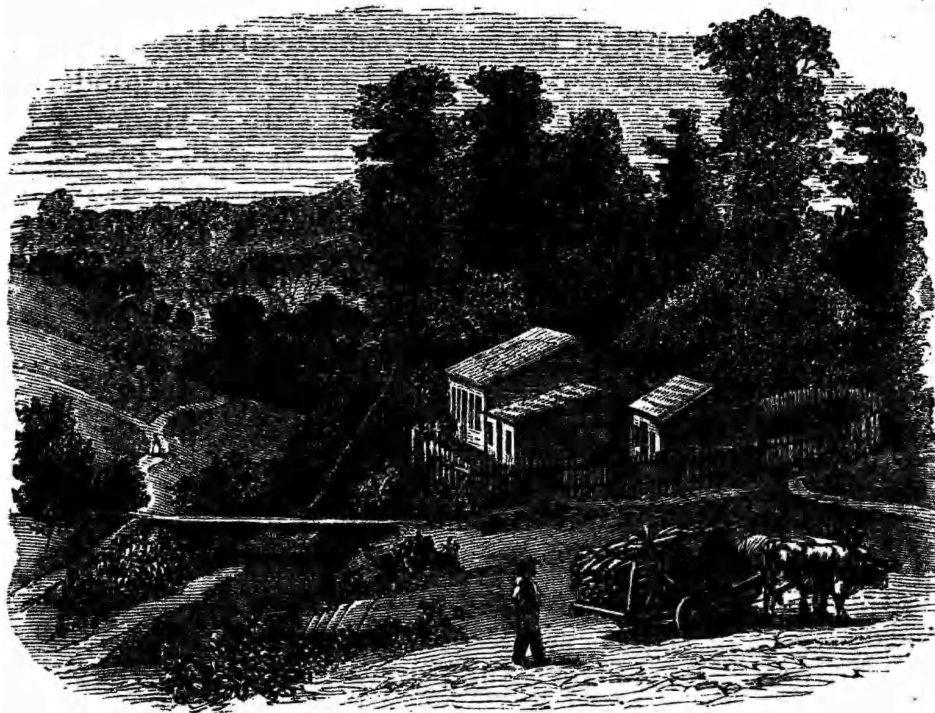
Here are immense coal-fields—the principal mines now worked being those at Chambique and Lotilla—the yearly products being upwards of 80,000 tons. The coal is thought by many to be equal in quality to the English. It burns with great freedom, and though it makes more smoke, yet generates steam more rapidly than our coal. What a blessing is the presence of coal in such a country. The mighty rivers Amazon, La Plata, and Orinoco, have yet to be made useful to man, and to this what will tend so much as hundreds of steamers plying up and down, from bank to bank, discovering new homes and establishing works of industry for man's comfort and necessity? The coals from these mines supply the English and other steamers on this coast, and are also shipped to the ports of Coquimbo, Huasco, Caldera, &c., for the smelting

of copper ores. They are also exported to Peru, and even to California. The price is about six dollars per ton, delivered on board vessels. The company have built at Lota an iron mole 300 feet in length, and which is well represented in our engraving. At the end of this mole is a drop, from which carloads of two and a-half tons each can be lowered into vessels moored there. Vessels of 1,200 tons have been thus loaded in two days. In addition to this improvement a steam crane is used for discharging copper ore and taking in fire-bricks. These fire-bricks are made at Lota, the clay being obtained in the mines, from which 30,000 are said to be turned out every week. These are quite as good as our English fire-bricks, and supply North Chili and Peru.

Our readers will notice on the off side of the iron mole a number of chimneys and much smoke, which smoke, indeed, obscured the view, and in a measure marred the photograph from which our engraving is taken. These represent a large copper-smelting establishment with twenty furnaces. The copper ore is brought here from Coquimbo and other northern ports of Chili, and is soon converted into ingots and bars of copper by the use of carboncillo or small coal. It was near here that our faithful missionary, Rev. Allen Gardiner, lived for some years exposed to the fumes of the smelting works, until their poisonous vapours compelled him to leave for a more healthy situation.

In a most interesting letter which appeared in Vol. XIII. of "A Voice for South America," written by Captain J. B. Caldbeck, after his visit to Lota, in 1865, we are told:—

"The town of Lota nestles in a glen between wooded hills, and has a population of about 4,500 persons, of whom the great majority consists of natives (*i.e.*, Chilenos). 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. 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. 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."



LOTA SCHOOLS AND CHAMBIQUE VALLEY.—SCHOOL, VESTRY, STORE-ROOM.

And here is the proper place to introduce to our readers our second and smaller engraving, which has been so neatly executed by the artist—"Lota Schools and Chambique Valley." Here are three buildings—the School, used also as a Church, the Classroom or Vestry, and a Storeroom; while in front is the well-known but singular Chilian ox-cart.

We must refer again to Captain Caldbeck's letter, as we feel assured that our young friends especially will be interested in his vivid description. The warm-hearted sailor says:—

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 Puchoco, a missionary station, about five miles north of Lota; 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.

THE CHILIAN OX-CART.

We have only now to add, as explanatory of our engravings, a description of these singular *carretas* or ox-carts, one of which is seen in the foreground of Lota Schools. These home-made vehicles are exceedingly primitive in their construction. The ox-cart consists of two long poles joined at one end with a cross piece at the other, thus forming a kind of isosceles triangle, which is the frame, with a dried ox-hide bottom resting on a wooden axle, running on two low solid wood wheels from two to two and a half feet in diameter. From the want of iron tires these wheels are worn irregularly, and are rarely a perfect circle. The narrow end of the frame is made to rest on the horns of the oxen, which elevates the cart a little in front, dropping it behind like the old Grecian chariot, the resemblance being increased sometimes by the addition to the cart of an oval or square wicker body like a chinaware crate, open behind. The driver trudges along by the side with a long pole, with which he ever and anon goads his patient oxen; unless, like our friend in the above engraving, he prefers taking it easily, and, putting his hands in his pockets, allows the poor animals, with their heavy load, to tread their weary pace. A traveller has often to sympathize with some poor unfortunate *carretero* or driver whose *carreta* has suddenly become minus a wheel or axle, on the bad roads and steep hills; but one thinks less of the cart-wheels or axles with which the ground is strewn, than of the poor oxen whose necks are so twisted by the yoke in descending the hills, or by the unevenness of the roads, which, with few exceptions, are very rough.

The railway-truck, however, is superseding the ox-cart, except in remote districts; and we believe that the locomotive on land, as well as the screw or paddle-wheel on the river, is proving the precursor of civilization in Chili as in other parts of South America; and we must work and pray that both may be used for conveying the ambassador for Christ, the messenger of love and reconciliation, with the Word of Truth, to those who are destitute of the means of grace and ignorant of the Gospel of Salvation.

* * * The last mail has brought very interesting tidings of the work among the Indians, from the Rev. A. W. Gardiner and Mr. Keller; also a journal of a missionary tour, by the Rev. J. Buncher, to the towns of Tomé, Talcahuano, Concepcion, &c.; but we are sorry to say that Mr. Gardiner's health is very inferior.

OUR NEW COVER.

“The righteous shall flourish like the palm-tree.”—PSALM XCII. 12.

SUCH is the verse suggested by the very suitable ornamentation of our new Magazine,—suitable, both as regards the teeming and beautiful vegetation of the vast continent comprised in the view of the South American Missionary Society, and also as regards the Society itself; for truly, if, as is generally supposed, the Psalmist here alludes to the elastic quality of the palm-tree, which, however it may be pressed down, soon recovers its former upright position, no meeter emblem could be found for an Association which has twice been threatened with extinction. The Lord be praised! He has “not broken the bruised reed,” but endued it with fresh vigour, so that now its fostering branches hang benignly over the extremities of a region between four and five thousand miles in length.

And yet, it is but the other day that the observation was heard, “I have not had any idea of that Society since the death of Captain Gardiner.” Ah, how well it is that Captain Gardiner’s son had an idea of it, and that he has carried out that idea; so that, relinquishing the fair prospect before him in his own land, he, a man of fortune, and a first-class Oxford scholar, has devoted himself to the work for which his father gave his life. If we may personify these two palm-trees, without any invidious distinctions in the band of faithful missionaries connected with the Society, we might fancy them to represent—the one on the right hand, the Superintendent of the Southern Mission, the Rev. W. H. Stirling; and the one on the left, the Rev. Allen Gardiner, Superintendent of the Lota and Araucanian Mission; at any rate, they are representative men, one stationed at the east, and the other at the west. May the blessed assurance of the Psalmist be abundantly fulfilled in each of them, “The righteous shall flourish like the palm-tree.” The mention of trees in connexion with our right-hand friend, reminds us that there are no trees on Keppel Island, but why not? The latitude is about the same as Edinburgh, and the mean annual temperature about that of Petersburg. Surely the pine and the birch would grow, if cultivated; and in

the prospect of those happy atmospheric changes which Scripture leads us soon to expect, when "the desert shall rejoice and blossom as the rose;" when, "instead of the thorn shall come up the fir-tree, and instead of the briar, the myrtle-tree," we have every encouragement to cultivate. "The stone beneath the tree," in William Howitt's beautiful lines on the Missionary, has always appeared a cheering feature in the picture, and we wish it could be added to the "poor hut upon the wild," which certainly seems to be the present lot of our missionary at Keppel Island. (See frontispiece of Cranmer, Keppel, page 2.)

Turning our view from the stately palms which enclose in their loving embrace the missionary ship, the Allen Gardiner, we see humbler vegetation at their feet, and are reminded that each little plant has its part to fill in fertilizing and adorning the soil; so let each labourer in this great and good cause, however small his sphere, cheerfully go on with his appointed work, ever looking upwards for the life-giving rays of the Sun of Righteousness, and the refreshing dews of the Holy Spirit; then, though the splendid palm-tree or the magnificent cedar may tower far above his head, the beautiful promise in Hosea xiv. 5 will be his,—"He shall grow or blossom as the lily;" a touching assurance, it seems, that the smallest are not despised by Him who bade us "Consider the lilies of the field," and who assures us that "those which be planted in the house of the Lord shall flourish in the courts of our God."

We must not close a paper on "Our New Cover," without a few words about the Allen Gardiner, which is to be seen gallantly plying her way on her outward passage, "through the good hand of our God" upon her. We trust that, before the end of this month, she will have reached Keppel Island, carrying back to the expectant Fuegians their devoted friend, the Rev. W. H. Stirling. Often may her sails be spread like the wings of a halcyon, bringing peace and blessing to the desolate heathen, and bearing many precious souls to be trained at Cranmer to the service of our adorable Redeemer.

Fuegia is, however, only the narrow edge of the wedge; the seal of our Society has impressed upon it the whole Continent of South America, with our Master's commission around it. May we not say:—

"Fair the field that lies before you,
Slack not, hold not back your hand;
In His strength who watches o'er you,
Win for Christ that wide-spread land."

NOTICES OF BOOKS.

FROM POLE TO POLE. By JOS. HASSELL. Nisbet and Co. 5s.

THIS is a very useful handbook of Christian missions, and is intended for the use of ministers, teachers, and others. This is not a denominational history of missions, but simply relates how the Gospel at first reached the different countries where it is now established. The plan pursued throughout is to commence with the people, their customs and religion, then to show how the Gospel was sent, what difficulties had to be overcome, and what success had been achieved. For instance, Chapter VI. contains, "Missionary efforts among the Negroes in the West Indies—Introduction of the Gospel into British Guiana—The Moravian Missions in Surinam—*South American Missions*—Efforts to evangelize the Fuegians—Labours of Gardiner, Maidment, and others." Here the author says:—"To Captain Allen Gardiner belongs the honour of having called forth the desire on the part of British Christians to evangelize these barbarians." A brief though interesting account is then given of the early efforts of our Society, but as those efforts are recorded only to 1862, of course the book contains but an imperfect description of the South American Mission as now existing, for it is since 1862 that God has so enlarged our borders and made the seed sown for years in sorrow and trouble bring forth fruit. However, we would strongly recommend the work as a very useful text book for obtaining information on Christian missions extending from "Pole to Pole."

THE DISCOVERY OF AMERICA. By J. G. KOHL. Chapman and Hall. 2 vols.

THIS is a popular history of America, from Columbus to Franklin, and is an excellent translation from the German of Kohl by Major R. R. Noel, who in his preface says, "In twelve essays or sketches, which may be compared to the separate compartments of one vast picture, Mr. Kohl has given in a popular form a lucid digest of extensive physico-geographical and historical studies, a masterly survey of subjects connected with the history of an entire quarter of our globe." Here we have examples of what men can do and will do in the pursuit of science and discovery. Take the lives of Cortez, Magellan, Balboa, and Pizarro. Surely if earthly motives have led men to suffer such trials, to manifest such fortitude, to die such deaths, heavenly motives will lead others to engage in the discovery of nations and tribes of men lost to all spiritual life and knowledge, and if not induce them to suffer hardships themselves, will enable them to support others who are manifesting to angels and to men, in the highest and most noble sense, the self-denial of a Columbus, the indomitable resolution of a Magellan, and the bravery of a Cortez. We hope to refer again to this book, which has the advantage of being printed in a large clear type.

We are asked to give the name of the publisher of "What I saw on the West Coast of South America," by DR. BAXLEY. It is D. Appleton and Co., 443, Broadway, New York.

Will shortly be published, price 2s.,

THE STORY OF COMMANDER ALLEN GARDINER, R.N.

With Sketches of Missionary Work in South America. By JOHN W. MARSH, M.A., Vicar of Bleasby-with-Morton, Nottinghamshire, and WAITE H. STIRLING, B.A., Superintendent Missionary for Tierra-del-Fuego.

JAMES NISBET & Co., 21, Berners-street, and Society Office, 8, Serjeants' Inn.

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THE ANNUAL REPORT, 1866.

Honorary Secretaries and Treasurers are requested to inform the Secretary of the number of copies required for each Association. It is expected that the Report will be published early in April.

HOME PROCEEDINGS.

ORGANIZING AND TRAVELLING SECRETARY.

IN consequence of the departure of the Rev. W. H. Stirling for South America, it has been necessary to fill up a vacancy caused thereby in the office, and the Committee have much pleasure in being able to announce that the Rev. J. Hamilton Ballard, M.A., lately holding an important curacy in the large parish of St. Mary's, Newington Butts, has been appointed as Deputation Secretary. We know from experience the onerous duties of this office, and also how much the success of the Society at home depends upon its efficient performance. The correspondence with the various mission stations, the general home management, with the publications of the Society, compel the Secretary, in order to encourage and foster the gradually but decidedly extending operations of the Society abroad, to give less time than hitherto to deputation work. It is, therefore, earnestly requested of all our kind Honorary Secretaries and Treasurers, to whom we already owe so much, that they will endeavour all in their power to facilitate arrangements for Sermons and Meetings. If they will kindly communicate with the Rev. J. H. Ballard, naming, first, the most convenient *month* in 1867, and then, as early as possible, the *day*, Mr. Ballard (as well as the Secretary) will feel much indebted for such co-operation, and will make all necessary arrangements for a deputation to attend.

We have much pleasure in announcing that the Right Rev. Henry Philpott, Lord Bishop of Worcester, and the Right Rev. C. R. Alford, Bishop of Victoria, have become Patrons of our Society.

CLERICAL EXAMINERS OF MISSIONARIES.

Where any Christian religion at all is established in South America it is that of the Roman Catholic, consequently it is most important that a Society like this, whose object is to give the Protestant means of grace and Protestant Christian teachers to our fellow-countrymen, as well as to send evangelists to the Heathen, should possess every guarantee that those who are sent forth as its agents are "sound in the faith," as well as "thoroughly furnished unto all good works." The general business pressing on a Committee is at times very heavy, and lest sufficient careful investigation should not be given to this particular and important duty of

selecting missionary agents, the following Minutes were passed by the General Committee of the 28th January:—

First, That three or more Clergymen be appointed Referees for the purpose of examining the candidates for mission work submitted to them by the General Committee.

Secondly, That the Rev. William Conway, M.A., Rector of St. Margaret's and Canon of Westminster; the Rev. Edward Auriol, M.A., Rector of St. Dunstan's-in-the-West, and Prebendary of St. Paul's Cathedral; and the Rev. Michael Gibbs, M.A., Vicar of Christ Church, Newgate-street, Prebendary of St. Paul's, and Proctor for the City of London, be elected as Clerical Referees and Examiners, if they would kindly undertake the duties.

Our friends will be glad to hear that these gentlemen, who are Vice-Presidents and *ex officio* members of the Committee, have all agreed to act, and we feel that every confidence will be placed in their judgment by the Christian public.

No doubt our readers are also aware that our missionary clergymen in South America, especially those to the British subjects, have the permission of the Bishop of London to officiate, and hold a licence from his Lordship for the purpose.

DEVOTIONAL MEETINGS.

“Prayer is the creature's strength, his very breath and being.” Our Society does well to constantly bear in mind and carry out this principle. It was cradled in prayer, and on the continuance of a prayerful spirit among its members must its advancement and success depend. It is very pleasant to know how many bands of praying ones are from time to time kneeling together to implore God's blessing on His work. One of these meetings was held in London on January 28, at the residence of the Rev. W. W. Kirby, Woburn-square. The Right Rev. Dr. Suter, Lord Bishop of Nelson, presided, and in addition to many members of the Committee and several ladies, the Rev. William Conway, Canon of Westminster, and General A. Lawrence, C.B., were present. After the hymn,—

“Jesus, we thy promise claim,
We are gathered in thy name,”

had been sung, and prayer offered by Mr. Donald Matheson, the Rev. Canon Conway founded some earnest and forcible remarks on the thirteenth and few succeeding verses of the tenth chapter of Romans, dwelling specially on the fact that God had in His wisdom connected the salvation of sinners with *the living instrument*. “How shall they believe in him of whom they have not heard?

and how shall they hear without a preacher?" From this he deduced the Church's obligation to send forth men whose feet should be beautiful upon the mountains, as they preached the Gospel of peace. This the South American Mission sought to accomplish, and was therefore worthy of the support of all desiring the advancement of the Redeemer's kingdom.

The Secretary gave a brief statement of the present position of the Society, and its operations during the past year, from which it appeared that while there was an increase of funds, there was also a considerable growth in the work undertaken, and consequently an urgent call to effort, in order that the funds for the present year should be adequate to expenses increasing with the widening field of labour. God had made the opening, and it was for man to enter in and take possession. The Rev. J. H. Ballard then engaged in prayer for a blessing on the Society and its work, and especially on all those who laboured in the mission-field, or were on their way thither. The Bishop of Nelson followed, and delivered an address of much interest. He dwelt on the commercial connexion between New Zealand and South America, and expressed a hope that, as New Zealand largely imported breadstuffs from that land, so in return it would take its part in sending the means of imparting the bread of life to perishing souls there. The Bishop then offered prayer, and closed the proceedings with the Benediction.

A New Year's Meeting of a similar description was also held by the Clifton and Bristol Association, and was very largely attended. The Right Rev. Bishop Anderson presided, and expressed himself much gratified at the interest which had been thus evinced; and though obliged to leave the Meeting early, he left some well-pointed counsels for all. The Rev. S. A. Walker read a portion of Scripture, two hymns were sung, and prayer offered by the Rev. J. Hawkesley and Rev. R. Braithwaite. Major J. Hardy Tubby, one of the Hon. Secretaries, gave the latest information (Dr. Bartley not being able to attend till almost the close). Admiral Hay, Mr. J. Longman, and other old and tried friends of South American Missions were likewise present to unite in asking God's constant and continued blessing on that Society, which had been nurtured in Bristol, but which by force of circumstances had been removed to the Metropolitan centre of all such great efforts, and where it needed now, for its widely extending operations, the faithful prayers and earnest efforts of all "fellow-workers with God," whose one object, with single eye, is the extension of Christ's kingdom.

We trust that such Meetings as these may be largely multiplied. No *TRUE prayer* can be lost. It is laid up before God: "Though

the answer tarry, wait for it. *It shall come.*" "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If two (*even two*) shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

MEETINGS AT HASTINGS AND ST. LEONARD'S.

These were held on the 15th of January. Snow was on the ground, and the cold was intense. The attendance was in consequence smaller than on the last occasion; yet many friends to the cause of Missions were present, and amongst them fourteen of the clergy of the place and neighbourhood.

The morning Meeting was presided over by the Rev. S. Hadden Parkes, Incumbent of St. Leonard's; and W. D. Lucas-Shadwell, Esq., President of the Association, took the chair in the evening. The Rev. G. D. St. Quintin, the Rev. T. Vores, and A. Bishop, Esq., also addressed the Meetings.

The Society was represented by the Rev. T. M. Macdonald, Prebendary of Lincoln, and Incumbent of Trinity Church, Nottingham; and by the Rev. J. W. Marsh, Vicar of Bleasby, Notts.

Mr. Macdonald said:—"Coming as I do from a manufacturing town, I have often watched the looms when for a time the work seems to have no meaning, but in a little while the pattern comes out, and each thread seems to have had its appointed place. So it is in a Christian's life, and so it is in Christian Missions. Events which seem unpropitious at the time are seen afterwards to have been advantageous, for the man or for the Mission. In the past history of this Mission, disasters, which in the eye of the world have seemed irremediable, have resulted in increased life. For many years the belief was general that there was no opening for Missions to the heathen in South America; but when God has laid it as a burden upon the heart of any man to carry the Gospel to a nation, *there* is an opening of His providence. When Augustine brought the Gospel into this country, or when Boniface preached to the Germans, there were many doubtless to look upon them as fanatics, but who can doubt now that these men were raised up by God for a special purpose? And who can doubt that Captain Gardiner's earnest desire to carry the light of truth into South America was implanted by God?"

"When the efforts to find the North-west passage failed, was the idea of giving it up ever entertained? No, the cry was for more men, and more treasure to be expended, though when it was discovered it was found to be of no use. When the Indian mutiny broke out, and tidings came of the massacre of Cawnpore, did it daunt the hearts of those at home? No, the unanimous cry was 'India must be saved for England!' 'South America for Christ!' is a nobler watchword than 'India for England!'"

"In the history of the South American Mission, when a specially qualified man has been wanted for a special work such a man has hitherto been forthcoming. Thus, Mr. Pakenham Despard was the man to establish the Fuegian Mission, after building the Allen Gardiner schooner, and founding the Falkland Station. When, on the retirement of Mr. Despard, a man was wanted to carry on the work in face of the most depressing difficulties, Mr. Stirling came forward, and his three years' labour as a missionary has won him the confidence of all with whom he was connected in his work both at home and abroad.

"Throughout the whole of this period Mr. Bridges has devoted himself to the Fuegians, and has, by constant attention, become familiar with their language.

"It was the earnest desire of Captain Gardiner to establish a Mission in Chili, and his own son has devoted himself to that branch of the work for which events have proved him to be specially qualified. We see much cause for encouragement as the pattern begins to appear on the complicated network of threads."

The Rev. John W. Marsh traced out the work of the last nine years, stating that the Society is just entering on the tenth year since the arrival of the first natives of Tierra del Fuego at the Falkland station. There are now three principal stations,—Keppel Island, for the Fuegians; El Carmen, on the east coast, for the Patagonians; and Lota, on the west coast, for the Araucanians. At Keppel there have been at different times about forty natives under instruction, of whom the most advanced is Ookokko. There is Divine service every day there in the Fuegian language. The four Fuegian lads who have recently sailed from this country in the Allen Gardiner are four witnesses to the reality of the work at Keppel. They can read the New Testament in English, and write fairly. They have been instructed in the truths of Christianity, and are in the habit of daily prayer. I have seen them often, and examined them, and wish it had been possible to bring one or two of them here, without burdening you with an extra meeting in the course of the year. Bishop Anderson said of them, "I could fancy they had come from my own schools in Rupert's Land."

The Mission at El Carmen in North Patagonia is only at its beginning; for though Mr. Schmid wandered for many months among one of the Patagonian tribes, and acquired a considerable knowledge of their language, yet the station is of recent date, and but little has yet been accomplished among the natives. The Buenos Ayrean Government is, however, favourable to the Mission; and their support, which was afforded to Mr. Stirling in a very marked manner (and now to Dr. Humble), is another independent testimony to the value of the Mission.

The Lota Mission was begun in the autumn of 1860, and not only has a most useful and necessary work been carried on among the English and Scotch miners, but, by means of it, a basis has been formed for a Mission among the Araucanians. The reality of the

work has been attested by the warm support which it has received from our countrymen at Valparaiso, by the Act of Toleration which has been recently passed by the Legislature at Santiago, and by the report of eye-witnesses who have visited Lota, and among whom may mention Mr. Balfour of Liverpool, Mr. Corfield, of the Bible Society, and Captain Caldbeck, of Torquay. The latter gentleman declares that what he has witnessed at Lota has excited in his mind an interest in Missions which he never before possessed.

Out of the Lota Mission has grown the Missionary Chaplaincies for the English at Callao, at the Chincha Islands, Paysandù, Panama, and Coquimbo; for though our primary object is to send the Gospel of Christ to the forgotten heathen of the interior, it will never do to pass over the English in the coast towns, who are without churches, without schools, and without clergymen. For this latter work, the funds are in great measure provided on the spot. In conclusion, Mr. Marsh urged Christians at home to give this Society a place in their hearts, and bear in mind the entreaty of Mr. Stirling, when he left us to resume his work in Tierra del Fuego, "Let us never go one day unprayed for."

A Meeting had been arranged for the following day at Icklesham, by the kindness of the Rev. H. B. W. Churton. But a very heavy fall of snow made it impossible for Mr. Macdonald to get there; notwithstanding which a little collection was made for the Society.

PATAGONES.

WE give the following extracts from the last letter of our friend and medical missionary, Rev. Dr. Humble, date Nov. 30, 1866:—

In this vast continent there seems scarcely any limit to the number of places which might be advantageously occupied by missionaries, if only the means of maintaining them were forthcoming.

In your last letter you speak of the probability of the Committee sending out Mr. Coombe to help me here. I think it will be a very good plan, especially as Mr. C. knows Spanish.*

Our school here is well attended considering the locality. There are some twenty-four or twenty-five when they all come.

It is necessary for the Indian children to be removed entirely from the evil influence of their parents while under missionary instruction.

An Indian, who is under medical treatment, a somewhat elderly man, expressed to me a wish the other day to be baptized. As the man is very ignorant, I told him it would be necessary, before administering the rite, to give him instruction in the rudiments of

* Mr. W. T. Coombe, Catechist at Lota for about five years, will (D.V.) be ordained in the church of St. Dunstan's-in-the-East, St. Dunstan's-hill, Great Tower-street, City of London, on Sunday, March 17, by the Bishop of Antigua, under commission from the Bishop of London. Will our readers remember this in their prayers in Ember Week?—EDITOR.

the Christian religion, after which, if he seem to be the subject of the Holy Spirit's influence, I would gladly admit him to communion with Christ's outward and visible Church.*

The Indian Casimero, with whom Mr. Schmid and Mr. Hunziker travelled, was in Patagones a short time ago. He came to church, and brought some others with him. He was accompanied by his daughter, and was about to journey to the south of Patagonia, purposing to call at Chuput.

The Welch colony at Chuput does not seem to thrive very well. The ship has just come from that place, bringing three married couple who do not like it, and who purpose settling here if they can find employment. The camp higher up the Rio Negro is said to be very good, and in my opinion presents a finer field for emigration than Chuput, and is less shut off from the rest of the civilized world. A young gentleman of Hull has arrived here, and gone up the river; if he finds the camp good he purposes sending for some of his brothers. For young, active men, who have only their own hands to depend upon, and who are willing to rough it for a year or two, I think the camp up the river offers a fine field for emigration, and if steady, industrious, and economical, they would soon live on their own estates. There are some very large islands, too, up the river, which only require cultivation to make them productive. Should any emigrants make up their minds to come out here, I will gladly render them any advice or assistance in my power on their arrival. Moreover, last, but not least, they would, if within a moderate distance, enjoy the benefits of a Protestant church and a gospel ministry in addition to the advantages offered by our school. I should like to know the feeling of the Committee with regard to taking other than Indian children to reside and be educated in the Mission house. I have had several applications made to me with this object, and have admitted one little boy not an Indian. His father, a native soldier, is gone to the war in Paraguay, and his mother.....Now to educate such a child, and to endeavour to bring him up in the nurture and admonition of the Lord, seems to me to fall within the province of missionary work, provided the admission of such children does not cause the exclusion of Indian children, who clearly ought to have the preference. Probably the only expense to the Committee would be clothing them, and for this my own old clothes would go some way. And this reminds me that if some of the parcels of clothes, which I believe at present all go to the Falklands or Lota, were to find their way to Patagones, I could find a good use for them.†

* It is quite right to be careful in this matter. Adult baptism should only be administered when there is an intelligent faith and a sincere desire to follow Christ. Thousands of South American Indians have been baptized by the Jesuits, and left in utter ignorance of Gospel truth or holy living. They bear the name of *Christianos*, and that is all.—EDITOR.

† We must endeavour to send a box to Patagones, and for this purpose some clothes, not too old, will be thankfully received at the Society's office.—EDITOR.

I was cheered yesterday by the presence of a good congregation in our church—good, that is, for Patagonia. Some of the Welsh emigrants, who have left Chuput and come to Patagones, were present, and also some Indian women, who, I think, came partly out of curiosity, to have a good look at the Welsh ladies. Their bonnets, which are things almost unknown in this country, seemed special objects of attraction. The chief Chingales' two wives were there, handsomely dressed, Indian fashion; their shawls of brilliant colours, one of which, I was told, cost 5*l.*, and did not quite accord with their bare feet. I only hope that neither the shawls of the Indians nor the bonnets of the Welsh at all interfered with the good effect of the service.

About 200 Indians have paid a visit to the Welsh colony at Chuput for trade and barter. Some curious exchanges seem to have been made; one person from Chuput told me that, being at a loss to know what to give the Indians for their feathers, he fetched an old hat, too shabby for him to wear; the Indian was delighted; he put it on his head, and then and there performed a dance. Some bottles of vinegar and water mixed with sugar seemed to suit the Indian palate, and they declared it excellent. It seems the Indians, though generally friendly, could not resist the temptation of pilfering some few small articles; and, on leaving, they stole two horses.

Some short Spanish tracts would be very useful here.

GEORGE A. HUMBLE, M.D.

CONSTRAINING LOVE.

It is quite possible to pass among men for a Christian—nay, even to discharge the functions of a minister of the Gospel, without a personal, saving interest in Christ. I have been much struck by a fact which I have seen recorded. It tells of one who for twelve years had exercised the ministerial office, while his soul was a stranger to faith and love for Jesus. He was one day invited by a wealthy citizen, one of the members of his congregation, with some other guests, to a collation. Directly opposite to where he sat hung a picture which riveted at once his eye and soul. It represented

“the wondrous cross,
On which the Prince of Glory died;”

and, underneath the effigy of the suffering Saviour, these two pregnant lines caught the gazer's eye, and seemed to pierce his very heart:—

“I did this for thee;
What hast thou done for me?”

“Alas!” he felt—“nothing! nothing from love to Jesus! The one thing needful have I lacked!” Whether the impression thus

made was saving I know not ; but this I do know, that that simple couplet sets forth the grand secret of all true Christian work.

“The love of Christ *constraineth* us.” As a torrent catches up and hurries along with it every object it meets in its impetuous course, so the felt love of Jesus, begetting a reciprocal affection, seizes on the whole man—every faculty, every power of body and mind—the whole force of affections and conscience are henceforth swayed by the resistless power of love.

We would have every worker in the Lord’s vineyard take this as his motto, binding it as a frontlet on his brow, having it engraven on his heart as with a pen of iron on the rock for ever:—

“I did this for thee ;
What hast thou done for me ?”

Ever keep before you “the love of Christ which passeth knowledge.”

“Here it is I find my heaven, while upon the Lamb I gaze.”

And here, too, it is I find my support under every discouragement.

“Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my heart, my life, MY ALL.”

Such should be the animating motive of all who are working for the South American Mission. Such was the motive which urged on its noble founder, with an iron determination which no obstacle could daunt, to bring the Gospel to the perishing heathen of the Southern land ; and that love of Jesus, which cheered his last moments and gilded his lonely death-bed on a desolate shore with light from heaven, is now, in its full fruition, his portion and exceeding great reward. Brethren in this good work, be ye followers of those who inherit the promises ! Be strong, yea, be strong. What are cold looks and cavilling objections, nay, even repulses, to one whose heart glows with this heavenly flame ? “Many waters cannot quench love, neither can the floods drown it.” “Love never faileth.” It will outlast the world’s changes, nature’s decay, the elements themselves. Eternity will be at once the duration of its existence and the sphere of its exercise.

“Love’s holy flame for ever burneth ;
From heaven it came, to heaven returneth ;
Too oft on earth a troubled guest,
At times deceiv’d, at times opprest,
It here is tried and purified,
Then hath in heaven its perfect rest.
*It soweth here with toil and care,
But the harvest time of love is there.*”

J. H. B.

JOURNAL OF A VISIT

IN COLONIAL GOVERNMENT SCHOONER *FOAM*, TO KEPPEL ISLAND, BY THE COLONIAL CHAPLAIN OF THE FALKLAND ISLANDS, OCTOBER, 1866.

WE have much pleasure in laying before our readers the following journal of the Rev. Charles Bull, who has been so diligent in looking after his neighbours at our Mission-station at Keppel during the absence of the Clerical Superintendent; and not only has our kind friend done this in a spiritual point of view, but also in regard to the temporal prosperity of our Mission farm:—

Monday, October 1, 1866.—Stanley.—Early getting ready to start for Keppel Island, in the *Foam*. Dearest wife having at the last moment made up her mind to go, made it difficult to get under weigh at noon. We attempted to get on board at four o'clock, but failing to do so went off again at eight o'clock.

Wednesday, October 3.—We made a fair run, passed Pebble in the afternoon, and at 8.30 p.m. anchored off Keppel Island. Blue light up, and gun fired. We rejoiced at thus resting quietly for a night at anchor. We could just see a quiet light here and there at the station; it gave a homely appearance. Belville (the captain), who is very careful, had anchored a long way off. Our run from Stanley to Keppel Island, thirty-eight hours.

Thursday, October 4.—The morning a most lovely one, the sun shining out most brilliantly. We left the *Foam* early. Bartlett, with his son, and Wilkinson rowed out to meet us about seven o'clock, when we landed, and hearty indeed was our reception. The natives soon came forth with friendly inquiries. We went up to Bartlett's house, and distributed the July and August mail. The May and June mail on board the *Felis*, had not been delivered yet; as the *Felis* had not yet put in, but was daily expected. After breakfast we all went to the Cænobium, where I conducted a devotional service; present, the thirteen natives (including women and infants), the Bartletts, Wilkinsons, and Mr. Stephens, the chief mate of the *Foam*. Took the prayers from the Prayer-book, and read the Second Lesson for the Morning, Mark vii., expounding afterwards on the 31—37 verses, Mr. Bridges translating into Fuegian, and that too very fluently. All were most attentive; the singing very hearty. We greeted all the natives—Ookokko, wife and three children; Lucca, wife and child; Pinoiense, wife and child; and the two boys who live at the Cænobium. All hands were soon after morning service briskly engaged in gathering supplies for the *Foam*. Bartlett and Fuegians gathering produce for the Stanley market. They all worked with a will. The industrial training most important, and well superintended by the Bartletts. They

are the very type of an English farmer's family. Wife and myself went a round of visits to each house and family. We had a good deal of conversation with all hands. Louisa examining the women's needlework, which was very good. The women all longed for the return of the *Allen Gardiner*. There is a sadness of expression about them; and I perceived with my wife, that employment of some kind was wanted by the women in their own cottages. While the men were daily trained in industrial pursuits, some daily training was required for the women. The Bartletts' children were with us, and Granmerenges, Ookokko's eldest son, a fine little fellow, with a regular English face and a merry laugh.

At six o'clock we had full service in Bartlett's house; the passage and room crowded; twenty-three present. We had a portion of the evening service, with a lecture; and Mr. Bridges again translated into Fuegian for me; all evidently most attentive. The native women hushing their babes to quiet—the mixture of natives and Englishmen around the temporary communion-table, on which were placed the handsome communion-vessels presented to Mr. Despard for the Patagonian Mission by some friends at Bath—the hearty singing and responses made the service very refreshing.

The Bartletts, Wilkinsons, Bridges, my wife and myself, seven in all, partook of what was to us all a most joyous communion. It was witnessed by the natives of Tierra del Fuego, but not unregarded, I trust, by many bright witnesses in heaven. The service closed with a Doxology and the Benediction. And then as each native wished us good night, Ookokko's wife said something about her little ones being baptized. I told them, and the others also, that till they all professed Christ, the baptism of their little ones had to be postponed. A happy day's work. *Laus Deo.*

Friday, October 5.—At sea blowing a gale of wind, which, however, we on shore could not realize. At about eight o'clock I had the Litany, and read the Second Lesson in the Cænobium. I dwelt in my third lecture here on the concluding verses of Mark viii. "Whosoever will come after me." Mr. Bridges again translated, and then I called upon Ookokko to speak; and he went over not only what Mr. Bridges had said, but nearly through the whole chapter as I had read it, turning round and asking Mr. Bridges, in English, as his memory faltered, "how many fish, how many baskets?" And I particularly noticed, and was able to make out that in the course of his exposition he was able to bring in the word *sacrifice* in English; nothing could exceed my astonishment and joy, to hear him go on as I had done in English, "Sacrifice for Englishmen, sacrifice for Tierra Del Fuego." Sacrifice more than Abraham offered (of which I had not spoken)—and turning to Mr. Bridges, he asked "how the ram was caught?" He went on to say that Jesus died, rose, went up to heaven; he got quite animated. Thus I concluded our third and last service at Keppel. I feel it to have been a privilege thus to have ministered to this little flock in the southern wilderness. During our stay we heard the natives read, and saw their writing,

all very good; but I felt that in spite of all Mr. Bridge's enthusiasm about it, his Fuegian languages could not be destined to have a literature of their own; and the sooner English was substituted for Fuegian the better. I thought too, that Mr. Bridges needlessly increased his difficulties, by adopting the phonetic system.

Visited the grave-yard with Ookokko. I told him how glad I was at the progress he had made. He dwelt on the fact that one of his countrymen was buried in that grave-yard. I told him I had heard that his country people did not like to talk about the dead. He said, but he did. He talked of his little child that was dead. Did I believe it was alive now? I told him, yes; and that if he only followed Jesus, and looked to Him who was *dead*, and rose again, he would rejoin his child. I could not but be struck with his conversation at the graveyard rails enclosing the grave of Ellis, Bartlett's child, Jones, Maraquita, and Ookokko's country-boy. I trust God will bless this conversation, and make it the means of bringing Ookokko on in his search after the truth.

At three p.m. we were summoned on board, and bidding all adieu, with thankfulness that we had been permitted to visit this the southernmost mission post of Christendom, we started for Pebble Island, which we reached that evening and landed at once.

Sunday, October 7.—Stanley Harbour at 9.30, in time for church services and communion. Twenty-two hours run from Pebble.—*Laus Deo.*

KEPPEL BY MOONLIGHT.

OUR readers will, we are sure, appreciate the following lines by the late Mrs. Stirling, as exhibiting the triumph of faith over despondency by *direct* communion with God in Christ.

Night, robbed of half her darkness, lies
 In shadow on the sloping hills;
 But all the air, and sea and skies
 The moon's ethereal splendour fills.

Yet not without the added grace
 Of conquest, rules she thus serene,—
 But shows the radiance of her face,
 'Mid clouds that darkly intervene.

Yet on the wave beneath she throws
 A shining bar of silver light;
 And, gathering brightness, onward goes
 To climb the zenith's starry height.

No sound—except the gurgling flow
 Of streams that haste adown the lea;
 No motion—save where far below
 The moonbeam trembles on the sea.

A quietude divine that slakes
 The thirst of every fevered sense,
 Yet while it soothes the frame, awakes
 The soul, to being more intense.
 And with sad longing she essays
 To plume and stretch her drooping wings,
 If haply rising she might gaze
 With clearer eyes at heavenly things.
 Vain hope ! that [baffles*] and deceives :
 These glorious orbs their course fulfil ;
 I see their beauty, but it leaves
 The darkened spirit darkened still.
 'Tis ever thus—nor deem it strange
 That He who once life's pathway trod,
 Hath not condemned thy soul to range
 " Through Nature up to Nature's God ! "

But with a love more tender far,
 In pity for thy deeper night,
 Beyond the gleam of moon or star,
Himself descends to give thee light.
 And with the rising of that Sun,
 A Sun whose glories never wane,
 Eternal day for thee begun,
 Never to set in night again.
 Then let thy natural sky be dark,
 No resting place on earth appear,
 Thy home is in the sheltering ark,
 Thy light His presence ever near.
 Soon shall earth's shadows flee away,
 " This mortal " rest beneath the sod,
 And *thou* behold unveiled for aye
 The vision of the light of GOD !

L. J. S.

· *Sullivan House, 10 p.m., August 1, 1863.*

NEWS FROM ABROAD.

WE can only give a summary of the interesting information brought by some of the later mails. The Rev. Theop. Schmid, writing from Buenos Ayres, Dec. 26, says :—

My health is, thanks to our gracious God, much improved. I feel stronger in body and mind, and could enter upon work at once. I suppose the Rev. S. Adams has informed you that I could not enter fully upon my duties at FRAY BENTOS until February. I hear very satisfactory accounts of its climate and prospects. It is a thriving place, and may become a flourishing centre of English colonization. The privilege of Divine services may attract more than otherwise would come. Opposite Fray Bentos, on the Argentine Bank, is GUALEGAYCHU, where I am told there are sixty-four English people,

* Deficient in MS.

many of whom wish to have a clergyman to visit them. We have had much pleasure in meeting again with Mr. and Mrs. —, from ROSARIO. They and a few others would much like an Evangelical, earnest minister of our Church among them. I have assisted the Rev. J. C. Ford here whenever I have felt strong enough. Yesterday (Christmas-day) we had a joyous service; the church was full. . . . I see a notice in yesterday's "Standard" (Buenos Ayres) of the Rev. J. Shiells (our excellent missionary) holding Divine service at Paysandù, and of his saving a native from drowning, at the risk of his own life. . . .

T. SCHMID.

We hope to give a full account of Fray Bentos in an early number. Through the exertions of the devoted British Chaplain at Monte Video, a most useful sphere of labour has been provided for Mr. Schmid, where his knowledge of German, Spanish, and English will be made available, while the work, we trust, will not be too heavy for his impaired state of health. The Rev. S. Adams writes from Monte Video at a later date :—

"I am going from home, as usual at this season of the year, to preach in the camp. I have been very unwell, though continuing all my work; but I need a little change and assistance. I have just received my letters, and am disappointed at not hearing of the appointment of my assistant. [Will our readers make known Mr. Adams's want—viz., an earnest, faithful clergyman as an assistant Chaplain, and to whom Mr. Adams guarantees 300*l.* per annum?—ED.] It would have been very pleasant to have been able to tell the people in Colonia and the Perdido, whom I am going to visit, that their Chaplain was actually coming. However, God will, I well know, provide in His own time. . . . Mr. Shiells [who was sent out by the Society, June, 1866, and whose sphere of labour as an itinerating clergyman for Paysandù District was arranged by Mr. Adams—ED.] gets on admirably. I am sorry that I cannot write at greater length about him and his work. Thank God that He has prospered our efforts thus far. I hope to see Mr. Schmid to-morrow, and arrange for his residence, &c., at Fray Bentos.

At SALTO, annual subscriptions to about 200*l.* are promised for a man combining the clergyman and schoolmaster, and speaking German and English; or a schoolmaster only, and not in orders, 100*l.* per annum, with residence and schoolroom, and of course children's fees. I trust I may soon hear of your being guided in the selection of a man for Salto. [Here again, will our friends help Mr. Adams, and assist us in making inquiries for such a labourer.—ED.] The subscriptions, as per enclosed list, I have requested Mr. —, as heretofore, to forward to you, 40*l.* 6*s.* 8*d.* from the Monte Video Association of the South American Mission for 1866.

S. ADAMS.

The same mail that brought testimony to our work being approved of by the British residents at Monte Video, also brought a letter from the Rev. W. Goodfellow, and a cheque for 55*l.* 10*s.* from R. B. Newton, Esq., Treasurer of the Buenos Ayres Auxiliary. Thus the two important cities of the south-east coast endorse the operations of our Society, and, though the small Protestant community have to support their own ministers and churches, call loudly upon English cities, and English South American merchants, to come and do likewise. How few places in Great Britain of the same population as Monte Video or Buenos Ayres, send up to our treasury either 40*l.* 6*s.* 8*d.* or 55*l.* 10*s.* per annum.

We must add another testimony to the practical interest felt for the South American Mission in foreign lands. The following letter

regarding the labours of one kind Swedish pastor and fellow-worker speaks for itself;—

Stockholm, Ev. Fosterlands-Stiftelsen's Expedition.

Rev. K. Karlen in Weinge, of the diocese of Gothenberg, in the south-west of Sweden, has sent to our Institution 350 reals, Swedish money, to be forwarded to your Society—19*l.* 5*s.* 8*d.* sterling. The money has been collected in 1866, most among poor people. The Lord bless it as well as your Mission!

AND. HAKESBERG, Secretary.

Surely no English Christian who is interested in any way in the continent of South America, and who has not yet helped in this work, but is able to do so by God's gifts being freely received, will refuse to follow so noble an example as is set by the poor fishermen, pilots, and labourers of Sweden! (Heb. x. 24.)

Most of our readers are aware that the Rev. Dr. Hume, of Liverpool, is gone for a visit to the continent of South America; and, as our representative, will stay a short time at the consular and vice-consular ports, and there gather information as to the spiritual wants of the British residents. He will also take the opportunity of visiting our Missionary Stations on the mainland, and thereby encourage our faithful labourers in their arduous duties, and likewise endeavour to ascertain the best openings for direct missionary work in the neighbourhood of European settlements. Thus a mass of information will be obtained for future operations, which will be invaluable. We have heard from Dr. Hume, who went by way of New York, hoping to interest people there, and having arrived so far safely on his journey, writes thus from Suspension Bridge, near the Falls, January 17:—

Though I have little yet to report, I thought you would like to have a line to say that God prospers the good work so far, and that I have given many an interest in the moral and spiritual condition of South America who never thought of such a thing before.

By this time, no doubt, Dr. Hume is at Panama.

From the Rev. W. H. Stirling, who sailed on the 9th January, we received a ship letter, dated January 19, on board the *Rhone*, which was then off St. Vincent. Several of his fellow-passengers, young and middle-aged, were on their way to the sheep-lands of South America; some for Rosario, in connexion with that grand undertaking, the Central Argentine Railway, now open to Frayle Muerto, 120 miles. By one of these passengers, Mr. Stirling was informed that the residents speaking English at Rosario are at least 200, but at present they have no English clergyman among them. We are quite sure Mr. Stirling lost no opportunity of interesting his temporary companions in our Christian work. We hope by this time that not only is he safely arrived at Monte Video, but on his way in the *Allen Gardiner* to Keppel and Tierra del Fuego.

The only intelligence we have had of the Mission schooner which left Bristol, December 21, is a letter from Captain Jones, dated Funchal, January 9. All well except the cook, for whom a doctor had to be seen at Madeira.

THE CHILDREN'S PAGE.

DEAR YOUNG FRIENDS,—

WE now give you the rest of Mrs. Stirling's letter, of which you read some extracts in the January number. Here is an account of an excursion on horseback to the haunts of the

Mollemauks and Penguins.

"The greatest pleasure we can possibly give the children is to take them out for a picnic. . . . The panniers which were made at Chichester, and sent out to us, carry four children easily, and one rides on the horse between; so that we can take all the small folks on one steed. All the horses, when led, are as quiet as lambs, and do not object even to such a load as that. My eldest little girl has a pony of her own, and so we generally proceed,—Mr. Bartlett in front, leading the way with the pannier-horse. Mr. Rau very often kindly leads my horse for me; a pack-horse carries all our provisions; and any other gentlemen who may accompany us follow as outriders. . . . In the egg season, which is in the month of October, we go to the rookeries of mollemauks, or penguins, and bring home eggs by hundreds. I wish I could give you an idea of the curious appearance presented by these birds at this time. The penguins make no nest, but lay their solitary egg on the bare rocks, where they congregate to the number of many thousands; and they are so closely packed together that, if you give one a push, it will send a whole bevy of them tumbling and chattering over the rocks. All these birds are so tame, or, rather, so devoid of fear, that they never think of getting out of your way, however near you go to them. In fact, the egg-seekers walk in amongst them collecting the eggs, and the only resistance the poor birds dream of making is to give the intruders a hard peck with their beaks. The penguin is a most grotesque-looking bird. It cannot fly; and it has two flaps or fins hanging down on either side like arms, while it hops about in an upright posture on its feet. From this circumstance they are generally called rock-hoppers. The mollemauk is quite a different species, and is a large and most beautiful bird of the albatross kind,—with a head and neck of snowy whiteness, black wings, and soft, dark eyes, quite intelligent in their glances. They make nests of mud, something resembling a large pork-pie, a little hollowed out at the top, where the large solitary egg is deposited, and where the female bird sits, gazing with a kind of wondering gravity at the strangers who come to invade their repose. They have a most formidable bill, with which they sometimes inflict a severe wound. But it really pained me to see the unceremonious way in which our men and boys pushed the birds off their nests, and secured the egg before they could recover themselves and scramble up on the nest again. They go on sitting with imperturbable gravity after the egg is removed, though they occasionally show some little uneasiness at the loss."

Mission Life at the Station.

“There is another very nice little boy, called Sessoienges. He is the cleverest of all the four [see January number, page 26] at learning, and is a nice, rosy-faced, clean-looking little fellow, who would not look at all out of place in an English National School. At nine o'clock there are prayers at Sullivan House for all the people at the station, and, afterwards, Mr. Stirling hears all the boys their lessons. The little ones can repeat the first verse of the hymn—

‘How sweet the name of Jesus sounds,’

are fast learning the English alphabet, and can count up to ten. They also try to sing, and my little girls often go in and sing with them, to teach and encourage them. At the Sunday service their behaviour is exemplary. Lucca's wife is also a very nice, interesting girl, and so improved already in appearance that she hardly looks like the same creature that she did on her arrival. They live in Ookokko's house, which is kept beautifully neat and clean. Of course she has a great advantage in having a civilized husband like Lucca, who can teach her how to do everything in the house. I intend to have her and the other woman up daily at the same time as the children, when they will learn something, and can be taught sewing, at which both boys and girls are very quick.”

Affecting Incident at Woollya.

“But I must not forget to tell you of one thing which happened at Woollya this time, which affected us all very much. You may perhaps have heard that we had never been able to discover what became of the bodies of our poor murdered friends who were massacred by the natives on 6th November, 1859. At last, Lucca told Mr. Rau that he knew where they were buried, and would show him. He did so, and took Mr. Stirling, and Mr. Rau to a rocky place, under a cliff, where in a deep cavern, after removing with much difficulty the stones and rocks which were piled above them, they found the remains of six bodies, together with many fragments of their dress, which even after a lapse of four years and a-half were easily recognised as belonging to the Catechist and the Captain. They also found a half-crown, and but for the nature of the ground, might perhaps have recovered other things; but some of the bones and fragments were hopelessly embedded in the rocks. All the remains were collected, placed in a coffin, and reburied near the spot of the massacre, the funeral service being performed over them. A large wooden cross was placed over the spot, with a written paper deposited in a place made for the purpose. It was headed by this beautiful text: ‘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.’ (Isaiah xxv. 7, 8.)

“I remain, with every good wish for your own welfare,

“Your sincere friend,

“L. J. S.”

Nearly three years have elapsed since the foregoing letter was written. The writer has been called away to 'go up higher.' But the *work* of God there described is still going on. Let us, dear young friends, believe, and all things shall be possible to us. The rule of Christ's kingdom is, "According to your faith be it unto you." Let me recommend you to study the beautiful text which was written over the grave of our martyred missionaries; and may God raise up some among *you* to come to the help of the Lord against the mighty!

C. P. P.

Contributions from January 1st to February 21st.

For 1866.		£	s.	d.
Bath Assoc., per Rev. R. Gascoyne	2	6	0	
Lincoln Assoc., per Wm. Moss, Esq.	18	17	9	
Reading Assoc., per Edw. Uthoff, Esq.	2	19	6	
Nottingham Assoc., per Rev. T. M. Macdonald	1	10	9	
Skibbereen, coll. by Miss Fleming	3	1	6	
Do., Sale of "Voices"	0	7	0	
Dundalk Assoc., per Rev. J. G. Rainsford	2	0	0	
Kilburn Assoc., per Rev. G. Despard	1	5	0	
Birmingham Assoc., per Rev. G. W. Robinson	35	0	0	
Cork Assoc., per Rev. Dr. Kearney	20	0	0	
Eastbourne Assoc., per Rev. W. H. Lloyd	8	12	9	
Bath, coll. by Miss H. G. Cole	1	15	11	
Ulverstone Assoc., per G. B. Ashburner, Esq.	1	0	0	
Peterborough Assoc., per Rev. T. W. Merry	5	19	1	
Belfast, per J. T. Abbott, Esq.	0	5	0	
Miss A. C. Weymouth	0	5	0	
Mrs. Shrimpton, Kilburn, sub.	1	0	0	
St. Paul's, Clapham, per Rev. E. S. Greville; Sermons by Rev. W. H. Stirling	20	18	3	
Miss Ellen Tuke, and Miss Dodd, coll.	1	0	0	
Stoke Assoc., coll. by Mrs. Salmon	3	10	8	
Miss Mary Shadwell, sub.	1	1	0	
Church of England Young Men's Society, N. W. Branch, additional	0	10	0	
Reigate Assoc., per Rev. G. A. Hayward	1	15	0	
Dover Assoc., per W. Knocker, Esq.	15	14	3	
Shrewsbury Assoc., per T. F. Poole, Esq.	14	10	6	
Rev. F. M. Middleton	0	5	0	
Dundee Assoc., per John Henderson, Esq.	1	0	0	
Worthing Assoc., per J. G. Rope, Esq.	1	14	6	
Torquay Assoc., per Miss Mary Jellard	19	2	0	
Clonakilly Assoc., per Miss E. Townsend	14	1	8	
Brighton Assoc., per Rev. Thomas Halliwell	12	18	10	
Redhill Assoc., per R. Witherby, Esq.	7	13	9	
Hon. A. F. Kinnaird, for "A. G."	50	0	0	
North Brixton Assoc., per Miss M. Heywood	2	2	4	
Ireland, per Rev. W. Ashe	50	18	6	
Plymouth Assoc., per Mrs. Edlin	0	11	0	
Paisley Assoc., per A. R. Pollock, Esq.	14	17	6	
Waterford Assoc., per Rev. J. F. Ryland	9	19	5	
Miss Morris, sub.	0	5	0	
Darlaston Assoc.	0	5	0	
Battersea and New Wandsworth Assoc., per Rev. W. Kirkby	1	8	1	
Wimbledon Assoc., per C. B. Gould, Esq.	1	0	0	
Ireland, per Rev. W. Ashe	43	10	0	
Southsea Assoc., per Miss L. Ab-salom	1	11	0	
Cavan Assoc., per Mrs. Gahan	56	1	2	
Reading, per E. Uthoff, Esq.	0	10	0	
Ealing Assoc., per Rev. E. Relton	1	12	7	
Liverpool Assoc., per Rev. Dr. Hume	65	18	10	
Tramore Assoc., per Rev. E. Dalton	13	9	0	
Offertory, Enfield Church	0	1	8	
Rev. E. Auriol, sub.	1	1	0	
Liverpool Assoc., per Rev. W. R. Stephens	10	0	0	
Rev. E. H. Bickersteth, sub.	0	10	0	
Chelsea Assoc., per Mrs. Grantoff	5	7	5	
Capt. E. G. Fishbourne, R. N., sub.	1	0	0	
M. Muir, Esq., per A. R. Pollock, Esq.	1	0	0	
Mrs. Stacey, coll.	1	3	5	
Miss E. Newman, coll.	0	18	2	
Ramsgate Assoc., per Dr. Humble	4	15	0	
Discount on Payment of Bills	5	6	11	
Perth Assoc., per D. Mackenzie, Esq.	9	0	6	
J. G. Watson, Esq., sub.	1	1	0	
Miss Moyle, coll.	1	0	0	
Clifton Assoc., per Dr. Bartley	8	13	0	
Totnes Assoc., per Miss Derry	0	14	6	
Mrs. Edward Woods, coll.	3	7	0	
Cheltenham Assoc., per Rev. H. Joy	6	4	10	
Thurso Assoc., per Mrs. Dr. Mill	1	1	0	
Mrs. Parslow, coll.	0	12	6	
Sydenham Assoc., per Rev. W. T. Jones	14	15	3	
For 1867.				
Mrs. James, sub.	1	1	0	
Miss Stoneman, sub.	0	10	0	
Miss Atkinson, sub.	5	0	0	
Rev. James Cooper, sub.	1	1	0	
Felix Ladbroke, Esq., sub.	2	0	0	

	£	s.	d.		£	s.	d.
"1 Thess. chap. v., ver. 18," don.	43	6	9	Dartmouth Assoc., per Miss S. Eales, 1866	2	15	0
Miss C. T. Tarnier and Friends, subs.	4	1	0	Cork Assoc., 1866, per Rev. Dr. Kearney	2	4	5
Captain F. Wall Justice, R.N., sub.	1	1	0	The Dowager Lady Buxton, don.	3	0	0
Admiral Pennell, sub.	0	10	0	Buenos Ayres Assoc., per Rev. W. Goodfellow	55	16	0
Mrs. Lanfear, Torquay, coll.	3	1	4	Norwich Assoc., per Rev. Edw. Hall	7	4	0
Mrs. Hartrick, for Magazines	1	0	0	Liverpool Assoc., per Wm. Just, Esq.	465	0	0
Miss Hopkins, Clare, don.	1	1	0	Ditto, ditto	100	0	0
Miss Portal, per Rev. W. W. Kirby, second don.	25	0	0	Exeter Assoc., per Rev. Wm. Hockin	3	8	7
Rev. Charles Stirling, sub.	2	2	0	Charles Darwin, Esq., per Admiral Sullivan, C.B., don.	5	0	0
Mrs. Charles Stirling, sub.	1	1	0	An Invalid, Reading, coll.	0	12	0
Hastings Assoc., per Mrs. Allen Gardiner	30	0	0	Seaforth, coll. after sermons, by Rev. W. R. Stephens	20	0	0
Miss M. L. Charlesworth, sub.	1	0	0	Mrs. H. Gilpin, Clifton, sub.	0	5	0
Miss Mary Kirby, coll.	1	8	6	Mrs. McAuley, per Mrs. Henbrough, sub.	0	10	0
Worcester Assoc., coll. by Miss Hill, per Rev. T. H. Gregg	12	16	1	Miss Clarke, per Miss Chase, coll.	1	0	0
Fredk. B. Rew, Esq., sub.	1	1	0	Mrs. Ingram, sub.	1	0	0
Master E. H. Paterson, coll.	0	18	6	Mrs. Mower, sub.	2	2	0
Mrs. Tipping, sub.	0	2	6	Peter Carthew, Esq., sub.	5	0	0
Stirling Assoc., per Dr. Gibson	0	8	0	Monte Video Assoc., per Rev. S. Adams	40	6	8
Rev. Henry Harkness, sub.	0	2	6	Christ Church, Barnet, per Rev. F. Sullivan, coll. after lecture by Secretary	6	6	0
Derby Assoc., for "A. G.," per Miss E. Armitage	1	10	0	Miss Fletcher, sub., 1866-7	0	5	0
Mr. Colepepper, sub.	0	5	0	Robert John Ramsden, Esq., sub.	2	0	0
Miss J. Matheson, per Donald Matheson, Esq., sub.	2	0	0	Sweden, coll. by Rev. K. Karlen, per Rev. Andrew Hokesberg, 1866	10	5	8
Miss C. Hodsoll, coll. for "A. G."	0	17	6	Clonakilty Assoc., per Miss S. E. Townsend	1	10	0
Rev. Thos. Pascoe, sub.	1	1	0	Rev. Chas. Clayton, sub.	1	1	0
Streatham Assoc., per Miss Cow	12	10	0	Weston-super-Mare Association, per Miss Burridge	14	14	0
Ramsgate Assoc., per Rev. J. T. Cooke	1	12	6	Lee Assoc., per D. Couty, Esq. — Mrs. Church, 1 <i>l.</i> 1 <i>s.</i> ; Mrs. J. Church, 1 <i>l.</i> 1 <i>s.</i> ; Miss Davis, coll., 10 <i>s.</i> ; Mrs. Hartley, 1 <i>l.</i> ; D. Couty, Esq., 1 <i>l.</i> 1 <i>s.</i> ; Mrs. R. Prowes, 10 <i>s.</i> ; Miss Hartmann, coll., 10 <i>s.</i> ; Miss D. Campbell, 5 <i>s.</i>	5	18	0
Mrs. Arbuthnot, coll.	1	0	0				
Flushing Assoc., per Mrs. Punnett. Sale of "South American Missionary Magazines"	1	6	10				
Ditto, "They have done what they could"	0	3	6				
Mrs. Woodgate, per Edw. Uthoff, Esq.	0	10	0				
Miss Lucy Elam, coll.	0	8	7				
Miss Bigg, sub.	1	0	0				
Geo. F. Playne, Esq., Nailsworth, sub.	5	0	0				

NOTICES.

THE ANNUAL MEETING

Will be held (p.v.) on **THURSDAY, MARCH 21**, at the **HANOVER-SQUARE ROOMS**. The chair will be taken at 2½ o'clock by the Lord Archbishop of Armagh.

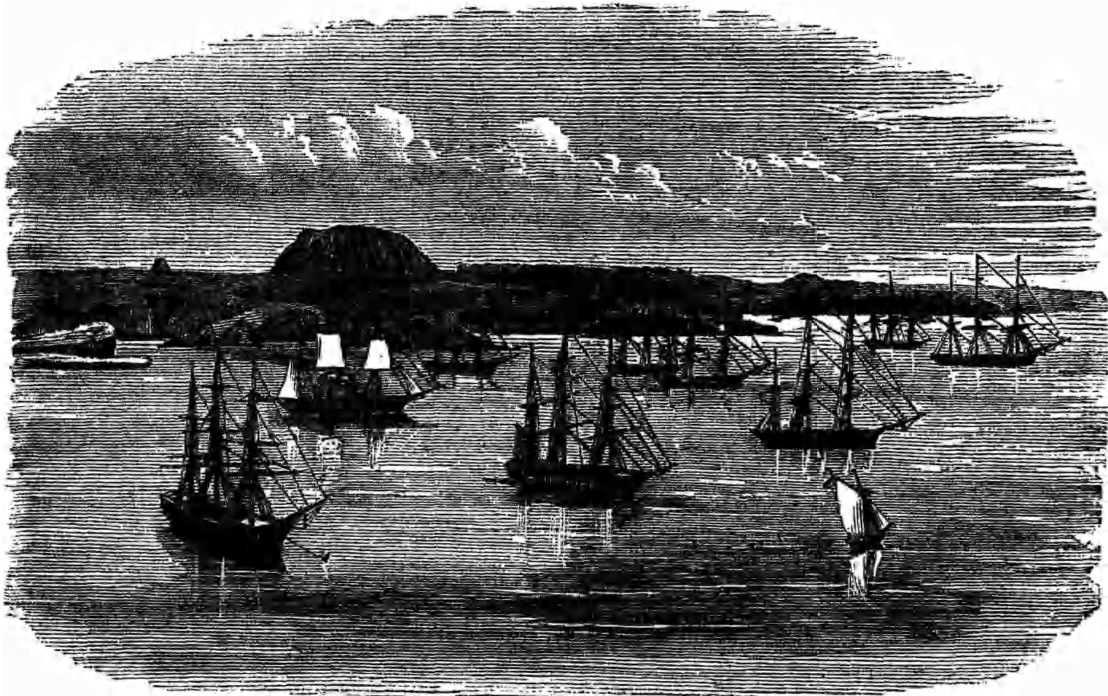
The Lord Bishop of Antigua, Major-General A. Lawrence, C.B., Rev. Thos. Nolan, B.D., Rev. B. W. Bucke, M.A., S. Williamson, Esq., of Valparaiso and Liverpool, Rev. S. A. Walker, M.A., of Bristol, and other gentlemen, are expected to take part in the proceedings.

THE ANNUAL SERMON will be preached by the Right Rev. Dr. GREGG, Lord Bishop of Cork, in Portman Chapel, Baker-street, on Ascension Day, Thursday, May 30, at 11 o'clock.

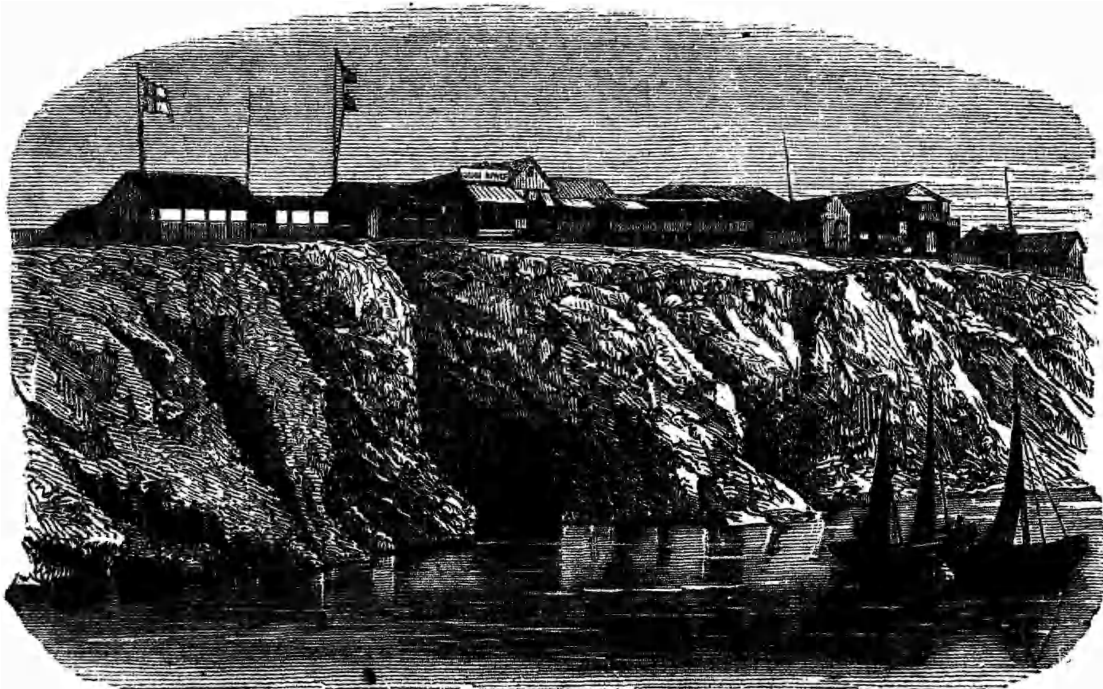
A CITY MEETING will be held (p.v.) at the London Tavern, Bishopsgate-street, Wednesday, May 8, when the Chair will be taken at 2 o'clock, when the Hon. A. Kinnaird, M.P., J. Gurney Hoare, Esq., Mark W. Collet, Esq., William Just, Esq., I. Braithwaite, Esq., and others, are expected to be present.

SALE OF USEFUL AND ORNAMENTAL WORK, LONDON.

This will be held at 19, Woburn-square, from April 29 to May 4, from twelve to five o'clock. Those friends who are willing to co-operate and prepare articles can obtain further information on application to Mrs. Wm. Walter Kirby, 19, Woburn-square, London, to which address parcels may be sent. Purchasers will be required. Notes of invitation will be gladly sent to any address.



The Chinchas—No. 1.—North Island.



The Chinchas—No. 2.—Main-street, North Island.

THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1867.

THE CHINCHA ISLANDS, COAST OF PERU.

HAVING presented our readers with engravings of two of our oldest missionary stations—Keppel and Lota—we are glad of the opportunity of being able in this number to give them representations of one of our latest and most deeply-interesting openings for the exercise of missionary zeal. The Editor is also thankful that, through the opportune arrival of letters by the last mail from the Chincha Islands, he is enabled to give the description of this station and the work thereat from the pens of the Rev. Edward Thring, our missionary clergyman there, and of the Rev. Dr. Hume, who writes after personal inspection and inquiry.

We will just preface their remarks by saying that the engravings, Nos. 1 and 2 on frontispiece, are copied from photographs sent to the Editor some time since by our indefatigable missionary chaplain at Callao. It will be remembered that the Rev. W. C. Murphy paid three visits to these guano islands, and supplied the Committee with the fullest information as to the sad spiritual destitution of a great number of British sailors. This led, through the liberality of Messrs. A. Gibbs and Sons in commencing a special fund, to the adoption of these islands as one of our missionary stations, for it is well that England's Church and England's merchants should not forget England's sailors. No. 1 is a view of North Island *before* its guano was exhausted. The mound in the centre is a pile of guano.

The Rev. Edw. Thring thus writes:—

Chincha Islands, Feb. 25, 1867.

Now that I am fairly afloat and am daily testing my work, I can still most truthfully say the field is large, interesting, and useful. I have in the first place been presented with a nice boat and everything in keeping with it, which has saved the Society about 200 dollars. I am forced to have a boatman, which will be at a cost of

40 dollars a-month, but the heat is so intense I cannot stand the work of boating myself; there are daily instances of persons being struck down by the great heat.

Last Sunday I had 100 captains and officers at the morning service, as you can imagine, a very favoured opportunity of presenting the Gospel of Jesus Christ to a body of men who seldom hear what the Gospel is; they are attentive, and thank me very cordially for the services, saying, "What a shame you were not sent out twenty years ago."

I have three full services every Sunday, one in the morning, one in the afternoon, and one in the evening ashore; there are a few ashore who wish me to continue an evening service, and I am only too happy to do so if I can stand the fatigue.

Our services on last Sunday were very pleasing indeed, and the work daily becomes more interesting. In my daily visiting I often have important conversations with the captains, and there are many who most heartily welcome me, having known me at Liverpool.

I am still able, thank God, to endure the heat well, but never go out unless I am well shielded in my boat by a covering. I am out amongst the shipping six hours every day.

Could you but see the interesting field you would have sent me out years ago. We are now entering upon the Spanish carnival, and I am wished by the British Consul not to show myself for the week, as they are all determined to shower their eggs and water upon me if they can find me, and no power can stop them, but they will have a chase to find me, as I intend living on board some ship in the fleet.

The climate I think very healthy, though great care must be taken to avoid the heavy dews at night, the cause of what is called the "coast fever," a dreadful illness.

I have had two funerals and two baptisms. The last funeral, which was on Sunday, the 3rd of March, was connected with solemn and pleasing circumstances. It was the death of a captain on the ship *Scotia*, who was killed by one of his men thrusting a knife into his side, though he lingered a few days sufficiently long to testify to all in the fleet of the power of the grace of God in plucking him as a brand from the burning. I was sent for by the doctor on Saturday night at ten o'clock to come at once, as Captain D—— was dying. I was of course soon afloat and by his bedside. I saw at once his time was short, and presented such questions I thought most likely to draw forth any fruits of the Spirit's work in his soul; neither was I in the least disappointed, for during the eight hours I was with him by his bedside, he was enabled, by the grace of God, to show forth in the presence of a large number of his fellow-captains, a continued flow of spiritual

evidences, and often breathings of a most holy nature, as if his mind was wrapt in close contemplation, and enjoying by his smiles the most pleasing thoughts of his departure. On one occasion, in assisting him up in his bed, he burst forth in repeating that beautiful hymn,—

“Jesus, refuge of my soul,”

and looking upon me said, “Am I right? is my soul safely resting on Jesus? Oh, I long to depart. I am not at all afraid. You need not weep for me. I am happy. Come, friends, call all round me, and see how a Christian can die.” By this time I had to leave him and refresh myself for my Sunday duties; by eight o’clock a.m. he was gone. Immediate arrangements were made for the funeral in the afternoon, and some friends from nearly every ship in the fleet were present; the train of boats was about a quarter-of-a-mile long, and a most imposing sight it was, such weeping from stout hearts and promises I never witnessed before. May it be the Lord’s will that time, the great tester of all, may prove they are sincere.

EDWARD THRING.

We make the following extracts from the Rev. Dr. Hume’s elaborate

REPORT ON THE CHINCHAS.

Coast of Peru, March 13th, 1867.

I left Callao on the evening of Monday, for the purpose of making a minute examination of these islands, and of offering suggestions which would lead to an improvement in their spiritual condition; and I arrived yesterday. The Rev. Mr. Thring met me in his boat on the arrival of the steamer, and by previous arrangement had secured quarters for me during a stay over one night. I left to-day on my return to Callao, and I write this on board of the steamer.

The Rev. Edw. Thring sailed from England on the 16th of December last, and arrived at his destination on the 20th of January. He has, therefore, been at work only eight weeks, and the facts thus far are not to be regarded as a full measure of the success which he hopes, under God, to realise. On his arrival here, he found Mr. Whitend, who had been sent by the Episcopal Methodists of the United States, with a discretionary power to come to the Chinchas, if the ground were not occupied by a Missionary Society in London, but if it were so, he was to station himself at some other part of the coast. Mr. Whitend heard of Mr. Thring’s appointment when at Callao, but as no one had yet arrived he came on, preceding Mr. Thring about a fortnight.

It appears that a new guano station has been established at the

Lobos Islands near the equator, Mr. Whitend regrets that he did not go there at once, as there is a redundance of ministerial effort at one point, and not merely a deficiency, but an utter absence of it at another. I visited him this morning, and we spoke freely of this arrangement. He hopes that in the course of a few weeks he will be able to carry it out with the consent of the religious body who sent him out. In that case Mr. Thring will be the sole clergyman of the Chinchas.

DESCRIPTION OF ISLANDS.

The islands are three in number, the North, the Middle, and the South; all lying almost due west of the harbour of Pisco. I could find no information respecting their actual extent; but from examination of their size on the chart, and from information respecting their shape and circuit, the following is an estimate approximately:—

North island	- -	640	acres.
Middle	„ - -	600	„
South	„ - -	450	„
—			
Total		1690	„

or 2½ square miles. There is, however, nearly as much guano on the Middle island, and nearly as much on the South one as *there was on that of the North*, because the bed of it is much deeper. The islands are separated from each other by channels, each of which is about three quarters of a mile wide.

At present the North island is exhausted of guano, except the sweepings, of which there are several ship loads. On its extreme north side there is a sort of town, with a population of about 500. The numbers vary, however, according to temporary causes. Among these are the Governor and his family, the Consul, about fifty Peruvian soldiers, two or three surgeons, a clergyman, a photographer, and a teacher of modern languages. The rest are composed of store-keepers, of whom there may be a hundred, and of persons in their employ. All these are independent of the Chinese, or men who quarry the guano; but at present only about 200, or one-fifth of them, are on the North island. They are mainly connected with the smiths' forges, the hospital, &c.

The Middle island, from which the guano is now taken, is partly inhabited. There are about 800 Chinese upon it, and perhaps 150 others. Thus it appears, that independent of "The Fleet," there are 1,650 persons on these islands; but of the poor Chinese it may be said too truly, that no man cares for their souls.

The only religious edifice on any of the islands is a little Roman Catholic chapel, erected about four years ago. There was a priest connected with it, but he fled with his people through fear of the Spaniards, about ten months ago, and the religious services were not re-established till about the beginning of the present year. The priest who fled always resided a good deal on the mainland, having been, it is said, a bachelor only in name; and the one who

officiates at present is perhaps better known in his secular character of a cattle dealer, than in that of a priest.

CHINESE HOSPITAL.

I visited the Chinese hospital, and though the building is large and airy, the sight was truly appalling. With the exception of a narrow passage round the outer walls, the whole area of the floor is covered by strong coarse tables, as close as they can stand, forming a sort of raised platform. Each of these has a thin, coarse mattress on the top of it, fastened in its place by cords tied round the table. On these the patients lie, sit, or roll about, almost in a state of nudity, examining their wounds, talking to their fellows, ridding themselves of insect annoyances, or gazing about them in a vacant and unintellectual way which it is painful to witness.

Besides the classes enumerated, there are a few negroes, Indians, and persons of shades of colour for which it would be difficult to find names. Most of these are of the labouring population.

Mr. Thring is out of doors and among the fleet usually about six hours per day, and this is quite as long as is safe under a tropical sun. He agrees with the captain of one of the ships to hold service on board his vessel on Sunday, and hoists his flag. This, with a smaller flag for his own boat, has been presented by the Pacific Steam Navigation Company. Both contain the dove with the olive branch and the word BETHEL, all white on a blue ground. The regular Church service, without alteration, is performed both morning and afternoon on the same ship, that is to say, it is the appointed chapel for the day.

The Governor of the island is much pleased that "the good English people," as he calls them, have sent out a chaplain, were it only on the ground of improved morality among all classes; and it is matter of great regret, as one finds frequently in conversation, that the Gospel did not find its way to the Chinchas at least fifteen years ago. The Governor is greatly in favour of toleration, which subject now occupies the attention of all Peru.

Mr. Thring speaks in the highest terms of the kindness of all the people, both afloat and ashore. As a proof of this, one captain offered to present him with a suitable boat, but another begged to be permitted to join in the gift; so it was painted and thoroughly furnished at the expense of the two. Various minor tokens of kindness show the very good feeling which prevails.

PROCURING THE GUANO.

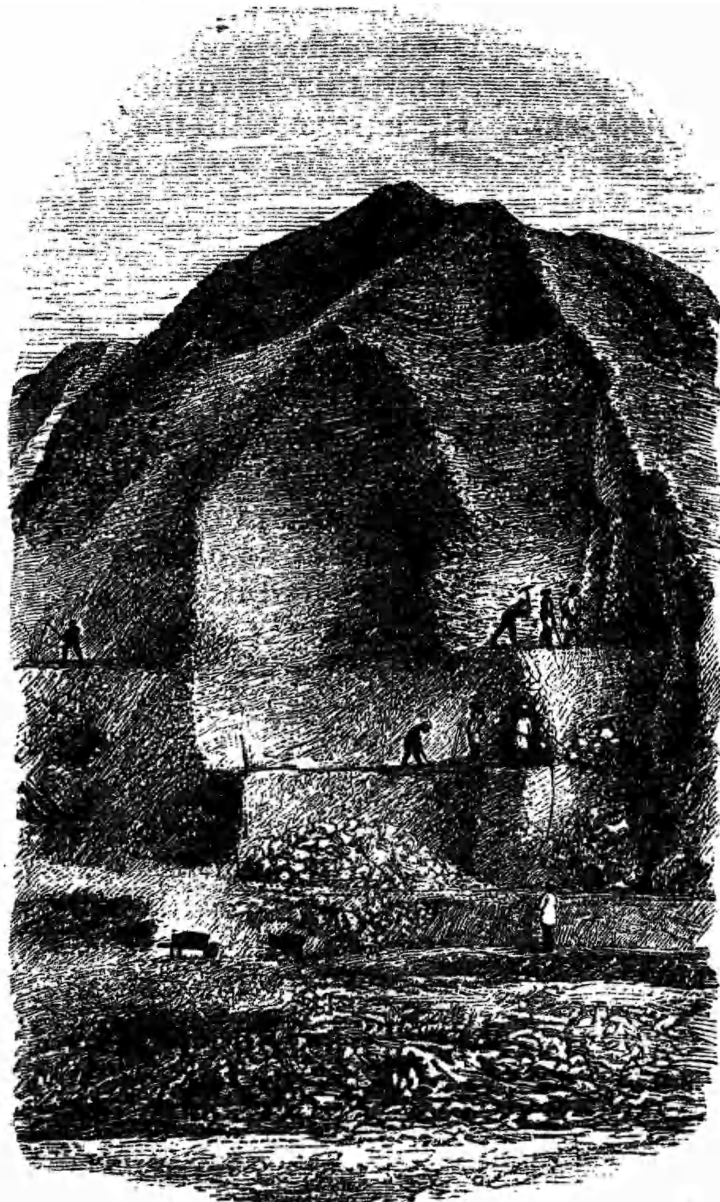
The mode of procuring the guano is as follows:—The Peruvian Government, through its agents, charters vessels from various parts of the world; and the price of the article in England may be said to be 12*l.* per ton. The loading of these ships is entrusted to Señor Calderon; and this he does by labourers of various nations, especially Chinese. Each ship is bound to remain 93 running

days, or about 80 working days; but a practice has lately come into use of selling time. That is to say, a sum of money is paid, over and above, for the rapid loading of a ship, and she may thus be enabled to sail a month, or even two months, before her regular time.

The average number of ships at the island is at present about 80; but the number varies, both above and below this. The arrivals and departures are about 30 per month, or one daily; but some years ago, so many as 66 arrived in a single month. This was the largest number known. As nearly as could be ascertained, the number of ships in the fleet this morning was 70. If, considering their size, we allow an average of 25 men to these, we have in all 1,750, of whom from 900 to 1,000 are English speakers. These embrace, of course, not only members of the English Church, but Nonconformists of all kinds, Roman Catholics, and persons of no religion.

Señor Calderon hires, or rather *buys* the Chinese and others; and he provides the materials for labour, such as waggons, shoots, trucks, tramways, pickaxes, wheelbarrows, shovels, mules, asses, &c.

The guano is cut down in a series of terraces, each higher and further back than the previous one, beginning from the bottom; like the slate quarries near Bangor in North Wales. There is an interesting photograph sold on the island, which shows these receding terraces up to a height of 110 feet. [We here give the engraving, copied from this photograph, sent by Dr. Hume. Ed.] The guano is broken up with pickaxes, which require to be



The Chinchas.—Bed of Guano, 110 feet high.

pointed frequently, like those used in English stone quarries ; and at the bottom, where it is more dense, and of greater specific gravity, it is, of course, still harder. The men do not work in the same vertical line, but each gang is a little to one side : for the huge masses that are disengaged, and that tumble down, would crush the workmen on the lower terraces, if this precaution were not adopted. Even in spite of it, some pieces overleap the direct pathways, and then a bruised and mangled Chinaman finds his way to the hospital or the burying-ground. The masses disengaged are put into barrows, and thence into waggons, and so conducted to great canvass "shoots," by which the whole is collected into launches for conveyance on board the ships. In former times, the shoots not unfrequently discharged the guano direct into the ships, but this is not done now. Besides the sailors, there are men specially known as trimmers, who place it properly in the ship. This is a disagreeable operation, owing to the strength of the ammonia. The operation is said to be wholesome to those who can bear it ; but very few can remain below more than ten minutes at a time. In the open air the ammonia is diluted with the surrounding atmosphere, but inside the ship the men often discharge blood from the nose and ears, and are not unfrequently obliged to go into hospital.

The houses on the island are nominally of wood, and are numbered consecutively without regard to their grouping in streets, but a very large number are of the humbler material of reeds, fastened side by side, or even of thin and dirty mats. The humblest gipsy tent, or the most unpretending booth at a country fair, is more substantial than a good many of them ; for if the Chinchá houses on the one hand be permanent dwellings, they are not expected on the other hand to have a shower to resist. Formerly there were no houses of boards, but about eight years ago the Governor insisted on the use of wood in the more prominent streets. The rears of some of these, however, and all the less prominent houses, are of less substantial materials.

The islands on the whole are remarkably healthy ; and one is astonished to see such ruddy countenances in a place which appears to be a wilderness, distinguished only by its dirt. It is resorted to by many for the purpose of remedying or alleviating asthma, and it is disagreeable mainly or exclusively from the filthy habits of many of the people.

Not a blade of grass grows on these islands ; and it is said no vegetable production, even moss, can be found. Water, grass, vegetables of all kinds, flour, animals for food, except fish, all are imported from Pisco. This is a condition of dependence, and exhibits a difficulty of subsistence, which English people can hardly even imagine ; yet the people take to it kindly, and there are few symptoms of discontent. There are two milch cows on the island, which, like the donkeys and mules, are fed on imported grass, and their milk is sold at the rate of half a dollar for a small

bottleful. One gentleman has also brought earth from the mainland, and has made the appearance of a small garden. It is close to the tanks of fresh water, and is carefully sheltered from the blowing dust and guano on the land side, yet it is only about the size of a small bedroom.

When the loading of a guano ship is complete, it is usual for her captain to give a breakfast before sailing. It is customary at the same time for the stewards of other vessels to present a cake; and some of them are very skilful in confectionary. On a recent occasion there were not fewer than twenty-one sorts of cake at table.

A. HUME.

THE REV. W. H. STIRLING AND THE "ALLEN GARDINER."

OUR readers will be thankful to hear of the safe arrival of both the Rev. W. H. Stirling and the Mission schooner at Monte Video—*en route* to Keppel Island and Tierra del Fuego. Several letters have been received from Mr. Stirling—one from Rio de Janeiro, Feb. 5, and a second from Monte Video, Feb. 28. These spoke of visits to the chaplains at Pernambuco and Bahia, and to our friends at Buenos Ayres; also of a kind reception at Monte Video by the esteemed chaplain, the Rev. Sam. Adams, who placed his pulpit at Mr. Stirling's service for the Society; likewise of an interview with the Rev. Mr. and Mrs. Schmid, and of the high terms in which he heard the ministrations of the Rev. J. Shiells at Paysandù spoken of, but there was an anxiety expressed as to the non-arrival of the *Allen Gardiner*. This, however, was removed when Mr. Stirling last wrote, as the little vessel had arrived safely at Monte Video after sixty-seven days' passage from Bristol—though with "fore topmast and jib-boom carried away and mainsail split." She had encountered a severe gale (Pampero), and this only two days before her arrival, and after escaping, without injury, the severe storms which she had experienced in the Channel as soon as she left Bristol. But sadder news than this is that conveyed in Mr. Stirling's postscript: "Feb, 28, Uroopa is very far gone in consumption. I hardly expect him to survive long. This is a heavy trial to me. I have brought him ashore with Jack, poor fellow! His illness may delay us here."

The following letter will be read with great interest by all our

friends, and especially those who have lately had the opportunity of witnessing in England the admirable conduct, and of knowing the gentle disposition of poor Uroopa. Many hearts may bleed, but undoubtedly many minds will rejoice, because that again, "from the uttermost part of the earth we have heard songs."

Monte Video, March 14.

We are still here, and shall probably not leave for four or five days.

The ship is in order again, all the work having been done by our own hands. A new spar had to be bought, however, for the jib-boom.

Uroopa has been a constant source of solicitude ever since the *Allen Gardiner* arrived.

For nine days I had him ashore, with little Jack to keep him company. The doctor was with him daily, and the most nourishing diet provided; but he did not rally.

I have him now in the ship again, in the cabin. He has every attention, and yet is sinking. I hesitate to go to sea, lest the tossing about and inadequate care should kill him at once. I therefore wait to see what the next few days may bring forth.

The other evening I was about to baptize him, and Mr. Adams was on board on purpose, and the crew and all were present; but the poor lad was too drowsy through weakness to receive the rite, and as he was likely to be revived by rest I postponed his baptism. As to-day is tolerably calm, and the ship not moving much, Mr. Adams may come off, and I shall then hope to fulfil my own and Uroopa's particular wish in this matter.

He is very weak and dependent. The other night ashore he had to move without help from his bed. Jack was too sound asleep to help him. Speaking of it to me next morning he said, "I kneeled down two times and asked God to help me, and he did." At night now (for I am close to him) I hear him praying for sleep when lying restless in his berth. The tone is wholly unaffected. In fact the poor lad prays like one who knows he is verging on eternity.

His thoughts are much bent on heavenly things, and I am confident the subject he likes best is that which has most of Christ in it.

The other day I asked him how he knew Jesus loved him? There was a pause, and I had again to ask what Jesus had done for him? Then one thing after another was mentioned, each confirming the love to sinners of God in Christ Jesus. I then said, "How do you know that *you* love Jesus Christ?" The answer, without a moment's hesitation, was, "Because I feel it."

It will rejoice me, therefore, to give him the seal of God's love in baptism, and to receive from him, in the presence of our ship's company, the assurance of his faith in, and love to, Jesus.

I shall not part from the lad without emotion. Grief, too, will

not be wanting in the country of his birth; but still I do ask you to rejoice at our having at last the great privilege of believing that the work of this Southern Mission has not been in vain in the Lord.

“A voice is heard on earth of kinsfolk weeping
The loss of one they love;
But he is gone where the redeemed are keeping
A festival above.

The mourners throng the streets, and from the steeple
The funeral bell tolls slow;
But in the golden streets the holy people
Are passing to and fro.

And saying, as they meet, Rejoice, another
Long waited for is come;
The Saviour's heart is glad—a younger brother
Hath reached the Father's home.”

The names of Christian friends in England are dear to Uroopa's memory. He speaks of them with much affection, and it was with evident pleasure to him that I assured him of their remembrance of him and his people in prayer. Mr. C——, Dr. B——, and Bp. A—— appear specially to have interested his mind in connexion with some word of Christian instruction or influence.

Threeboys and the others are very well. The first has gained a really high reputation for diligence and usefulness on board.

I propose to name Uroopa “John Allen Gardiner.” He likes “John,” and I wish to associate Capt. Gardiner's name with it.

P.S.—Since writing this letter I have baptized Uroopa. Mr. Adams most kindly came off to the *Allen Gardiner* and took part in the service. I cannot speak too strongly of Mr. Adams' kindness.

WAITE H. STIRLING.

NOTES OF VOYAGE FROM SOUTHAMPTON TO RIVER PLATE.

BY THE REV. WAITE H. STIRLING.

THE English papers were daily chronicling disasters at sea; the coasts were strewn with wrecks; on shore trains were being snowed up, and prudent proprietors of horses were keeping them snug in their stalls, when in January last the *Rhone*—one of the crack vessels of the Royal Mail Steam Packet Company—was preparing for her voyage from Southampton to Rio de Janeiro. Accommodation for more than 300 passengers is provided in the *Rhone*, but owing probably to the season of the year scarcely more than one-sixth of that number embarked in January last at Southampton. Not only is that month inclement for starting, but the time of arrival in Brazil is for those leaving England then nearly the hottest of the year.

Our farewells are over, and the *Rhone* is under steam shortly after 2 p.m. on January 9th, 1867. But the weather is bad, and the Captain, able and experienced as he is, determines to anchor inside the Needles. Twelve months before he encountered the gale in which the *London* was lost, the *Rhone* having three boats carried away. He remembers it well. Within sight are the American yachts, *Henrietta*, *Fleetwing*, and *Vesta* lying snugly off Cowes. Their recent race across the Atlantic has been trumpeted through Europe. The Queen of England has graciously noticed the event. It would be boorish not to admire the skill and dash that brought those pretty-looking yachts to our shores. They are, and deserve to be, welcome guests. Yet as I looked at them from the deck of the *Rhone* I could not help thinking of another yacht, less pretentious, about one-half the size of those named above, simple in her fittings even to baldness, yet withal well-trying, and serviceable, having won her spurs in many a fight of peril among the grisly billows of the Atlantic, north and south, and in the stormy seas off Cape Horn.

While the *Henrietta*, and her well-matched rivals, were running before favouring gales from New York to Cowes, the *Allen Gardiner*, bound for the South Atlantic, was starting out to sea face to face with these strong adversaries, fighting her way mile by mile, for the winter winds that swelled prosperously in the sails of the American yachts, showed little favour to the outward bound.

But what a contrast to any of these is the *Rhone*, 350 feet over all, 2,700 tons burthen; dependent not upon the fickle winds, but possessing within herself powers of steaming from 12 to 15 knots an hour.

Her equipments, too, are perfected up to the latest invention for use and comfort. It is not like going to sea to be in such a vessel. Suppose a chapter in a magazine headed "About going to sea," the writer would have to avoid any but the most incidental allusion to going to sea in the *Rhone*, for instance. If he spoke of the internal arrangements, the saloons, the bath-rooms, the order and sumptuousness of the meals, of 25 tons of ice, and the abundant fresh water distilled daily from the sea, the supplies of fruit, the flowers that decorate the tables, the band playing morning and evening, his readers would accuse him of quoting from a day's experience at an hotel by the sea-side.

Salt-junk, and ship's biscuit, head winds, which drive you off your course, and calms, which prevent you getting on your course, reefing sails in a gale of wind, or laying-to in the angry tempest, these are the traditions of going to sea, and which still have their grim fulfilment, but not in the Royal Mail Steam Packet Company's ships.

Thursday morning, January 10th, the *Rhone* passed through the Needles, and on the following Sunday afternoon anchored in the Tagus. Down the Channel and across the Bay of Biscay the weather proved fine, but along the coast of Portugal the wind blew strong and the sea ran high, so that the *Rhone* rolled deeply. Her furnaces were consuming about forty-six tons of coal every hour

at this period of the voyage. The motion of the vessel made it inexpedient, if not actually impossible, to have public divine service on the first Sunday at sea:

LISBON.

Lisbon presents no very striking appearance as you look at it from the river. An old Moorish tower, however, as you enter the Tagus is very picturesque. A few of the passengers from Southampton landed at Lisbon, and above eighty fresh passengers came on board the *Rhone*.

A decided change in the weather from that which we had experienced in England was manifest here; in fact, we had been conscious even at sea of the daily entrance into a more genial climate; but at Lisbon it seemed as if a turning point, a crisis, had been reached, which commended itself to all, and deserved to be recorded.

The *Rhone* lay off from the shore a considerable distance, and boats were busy conveying passengers and their luggage to and fro, or bringing additional supplies of provisions. The appetite of a large ship seems almost insatiable. We sailed from England with a milch cow and calf, forty sheep, a dozen pigs at least, 300 fowls, twelve dozen ducks, a like number of geese and turkeys, besides ten sheep, and beef, and rabbits, and game of all kinds, in great quantity, all preserved in ice. At Lisbon two live oxen were added to our stock for consumption, the poor animals being hoisted from the boat in which they were brought alongside into the *Rhone* by ropes thrown over their horns. No moles or jetties are visible in the Tagus. A century ago there was one; whether of great use or not, I cannot say, but rendered famous by the earthquake in 1755, which destroyed Lisbon and some 60,000 people, and altered the depth of the water in the harbour considerably. At least, so it is said. But 15 fathoms is the depth where the larger ships anchor; nearer the shore the depth appears to be less. The Captain of the *Rhone*, in answer to my questions, was kind enough to assure me of this; for I was sufficiently curious to find out if the statements endorsed by Sir John Herschel in his popular lectures on scientific subjects, held true to-day, viz., that in the place where the mole stood in 1755, before the earthquake, 100 fathoms of water, instead of about 15, were found afterwards.

No such depôt exists now, and the Captain would persuade me that 100 feet, and not fathoms, were meant; but I said Sir John Herschel was my authority, and he probably used the right word. It would be well, in case the enormous increase of depth was only momentarily, to make that clear, or else to ascertain the time and circumstances of the lifting up of the depressed bed of the river.

ST. VINCENT'S.

On Monday the 14th, about noon, the *Rhone* quitted the Tagus. St. Vincent's is the next stopping place. Our course lies past Madeira,

which we do not sight, onwards through the Canary Islands, where Teneriffe lifts its stately head some 12,000 feet above the sea. The weather here was superb. The sea smooth, as if never ruffled by a storm. In the pellucid atmosphere the islands, rugged, and peaked, and bold though they are, seemed full of tender and serene expression. Our awnings were spread, and ports wide open. The temperature was delicious. Is it true, we asked, that in England, which a week ago we left, people are shivering with cold, and exposed to all the inclemencies of winter? The sun sets while we still gaze on the Canaries, and then, how beautiful beyond description the sky and earth and sea appear.

St. Vincent's—one of the Cape De Verd islands—is a coaling depôt of the Royal Mail Steam Packet Company's steamers. On the morning of January 21, the *Rhone* cast anchor about a quarter of a mile from the shore. Water in these islands is scarce. Rain, however, had evidently fallen shortly before our arrival, and a faint verdure was here and there visible. The population is very poor, and, of course, small. Portuguese is the language spoken. The products of the island are almost nil; but from Madeira oranges and bananas, also feathers, flowers, and lace, and work-boxes, &c., made from the woods of the island, are furnished for sale. On a voyage, these interludes in ports are pleasant. You get accustomed at sea to the noise of the engines, and the vibration of the screw, to the rolling of the vessel, and the constant movements of the waters. So familiar do these things become, that you fail to notice them almost, until in port the engines stop, and the screw ceases to vibrate, and the waters are hushed, and you suddenly begin to realise the sensation of calm rest.

That word rest, how sweet it is! "Sweetest to the most weary traveller," says Rutherford. Rest in the desired haven, how, above all things, sweet!

Five hours were all we spent at St. Vincent's. There was little to see on shore, but a stroll for its own sake was agreeable, and I took one in company with a friend. The vessel was surrounded by boats, many blacks being in them, and all anxious to get something out of the visitors. The juveniles are adepts at swimming and diving. If you gratify them by throwing a shilling into the water, they will pick it up from the bottom, or even before it gets there.

RAIN DUST.

On leaving St. Vincent's a thick haze overhung the land and sea—a common thing in the neighbourhood of the Cape De Verd Islands. An impalpably fine dust has been assigned as the cause of this. At times the dust falls in such quantities as to dirty everything on board ship, and to hurt people's eyes. The prevailing opinion has been that it proceeds from the neighbouring coast of Africa, and the name of African dust has been given to it. But vessels far out in the Atlantic have been visited by it, and at points distant north and south some 1,600 miles.

Professor Shruberg has analysed this "rain dust," and found that it consists in great part of infusoria with siliceous shields, and of the siliceous tissue of plants. These infusoria are almost, without exception, inhabitants of fresh water. Darwin says, "from the direction of the wind whenever it has fallen, and from its having fallen during those months when the *harmattan* is known to raise clouds of dust high into the atmosphere, we may feel sure it all comes from Africa." The infusoria, however, are peculiar not to Africa, but to South America, and Captain Maury supports thereby his theory that there is a perpetual current of air from South America to North Africa. The action of the N.E. trade wind on one side of the equator, and of the S.E. on the other, seems at first hostile to this theory; but the probability is that these counter currents of air, after meeting in the region of the equatorial calms, rise in proportion to the heat communicated to them, and crossing over at a superior elevation to which they first pursued, continue their course, the one to the S.W., the other to the N.E. At any rate it may be taken for granted that the "rain-dust" is from South America, and not Africa. The valley of the lower Orinoco at the vernal equinox, and at the autumnal equinox, another portion of the Amazonian basin, is parched with drought, and liable to winds that fill the air with dust, and with the remains of dead animal and vegetable matter. "May not therefore," says Maury, "the whirlwinds which accompany the vernal equinox and sweep over the lifeless plains of the lower Orinoco take up the rain-dust which descends in the northern hemisphere in April and May? and may it not be the atmospherical disturbances which accompany the autumnal equinox that take up the microscopic organisms from the upper Orinoco, and the great Amazonian basin for the showers of October?" In his *Aspects of Nature*, Humboldt describes the drought, and dust-whirlwinds, of the Orinoco, and, therefore, with Darwin and Maury and Humboldt, we leave our readers to discuss this subject.

In the evening of the 21st, the *Oneida* was sighted, returning from Rio de Janerio to England. We had expected to meet her at St. Vincent's; about twelve hours after our departure she would be there. The regularity of these steam-packets is admirable. Guided by skilful hands and with adequate machinery, they make direct for their destination with the accuracy of clock-work. Is the wind a-head? Mechanical power overcomes it. Is there a calm? With less effort and greater success the vessel is moved by steam over the surface of the deep. How different with sailing vessels! How different is the case of the *Allen Gardiner*! Buffeted by head-winds, and baffled by calms, she pursues her chequered course till weary, and with shattered spars, she reaches her destination after 67 restless days and nights upon the ocean.

THE TROPICS.

But the *Rhone* has entered the tropics. She is an iron vessel, and the heat has added six inches to her length since she left England.

The heat increases daily, but a system of ventilation, well carried out, does much to relieve the oppression below, while the awnings spread on deck protect all from the fierce glare of the sun.

The evenings are delightful, and the rich constellations of the southern hemisphere nightly engross our attention. The moonlight is splendid, and through the transparent air the stars shine with redoubled brilliancy.

PERNAMBUCO.

Fernando de Noronha is passed on the 26th, and the following evening we anchor off Pernambuco, on the coast of Brazil, eight degrees South of the equator. There is a remarkable reef here, which runs down parallel to the coast for some 500 miles. It is composed of hard sandstone, and has proved wonderfully durable. Exposed to the constant action of the Atlantic waves, this natural breakwater remains nevertheless unimpaired, and provides on its inner side a safe harbour for a large number of vessels. The durability is owing "to a tough layer, a few inches thick, of calcareous matter, wholly formed by the successive growth and death of the small shells of *serpulæ*, together with some barnacles, and *nulliporæ*. These *nulliporæ*, which are hard, very simply organised sea-plants, play an analogous and important part in protecting the upper surfaces of coral reefs behind and within the breakers, where the true corals, during the outward growth of the mass, become killed by exposure to the sun and air. These insignificant organic beings, especially the *serpulæ*, have done good service to the people of Pernambuco; for without their protective aid the bar of sand-stone would inevitably have been long ago worn away, and without the bar there would have been no harbour." Thus writes Darwin. Professor Agassiz, it is said, takes a different view of the natural history of this reef.

At Pernambuco the chaplain most kindly entertained myself and a fellow-passenger who called on him. The town is uninteresting, and not clean. It stands on some narrow and low sand-banks, which are separated from each other by short channels of salt-water. Several bridges connect the different parts of the town. Olinda, four miles off, has a better position. It is the old town, and we paid it a visit. A canoe, hollowed out of the trunk of a tree and worked by a black, was our conveyance, and we passed amid mangroves growing on the slimy banks up those of the channels to the foot of the hill on which Olinda stands.

This was my first introduction to tropical vegetation. Here the cocoa-nut-tree and the mango, the banana and the palm, the orange-tree and the arborescent fern grow in their distinctive beauty. Each has its well-marked form. At a distance, perhaps, the loftiest tree gives a character to the scenery, and thus we have in pictures the palm or the cocoa-nut-tree symbolizing the country; but after all it is in the combined force of the rich mingled foliage,—the breadth and weight of the shadow projected on the ground, and the bold

rampart of green which lifts itself up to intercept and break the burning shafts of a tropical sun,—that much of the charm of this luxuriant vegetation probably consists. All is wild, irregular, and rank. The trim garden, which adjoins the town-house, or neighbouring villa, is but a momentary break in the wilderness, a pleasant but artificial relief from the prolific and wanton force of the outer vegetation.

We were ashore at Pernambuco about six hours. In the harbours were steamers, whose living freight was destined as food for powder in the war with Paraguay. Volunteers they were called. Afterwards, at Bahia, a gentleman showed me a slab of wood divided lengthwise from end to end, and fastened at one by a hinge, at the other by a padlock. Two circular holes were cut at equal distances from the extremities—wrist-holes, in fact—intended for the use of the volunteers, two of whom had actually been hand-cuffed together with this very instrument for four months during their passage down from the interior of the country to the coast. These stocks open and close with a snap, much in the same way as a shark's jaw on the limb of a man. The shark would scarcely call his victim a volunteer.

BAHIA AND RIO DE JANEIRO

Are our next touching places. Both have beauties which render them famous, but the latter has a world-wide reputation, which cannot be ignored. It would be folly to attempt a description here. Perhaps Rio de Janeiro has a special interest for the friends of the South American Mission, because at one moment it appeared likely to become the refuge of French Protestantism. The opportunity, however, was lost, and Portuguese Romanism held it for its own. What the future is to be we cannot foresee, but beyond a doubt the popular mind in Brazil is not satisfied with the national religion as it at present exists. The Roman Catholic clergy have a very low reputation, and the Jesuits are suppressed as a public body.

At Rio de Janeiro the *Rhone* finishes her outward voyage, and passengers for the River Plate are transshipped to a smaller but beautiful steamer, called the *Arno*. Feb. 2, in the afternoon, we reached Rio, and on Tuesday, the 5th, we were on our way south.

MONTE VIDEO.

An uneventful but prosperous voyage was concluded on the morning of Feb. 10, at Monte Video. Here I bade good-bye to my fellow-passengers, the majority of whom were bound up the river, some in search of occupation, others to continue duties already arranged, or to develop enterprises in which they had already embarked. Some for health or for the love of travel had come thus far; but in all I could not but feel an interest after a month's companionship on board of ship.

The services in the *Rhone* devolved on me as the only clergyman

present, and if in public or in private a word spoken in season has been blessed of God to the good of any on board, I shall, in addition to thankfulness for a multitude of other mercies, have cause for gratitude indeed.

WAITE H. STIRLING.

CRANMER, KEPPEL ISLAND.

THE following extracts from the journal of our earnest and devoted catechist, Mr. Thomas Bridges, will be read with satisfaction. He has now been ten years at Keppel, having left Bristol, when a mere youth, with that zealous clergyman and friend of his, the Rev. George Pakenham Despard. His labours are still characterised by the same simplicity, perseverance and a single-mindedness.

December 20th, 1866.

This afternoon the Felis arrived from Stanley, and brought us Mr. Hunziker, after a stormy, contrary, protracted voyage of eight days. On Tuesday morning I helped to drive the sheep in for shearing. During shearing I discontinue lessons, as it is needful this work should be done in as short a time as possible; and all hands help, and we all work at it the whole day. As the sheep are not washed it is very dirty work, but the weather has been very fine; Yecife, Tyashof, and Pinoia also shear. Bartlett is greatly troubled with his sciatic leg, which daily gives him great pain. Lucca is the next best hand in shearing to Bartlett, and he works very well, being quick and strong.

Sunday, December 23rd.

Weather very fine. Mr. Hunziker and self divide the Sabbath services between us. He reads the prayers and singing in the morning, and I the sermon, and *vice versa*, in the afternoon. I spoke to the natives on our social duties, and gave them instruction in the commandments.

Wednesday, 26th.

Yesterday and to-day holidays. Yesterday morning we held Divine Service, after which, I spoke a few words to the natives, who were all present, of our blessed Saviour God incarnate. Extra provisions were given them, and each makes his own pudding or cake, all are cheerful, and all spent a happy Christmas. After service I was present whilst Mrs. Bartlett gave presents to my infant school children, and Cranmerenjiz also had a present of a picture-book, some sweets, and new clothes, and Chumiyun a doll. I then took them a row in the dinghey, and took dinner with the Bartletts. To-day was very fine; we put up the tent after morning prayers, in front of Bellevue Villa, in which we all took tea, provided most kindly and liberally by the Bartletts. Mr. Hunziker acted

the Patagonian, and Ookokko was prevailed upon to act the Yecamoosh; which he did very well. He first tied a handkerchief round his head, and assumed a wild look, and then began vigorously on all fours to jump about, making much noise. I was the patient. It appears to me that it is to drive away the evil spirit, that the Yecamooshes make much noise and behave so wildly. Ookokko perspired though his exertions; he pretended to suck out the evil from me, just as the Patagonians do, I was struck at the similarity between the two. In the afternoon we had a game of duck, and the Victor arrived. Evening prayers as usual.

Saturday, December 29th.

Since Wednesday, garden work resumed. The order of the day is as follows:—Work from 6 till 8, prayers at $\frac{1}{4}$ to 9, lessons till 11, work till 1 p.m., dinner at 1 till 2, and work again till $5\frac{1}{2}$. Self in the morning, hours till 9, either writing, reading, or other studies. From 11 till 2 at work at something or other, from $2\frac{1}{2}$ till 5 p.m. infant school, conducted at Bellevue. The evening employed as the morning, with now and then a row in dinghey, a little music, or a visit to Bartlett or Wilkinson. For long time I have made it a part of Ococks', Lucas', and Yecife's lessons to revise my dictionary in sense and orthography, by making them from dictation write it out almost word for word. Thus every word has been well scrutinised, and it was astonishing how correctly these three scholars did write their own language phonetically, and often was theirs right and mine wrong, and I am certain that their language is now written correctly, and my next dictionary will be the standard of the language. I am very grateful to God for thus having enabled me to bring this work (an all engrossing one) to its present state. This morning I completed the revision. I have no hesitation in affirming that to write this language Englishly will make a mess of it, it would be a thousand pities, and I pray God against it. To write and read a language phonetically is a beautiful thing, and easily learnt, and there can be no valid objection against, but every inducement in favour of writing every illiterate language phonetically. I say then let Yahgan ever be written and printed for ever in Ellis's Phonetic system, which is much, very much preferable to Pitman's *rival* system. The natives here write their own language which they have never seen written or printed, whose eyes are not acquainted with its orthography, exactly as I do, the ear being their sole guide, and not the sight of the word. This speaks much for phonography, and is a clear proof of the correct orthography of any word, when four individuals each independently write a word aright; this is the reason why I feel confident of the orthography of Yahgan, as I have this proof. This has been very profitable to the natives, it has made them acquainted with their own tongue, the division of words into syllables, sentences, and phrases into words. Ookokko and Yecife especially write with facility. And if they can read and write their own language phonetically, they can any other, and so I find they can English.

And to learn English in its own characters or any other language, the phonetic scholar has great advantage over others. Mr. Hunziker is surprised how readily the natives here read and learn English in the common system.

Daily do Ookokko, Lucca, and Yecife read a chapter of the Bible in the common English.

After 11 I give Mr. H—— a lesson in Yahgan and Phonography. Evening prayers between 8 and 9 every evening.

A week ago to-day we ate the first ripe strawberries.

Mr. Hunziker this week conducted morning prayers, and finished the Book of Proverbs, next week I begin the Book of Ecclesiastes.

Divine Services performed as last Sunday. The sermon which I read in the morning was on Resignation under Affliction, by Rev. G. Bliss.

In the afternoon, from the 3rd chapter of John. I endeavoured to elucidate and impress the important truths there taught upon the native mind, especially the work of the Holy Spirit in the heart of man.

Monday, December 31st.

Weather delightful, potatoes in bloom, strawberries ripe. After 11 a.m., gave Mr. H—— a lesson in Yahgan and Phonography. Till 2 o'clock busy in the store, in emptying puncheon of biscuit, and arranging things. The *Enterprise* anchored here at 1 p.m., and brought us a barrel of lime. Infant school scholars are Annie, Nellie, Willie, and Emma Bartlett, and Cranmerenjiz. Instructions given in religion, reading, writing, arithmetic, natural history, &c., &c. I think they all make fair progress.

Tuesday, New Year's Day, 1867.

Praised be our God and Saviour for His care, love, and goodness to us all through the past year; to His gracious care I commit myself, and all my concerns, and our work here; may His blessing rest abundantly on us, throughout its course. Mr. H—— and self engaged out of lesson hours in arranging the tracts and other religious publications in the ironmongery store. Began this day a condensed dictionary for brother Hunziker. This work will be useful to myself in acquainting me more perfectly with Yahgan.

Wednesday, January 2nd.

Calm weather, drizzly rain in forenoon, which cleared off towards noon. Ookokko is confined to his house, but I am exceedingly happy to say does not waste his time, but reads much from his New Testament and other lesson books, and he understands much of what he reads. To-day he was committing to memory "From Greenland's." I prayed with him, and besought the Lord to teach him, and make him His child. I believe he daily prays with his wife to God. Employed in writing aforesaid dictionary, and weeding.

Friday, January 4th.

Ookokko, Lucca, and Yecife this morning read to me 1st chapter of John, phonetically; then in their own language they wrote out by

themselves, one the names of different fishes, another the names of birds, another the names of shellfish, in their own language.

Saturday, January 12th.

Pinoia is much better. On Monday, Ookokko, Mr. H., and myself drove the sheep in to shear them, which took two days. On Wednesday the usual order of our life resumed. Mr. Hunziker makes good progress in Yahgan. All the natives are cheerful, and make satisfactory progress in their lessons, and I have hopes soon to see them gladly serve their Saviour, and delighted to praise Him. I think they more clearly understand His work, and their need of Him.

To-day the *Felis* arrived on her way to Stanley. Bartlett will go in her to Stanley to consult the Doctor.

THOMAS BRIDGES.

HOME PROCEEDINGS.

ORDINATION OF MR. W. T. COOMBE, ON SUNDAY MORNING, MARCH 17.

UNDER a licence from the Archbishop of Canterbury and a commission from the Bishop of London, this Ordination was held in the parish church of St. Dunstan's-in-the-East, Great Tower-street, City. The officiating prelate was the Right Rev. Dr. W. W. Jackson, Bishop of Antigua; and the preacher the Rev. W. H. Barlow, M.A., of St. John's College, Cambridge, Incumbent of St. Bartholomew's, Bristol; who selected for his text the 4th chapter of St. Paul's Second Epistle to the Corinthians, verse 7, "But we have this treasure in earthen vessels." At the close of this most appropriate and faithful sermon, an abstract of which we hope to publish, the Rev. E. H. Fisher, M.A., Fellow of Trinity College, Cambridge, domestic chaplain to the Bishop of London, formally presented to the Bishop of Antigua, who was seated in a chair in front of the communion table, Mr. William Thomas Coombe, late of the Mission in Chili, who is about proceeding to El Carmen and Patagonia, to be ordained deacon. The Ordination service was then proceeded with, and Mr. Coombe was admitted into Holy Orders by the imposition of hands. The Bishop was assisted in the ordination by the Rev. W. W. Kirby, M.A., Rector of St. Dunstan's; the Rev. W. H. Barlow, and the Rev. E. H. Fisher, M.A.

THE SIXTEENTH ANNUAL MEETING

WAS held in the Hanover-square Rooms, London, on the 21st March. His Grace the Archbishop of ARMAGH presided, and

among those present were the Bishop of Antigua, the Bishop of Kingston, Major-General A. J. Lawrence, Major Ditmas, Mr. Stephen Williamson, of Liverpool; the Rev. S. A. Walker, of Bristol; the Rev. B. W. Bucke, of Lee; Rev. W. R. Stephens, of Liverpool; the Rev. W. T. Coombe, proceeding to Patagonia; H. Smith-Bosanquet, Esq., A. Hall, Esq., D. Couty, Esq., F. Ladbrooke, Esq., &c., &c. Prayer having been offered up by the Rev. W. Harvey Brooks,

The Most Rev. CHAIRMAN said—In accordance with the wishes of the Committee of this Society I have come here to occupy the chair on this interesting occasion. The object of this Meeting is to extend the Redeemer's kingdom upon earth, His "saving health" in a distant nation; He has been pleased to bless the endeavours already made with a measure of success which is highly satisfactory to those who are engaged in the work; and as far as I can learn from the Report, there is a great and effectual door open for us in that part of the work: and that, if we persevere, we shall surely reap in due time. Much has been done, but much remains to do; and therefore I would urge upon this Meeting not only attention to the proceedings of the Society, but prayers for its success and earnest efforts to ensure that success. I now call upon the Secretary to read the Report. (Cheers.)

The SECRETARY (the Rev. W. W. KIRBY) then read the Report for the past year, ending December 31st, 1866, from which it appeared that the total income for the year was 7,431*l.* 10*s.* 10*d.*, being an increase in the home receipts of 844*l.* 3*s.* 1*d.* over those for 1865.

The Bishop of ANTIGUA in moving the adoption of the Report and the appointment of the Committee for the ensuing year said, for the privilege of addressing that Meeting he was indebted to two circumstances; one, that he was permitted on the previous Sunday, acting on the behalf of the Bishop of London, to admit to Holy Orders a useful missionary who had already been employed for six years in the service of the Society as a layman, and was now about to go out to one of the most arduous fields of labour occupied by it; the other was that for several years he had been honoured by being a Vice-president of that Association. There was a time when, owing to peculiar circumstances, he took a special interest in the Mission in Patagonia; but on account of his absence from England for many years, and his constant occupation in other parts of the world, it was only since his return to this country that he had had the satisfaction of knowing how much the field of the Society's labours had been extended. He thought that after what they had heard that day they could hardly doubt but that Society was destined to become eventually one of their great Church Societies. In fact it was rapidly becoming so, occupying fields which had not been entered by the elder Societies in whose footsteps it was treading, and year by year advancing in its work. The Society had realised the truth which had been often illustrated in the history of Christian Missions, that what was sown in tears they were permitted

to reap in joy. In its early days, when its work was commenced by the sainted Captain Gardiner, the difficulties encountered were of the most formidable character. To say nothing of the arduous labours of Mr. Despard, who took up the Mission after Captain Gardiner's death, he must say he knew nothing in modern times more heroic, or more like the spirit of the early propagators of their faith, than the conduct of the son of Captain Gardiner. There was a young man with every prospect of success which his sacred profession could hold out to him in this country, a first-class scholar of his university, and with independent means, notwithstanding the fate of his father and his companions—all in that room must be aware that they perished from hunger—consecrating himself to the work to which his father devoted his life, and ever since 1856, with the exception of a short visit to this country, he had prosecuted his arduous duties. Side by side with him, as it were, Mr. Stirling had also been labouring zealously at his station, being one of the Western Falkland Islands, and on the coast of Tierra del Fuego itself. Christian sympathy at home could not but be very deeply valued by those who were placed in such a position. Mr. Stirling had again gone forth, and he (the Bishop of Antigua) asked those present now to think of him in his little vessel, the *Allen Gardiner*, going from island to island, amongst the poor and neglected people, proclaiming the Gospel which had brought peace and comfort to his own soul. When they contemplated such a work as that, and considered the facts mentioned in the Report, it was impossible for them to feel indifferent to the operations of this South American Mission. From being simply a missionary Society, it had now become also a ministerial Society, that is to say, a Society which undertook the work of some of the elder Church Societies of this country, and supplied the ministrations of religion, according to their own formularies and their own precious faith, to the English-speaking inhabitants of different parts of South America. (Cheers.) Thus the number of stations had in ten years grown from one station to ten. Instead of only one missionary there were ten now ordained ministers, besides a number of lay readers, schoolmasters, and other subordinate assistants; and wherever it found English-speaking inhabitants, there these labourers endeavoured to provide for them the ministrations of the Gospel, as well as to occupy the field of a strictly missionary Society. They had an illustration of that in the case of the Chincha Islands on the Coast of Peru. Among the numerous English sailors belonging to them, there had not been a single voice raised on the Sabbath-day to lead their devotions in the services of their church or to preach the blessed Gospel of Christ; there was not a single minister to go to the bedside of any who were ill, and speak to them words of pastoral instruction and of comfort. Let them be thankful that that deficiency had now been supplied, and a zealous and earnest clergyman was working among the English seamen. He was very much struck with the recent

article in the "Times" which was cited in the Report with regard to trade between England and South America. He thought that when they reflected on the extent of English commerce, when they knew that there was hardly a spot of the habitable globe to which the products of our national industry were not sent, and remembered that it was to that intercourse that they were indebted for many of the comforts and luxuries which they enjoyed in their homes, they must all feel that a heavy responsibility rested upon the people of England—that it was their imperative duty to send to distant nations the "Pearl of great price," that "treasure hid in a field," the value of which they had experienced in their own souls. He was happy to say that he had heard from a gentleman who had spent ten or twelve years in Chili strong testimony to the value of its operations in that part of South America. (Cheers.)

His Grace the Archbishop of Armagh here retired from the room, and was succeeded in the Chair by the Bishop of Kingston, Jamaica.

Mr. STEPHEN WILLIAMSON, merchant of Valparaiso and Liverpool, in seconding the Resolution, said, he would take that opportunity of saying a few words in advocacy of the claims of the Society. He regretted that the duty had not devolved on some abler member of the Liverpool Committee than himself; but, having been called upon, he felt constrained to obey the summons, being most anxious to promote, by every means in his power, the work of this most valuable Society. (Cheers.) He had been resident for some years in Chili, and, having seen the work done or attempted, it was, perhaps, a special duty on his part to testify in favour of the Society. He had the pleasure of being acquainted with Mr. Gardiner, and having received him at his house at Valparaiso, and knowing what great good he was accomplishing at Lota, he felt impelled to testify to the zeal and devotedness of that eminent servant of God, who was giving his strength and energy, and wasting himself, as it were, so far as bodily health was concerned, in that far distant land. He was at Lota before Mr. Gardiner went there, and had been saddened by seeing the state of things, not only among the natives, who were ignorant, superstitious, and vicious, but also among their fellow-countrymen, who, dragged down by the evil influences around them, were getting into a state of semi-heathenism. Since Mr. Gardiner had been there, taking Lota as a station from which he might direct ulterior efforts among the Indians, the standard of morals had been raised among their countrymen, and by the preaching of the Gospel, the establishment of schools, and other agencies of the same kind, a wonderful improvement had been effected. In fact, the contrast between the present and the past did honour to the Society, and must encourage all its friends. (Cheers.) A year ago he had the pleasure of meeting the Rev. W. C. Murphy at Callao. Before seeing him he took pains to make inquiries of leading Englishmen there respecting the work which Mr. Murphy

was carrying on, and they testified strongly to the good he was effecting, and to the manner in which he was elevating the tone of English artisans at Callao, by means of the preaching of the Gospel and the work of the schools. Mr. Murphy received him cordially, and took him to his church—a beautiful, neat, and well-arranged building; and he was happy to say that on Sunday he found in the church a numerous and attentive congregation. The next day he saw going along the street several intelligent-looking girls, about 10 or 12 years of age, with books in their hands. It turned out that they were the children of English artisans, and it was probable that but for Mr. Murphy's school they would have been entirely uneducated, if not uncared for. Such was the work which the Society was doing at Callao, and it was hardly possible to doubt that what was benefiting their own countrymen was at the same time exercising a beneficial influence over the native population of the country. (Hear, hear.) It should be borne in mind that the South American Missionary Society was the only organization that existed which had respect to the whole continent of South America. (Hear, hear.) There was, therefore, no choice in this matter. No other Church had an agency in South America like ours. In the preface to "The Story of Commander Allen Gardiner, R.N."—a work which was the joint production of the Rev. J. W. Marsh and the Rev. W. H. Stirling—he found Captain Gardiner's classification of the Society's objects, made by him a short time before his death in 1851. These objects were there classed under two departments, "The Island, and the Continent." As regarded the Spanish population, the founder of the Mission said, "The Indian and the Spaniard being placed as they are in such close proximity, and in many instances with irregularly-defined boundaries, the Society, whose main object is the instruction of the Indians, would materially further its operations by bestowing some portion of its care upon the Spanish-speaking population also, for it is scarcely possible that any permanent good should be effected in one of these communities without producing a corresponding effect upon the other." He (Mr. Williamson) heartily endorsed and sympathized with that, and he hoped the Society would not in its efforts keep in the background the extensive field of labour which existed among the native Spanish population. (Hear, hear.) A door had been opened for that work in a most remarkable manner during the last two years. Up to about two years ago religious toleration was not legally guaranteed in Chili, and he had no doubt that the operations of the Society had contributed to its subsequent establishment. He had the satisfaction of subscribing the first sum of money given for the erection of the first Protestant Church in Chili. The period when that occurred was 1856, and that was the first Protestant edifice erected between California in the North and Patagonia in the South—a range of 6,000 miles. When that church was half finished, it was stopped for a time, as being inconsistent with Article V. of the Constitution, which declared the

Roman Catholic religion to be the only religion of the country; but the building was afterwards resumed, and in 1865 it was enacted by the Congress that the Article in question should not apply to the case of worship in a Protestant chapel. At present there was a wide opening for the preaching of the Gospel in Chili and the Argentine Provinces. The other day, he might add, Dr. Guthrie, of Edinburgh, wrote to him for advice about his son. He recommended that he should go out to the pampas of South America, and become a sheep-farmer; but Dr. Guthrie raised the objection that there was no provision for the spiritual wants of the settlers. Ultimately, however, in consequence of what he said to him respecting the operations of that Society, the Doctor's objection was removed. It must gladden the hearts of other parents besides Dr. Guthrie to find what was being done by this Society. With these observations he cordially seconded the Resolution. (Cheers.)

The Resolution was then put and carried.

The Rev. B. W. BUCKE moved 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 both the aborigines and English colonists in South America; and also for the openings made during the past year for the services of missionary clergymen at the Chincha Islands, Coquimbo, and Paysandù." He said this Society, like many other missionary Institutions, arose from very small beginnings. But its efforts had already resulted in the extension of the Redeemer's kingdom in South America. He loved it on account of the character of the men who were engaged in the work. They would remember that the grand commission which Christ gave just before leaving the world was not a commission to build churches, however desirable that might be, or to adopt any particular form of surplice, but to preach the Gospel to every creature. This Society aimed at unfurling the banner of the cross far and wide on the plains of South America, and it might well appeal for support in carrying out so noble an object. They had been accustomed to fix their eyes on Jerusalem when contemplating the final triumph of Christianity; but, as was well remarked the other day by Dr. M'Neile at Liverpool, the preaching of the Gospel in South America was necessary to complete the witness for the Gospel, and it was in connexion with that that they should look for the fulfilment of the grand predictions of prophecy. The finger of God had been already seen in that part of the world. (Cheers.)

The Rev. W. T. COOMBE (late of the Lota (Chili) Mission, and now about to proceed to Patagonia) in seconding the Resolution, said it afforded him great pleasure to meet so many kindred spirits on that occasion, because it enabled him to feel as a Missionary about to depart for a distant land that he would not be alone in his "work of faith and labour of love." It had been his privilege to be associated with the Rev. Allen Gardiner for five years in his work at Lota, and therefore in going back he would not go unac-

quainted with the hardships and dangers of Missionary life. He would go back, too, strengthened by having seen in South America that the Gospel was the power of God unto salvation to all that believed. He had seen that the preaching of the Gospel was God's great means of gathering souls into his kingdom; he had seen ignorance and superstition melt away before Christian kindness; he had seen children who were once ragged and dirty, transformed into neat, bright, happy-faced children; he had seen Sabbath desecration and drunkenness abolished; above all, he had seen those who were once slaves of sin and Satan made God's free children. In returning once more to make known God's message to those among whom his lot would be cast, he should go forth relying on the promise of God's Holy Spirit, and "determined to know nothing" but "Christ and Him crucified" as the way of salvation. (Cheers.)

The Resolution was then put and carried.

The Rev. S. A. WALKER, of Bristol, moved the third Resolution:—"That the spiritual wants of South America are so many and so pressing, that this Meeting pledges itself to renew and extend the efforts of the Society, and, with the Divine blessing, to make its agencies effectual to the great object which the Society has in view." He observed that the Society sent out its first missionary about eleven years ago, and then proceeded to give a narrative of its progress and difficulties during the period when the Committee at Bristol conducted the operations. The friends of the Society in that part of the country, though naturally reluctant to resign the management, consented to do so in order to secure greater extension and support, and the result could not fail to gratify them. They desired that it should always remain an Evangelical Church Society—a Society belonging to the Church, and yet without bigotry and intolerance. In the addresses which he had been privileged to deliver to missionaries before they were sent out, he had reminded them that the great Apostle of the Gentiles desired to "know nothing among men save Jesus Christ and him crucified." They wished to see that Society of Christian, not Romanized, England—England, having all the advantages of the Reformation—Protestant England, rejoicing in the names of Cranmer, Hooper, Usher, and all who had tinged the religion of their Church with those Evangelical principles which he hoped would ever be maintained, and in which were found the elements of missionary success. He had no doubt that the friends of the Society did the right thing in removing the head-quarters from Bristol to London, and that, with God's blessing, great good would be achieved. (Cheers.)

The Rev. W. R. STEPHENS, of Liverpool, in seconding the Resolution said he was happy to bear his testimony to the fact that the interest felt in the Society at Liverpool was undiminished. That was indeed proved by the raising of 1,235*l.*, or more than a sixth of the whole income of the Society during the past year. (Cheers.) The lively interest felt in the Society at Liverpool was no doubt

partly owing to the circumstance that the South American trade was chiefly centred at that important port. From its vast docks, extending for nearly seven miles on the side of the river, ships laden with British manufactures, aye, and with British sons and daughters, were continually departing for South America, and the same vessels returned to this country bearing the products of that continent. Surely, under such circumstances, it behoved Christians there to show that commerce did not supply the only motive of their conduct. (Hear, hear.) This Society was called into existence because the societies previously formed felt unable to cultivate that portion of the missionary field, and it was based on the principle that it was the duty of all who professed to be the followers of Christ to send forth a pure, unadulterated Gospel. (Cheers.)

The Resolution was then put and carried.

Major-General A. J. LAWRENCE, C.B., moved, "That the best thanks of this Meeting and of the Society generally are due to his Grace the Archbishop of Armagh, and also to the Lord Bishop of Kingston, for presiding on this occasion." He said he felt bound to do what he could to help a Society like that. He had the pleasure of knowing some of the missionaries, including Mr. Stirling, and he believed they were actuated by a simple desire to promote God's glory. He had also seen boys who had been educated, or rather reclaimed from a state of heathenism, through the agency of that Society, and if it had done nothing beyond bringing those children to a knowledge of the truth and training them in the manner that it had done, its labours would have been abundantly blessed. (Cheers.)

Major F. DITMAS seconded the Resolution, which was then put and carried; after which the BISHOP OF KINGSTON replied and, having warmly commended the objects of the Society, concluded the proceedings by pronouncing the Benediction.

In the Report of the Annual Meeting was this clause:—

"And now what is the sum so earnestly desired and the want of which is with such self-abnegation ascertained by Mr. Gardiner? 200*l.*—Two hundred pounds for a Mission-house, church, night-school, and garden! A small sum, truly, for a noble work! and yet too large for the Committee to undertake this year with all the other heavy expenses of Lota and elsewhere. Mr. Gardiner has been requested several times to return to England for his health's sake, but the answer is always, 'Not yet.' The above letter thus concluded:—'I hope, with God's blessing, prosperously to establish an Indian station, and *then* to return to England for a brief change.'

"Oh, what joy would it cause him who is giving not only of his

substance but of his health, to find that one or more of those who are entrusted with riches *would come forward and FOUND this little Indian church and schools with an industrial garden in the wilds of Araucania!*"

We are most thankful to be able to say that this clause did not fall on ears dull of hearing, but already we have to acknowledge the following kind contributions in response to the same:—

Major-General Arthur Lawrence, on condition that the remaining 150% be raised	...	...	...	...	£50	0	0
Lieut.-Colonel W. Fenning	...	...	...	...	10	0	0
A Friend at Leamington	...	...	...	...	10	0	0
T. Croome, Esq.	...	...	...	...	5	0	0
A. H., Torquay	...	...	...	...	5	0	0

LIVERPOOL ANNUAL MEETING.

ON Feb. 26th the Annual Meeting was held in the Lecture-hall of the Liverpool Institute, Mount-street. Councillor E. Lawrence presided, and there were also upon the platform the Revs. Dr. M'Neile, N. Loraine, W. W. Kirby, M.A. (London), T. Wheeler, F. Brealey, A. Ford, E. Smith, and Messrs. B. Darbyshire, S. Williamson, W. Just, J. J. Rowe, A. Duranty, and W. Killey.

The CHAIRMAN said, there was perhaps no continent in the world of which less was known to the general public of England than the continent of South America. He did not even except the continent of Africa. It was not that the land was a *terra incognita*. It had been explored from north to south; but there were probably one or two reasons which contributed to this result. Perhaps one of the first reasons was that the stream of English emigration had generally flowed to those continents where the strength of English power was present to protect them. The arm of that power had never been spread over South America. But there was another reason, for in the present day we lived too fast in every way; we had little time to contemplate or to study what did not concern the passing events of the times within our own immediate observation. And hence the works of a Humboldt were seldom read, though the books which had been written by a Livingstone, a Speke, and a Baker, were to be found on almost all our tables. But the continent of South America was one which was filled with the deepest interest to every one who chose to spend a little time in giving it consideration. Ranging from the 10th degree of north latitude, and extending to the 55th south, it embodied within its limits every variety of climate and of scene. But though on that continent such great blessings had been bestowed, like every other country it was not free from the curse of sin, and the effects of that curse were to be found in the ignorance and the crime in which its native

people were wrapt. Although among some of the aborigines there might be some trace of an idea of a spirit, yet amongst others there was not the faintest shadow of an idea even of a God. If such were their character how ought those poor people to be treated by those who enjoyed the blessings of civilization and Christianity? There was but one answer. (Hear, hear.) But the way in which they had been treated, and the connexion between the Western and the Eastern world, was worthy of consideration. It was hardly necessary for him to remind the Meeting how the Cross of Christ was planted in South America three and a half centuries ago. Humanity blushed to record the deeds that were perpetrated beneath its shadow. It was not the love of their kindred—it was not the desire to spread the principles of Christianity and the truths of the Gospel, that led Pizarro and his followers to South America. It was rather the lust of empire and the lust of wealth, and if we blushed for the deeds that were committed by these so-called Warriors of the Cross, a blush of still deeper tinge would glow upon our cheeks when we remembered that the clergy of the Church, though the Church of Rome—but still the clergy of a professing Christian Church—were called on to give their sanction to those atrocities. But this Society had to deal with our own countrymen located in South America as well as with the aborigines, who did not know God. At the Chinchas alone 1,500 English speaking sailors were constantly congregated. That surely was an additional reason why our fellow-townsmen should give a warm support to this Society. (Hear, hear.) From one reason and another the Church Missionary Society had not taken up the work, and this Society was the only Protestant Missionary Society working for the whole continent. Let the British people therefore do all they could to promote its usefulness, and if in days gone by the standard of the Cross had been placed on the shores of South America, amidst the carnage of battle and scenes of fraud and cruelty which caused the country to blush, let them rather seek now to replant it there amidst more peaceful scenes, and to bring under the influence of its blessed principles a people who were sunk in the lowest depths of ignorance. Let them then endeavour to plant that banner free from every stain, if he might so say it, save the mark of that great healing stream which eighteen and a half centuries ago flowed from Gethsemane, and which is as powerful now in its healing power as it was when the rock was first struck—as powerful as it was then to wash away not only the sins of a continent but the sins of a whole world. (Applause.)

The Rev. W. R. STEPHENS, Seaforth, acting Secretary, read the Report, which stated that the cause of the Society in Liverpool and neighbourhood had sustained no loss of interest during the past year, though its support in a pecuniary point of view had not increased with the rapidity which there was good reason to expect. On the 1st January, 1866, the Society established its home in London, and it was felt that the good effects of the change would

eventually be seen in the Society becoming better known. From Yorkshire, Lancashire, and Cheshire a sum of 1,514*l.* 18*s.* had been remitted to the parent Society—Liverpool having contributed of that amount of 1,235*l.* 4*s.* 6*d.*, showing an increase of 181*l.* 4*s.* 2*d.* over that of the preceding year.

The Rev. Canon M'NEILE, who was received with loud applause, on rising, said,—There is something satisfactory to the Christian mind in a Society like this, which aims at the only part of the world which has been hitherto neglected. It is satisfactory, in the first place, as a matter of duty, because the Saviour's commission to His Church sent them into all the world, no part of which, therefore, should be neglected; and it is satisfactory, as a matter of hope, because He said that when the Gospel was preached in all the world as a witness among all nations, then should the end come. The end of what? This is what makes it so full of interest—the end of all sorrow, because the end of all sin—the end of all our social troubles, because the end of intemperance and impurity—the end of all our commercial troubles, because the end of dishonesty and fraud—the end of all our political troubles, because the end of all tyranny and oppression on the one side, of all insubordination and rebellion on the other—cutting off every branch of wickedness, because rooting out the prolific root of all the sin of man's heart. This is a matter of deepest interest—to every philanthropist it ought to be—to every Christian it is. By all the value you set upon your desire to improve society; by all the energy with which you give yourselves to temperance meetings, to permissive bills for the regulation of drink, the mischief, the deadly mischief, of our labouring population (applause)—by all the energy and anxiety you throw into every good work for the population of the country—of every country—see that this last part of the world is not left alone any longer. See that the aborigines of Tierra del Fuego are no longer an exception, but that to them also, if they can receive the testimony, the Gospel shall be preached as a witness. The Chairman has told you that those poor people are sunk into a state which renders it doubtful whether they can receive the testimony concerning the Great Spirit of all. That would have been the state of all but for the gracious interference of an offended God. He called Abraham alone and blessed him; and, before He called him, Abraham was one of an idolatrous family that were all sinking into that state in which the Fuegians now are, and would have sunk. Such is the deadly evil of sin; such is the fearfully alienating character of it from God; the deteriorating and debasing character of it in man that the whole race would have soon sunk. No return, no attempt to return, no consciousness of departure, no wish to change, would have been left among us but for that gracious interference of the beginning of the glorious Gospel, which is an interference from Heaven, historically and personally; and without a personal interference all historical interference is feeble and inactive. Here, my friends, do not be misled. The fact is that amongst even ourselves,

with all the civilisation to which our Chairman has alluded, and properly alluded—for I believe there is no country taken as a country, that is anything like so truly and Christianly civilised as our own (hear, hear)—but still, even here, return to God requires the same personal interference that it did in the case of Abraham, and there are thousands deceiving themselves at this moment in this country, supposing themselves Christian because England is a Christian land, who personally are living without God in the world as truly as any Fuegian. I will not, however, press that theme. What I would rather say is this, Whence all this missionary enterprise to which I have alluded? Whence sprung it? It came not from that epoch in the history of the world, to which our Chairman has alluded. It came not with that planting of what he called the Cross of Christ—but which I take the liberty of calling the banner of Antichrist. No such missionary enterprise arose from any such source. (Hear, hear.) All our glorious missionary enterprise, all our grand Societies for the spread of the Gospel and grace of God, from the noble Bible Society, which feeds them all, down through the whole range, both amongst Protestant Dissenters and the members of the Church of England, they all sprung from the good old-fashioned Evangelical Protestantism of England, without which there would have been none of those Societies. (Hear, hear.) You will not call the conquest of South America by Pizarro a Christian mission. Not at all. It was a conquest for aggrandisement, for annexation, and for plunder. It was not for the spread of the Gospel. What was the proof? They took no Bibles with them. (Hear, hear.) But the Church of Rome can do without the Word of God, and her boasted missionaries have no Bibles. But now I want another little bit of Protestantism from you. I want you not only to uphold Protestant statements, but to do Protestant works, and among the rest I want you to give in your names as subscribers to this Protestant Society. (Hear, hear.) The Rev. Gentleman exhorted those who could not give large subscriptions to give small ones; and continued—I am very much in earnest about this Society, because, as I said before, it is the last part of the world remaining to have the Gospel sent to, and when it goes to the very last, as a witness among all nations, then lift up your heads, for the end cometh, the glorious end to which I have already referred, when the will of God will be done upon earth as it is in heaven. Now let us have your names as subscribers, and then whatever other people may say about my speech, the Managers of this Society will say it was practically a good one. (Applause.)

The Meeting was then addressed by the Deputation (Rev. W. Kirby), who gave full information as to the constitution and operations of the Society, Rev. N. Loraine, Messrs. B. Darbyshire, S. Williamson, W. Just, and J. J. Rowe; the four lay gentlemen being all connected with South America, and whose support, therefore, is all the more valuable.

“My soul waiteth for the Lord, more than they that watch for the morning;
I say, more than they that watch for the morning.”—Ps. cxxx. 6.

It is said that the custom alluded to in the following lines was the way in which the morning was watched for. As soon as the first blush of rose-tint was perceived on the silk, the morning was considered as having commenced. Dr. McNeile, at the Liverpool Meeting reported above, stated his belief that the efforts of the South American Missionary Society to carry the Gospel into the benighted countries of South America completed the chain of “witness” alluded to in Matt. xxiv. 14; and we are glad to learn that the Reverend Advocate’s appeal thereon has called forth several special donations.

In Judah’s palmy days,
Ere yet her faith grew dim,
While her sweet matin lays
Were all attuned to Him
Whose bride she was, and He her all,
He, at whose feet the angels fall—
Before the curtains of the night
Were rolled from off the Western Main,
Or rested the first beam of light
On eastern Olivet again,
Duly upon Moriah’s steep
A white-rob’d priest his station took,
And, wrapp’d in meditation deep,
As if he read a holy book,
Gazed on a slender skein of silk,
Spotless each morn, and white as milk.
When the first rosy blush appears,
Harbinger of the King of Day,
Back where the altar’s flame uprears
The sacred Watcher wends his way;
The Morn is come, the rites begin,
The Lamb is slain for Judah’s sin.
We, too, are waiting, Lord,
Waiting Thy golden dawn—
On Thine unchanging Word
Our feeble faith upborne:
Though from the east our hopes arise,
Reflected light enchains our eyes.
No silken chain we watch
On Judah’s holy Mount,
Nor strain our sight to catch
A beam from Day’s pale Fount,
Eternal Light we long to view,
The Light that maketh all things new.

Lo! on Brazilian plains,
 And snowy Andean peaks,
 Where Fireland's darkness reigns,
 In smiling Chilian creeks,
 The light is breaking on our eye,
 Declaring, Lord, Thy Dawn is nigh;
 The Gospel witness is complete,
 Thy foes shall fall before Thy feet.

F. ADA G.

N.B.—We are obliged to present our readers this month with an enlarged number. We could scarcely curtail any of the information inserted—while we have postponed till July a most important communication from the Rev. W. C. Murphy as to the Roman Catholic Archbishop of Lima's letter respecting the Protestant Church and schools at Callao, and have also been obliged to insert in the Annual Report (which is now published) a deeply interesting letter from the Rev. J. Shiells, Paysandù, and to which we would especially direct our readers.

We would remind all who pray for our work and its agents, that the Rev. W. T. Coombe leaves England, May 9, for Patagonia, *viâ* Monte Video.

Contributions from February 22d to April 25th.

£	s.	d.	£	s.	d.		
Mrs. J. P. Riach, coll.	0	12	6	O. B. K.	0	5	0
Rev. T. W. Wilkinson, don.	0	15	0	Matlock Bath, coll. after Sermons	6	1	0
Miss Hunt, sub.	1	5	0	by Org. Secretary	1	0	0
St. Augustine's, Highbury, coll. after				Do., Rev. C. Evans, don.	1	0	0
Lecture by Secretary, less expenses	2	11	3	Do., Rev. H. M. Mosse, sub.	1	0	0
Chas. Lamb, Esq., sub.	1	1	0	Mrs. W. B. Swainson, in reply to			
Miss R. Chase, coll.	5	15	0	Dr. McNeile	3	0	0
Notts. Assoc., per Rev. J. W. Marsh	85	0	0	Rev. Canon Greene	1	1	0
Liverpool Assoc., per W. Just, Esq.	6	6	0	Mrs. Blythe, per ditto	0	5	0
Wm. Thos. Charley, Esq., sub.	1	1	0	Isaac Braithwaite, Esq., sub.	5	0	0
Rev. J. H. Ballard, don.	10	0	0	Miss F. C. Hawkshaw	0	5	0
An alms from Gerrard's-cross				Mrs. Norman, per ditto	0	5	0
Church, per Rev. W. Bramley-				Regent-square Lecture Hall, per			
Moore	0	17	0	Rev. Dr. James Hamilton, coll.			
Mrs. Warner	0	5	0	after Lecture by Secretary	3	7	6
Hastings Assoc., per Mrs. Allen				Thos. Matheson, Esq., per Don.			
Gardiner	20	17	6	Matheson, Esq., for "A. G."	5	0	0
Bath Assoc., per Rev. R. Gascoyne	30	0	0	Christ Chapel Assoc., per Miss Ma-			
Woodchester Assoc., per Mrs. M.				berley	10	2	3
C. Stather	2	9	6	St. Dunstan's-in-the-East, Offertory			
Miss Sarah Waring, coll.	1	15	6	at Rev. W. T. Coombe's ordination,			
Miss Hardy, in reply to Dr. McNeile	7	0	0	per the Rector	7	7	3
Rev. Wm. Windle, sub.	1	1	0	St. Mark's, Tollington Park, Assoc.,			
Ditto, don.	0	2	0	per Mrs. J. Lees	0	14	9
Tonbridge Wells Assoc., per Capt.				Islington Assoc., per Rev. W. Pen-			
Orlebar	4	0	0	nefather, coll. after Lecture by Sec-			
Ditto, omitted in Jan. number,				retary at St. Jude's Lecture Hall,			
for 1866	5	16	0	less expenses	4	3	10
Islington Assoc., per Rev. W. B.				Mrs. Middleton	0	5	0
Mackenzie, boxes after Sermon in				Maidenhead Assoc., per Miss Atkin-			
St. James's, by Secretary	8	1	3	son	5	4	0
Miss R. Chase, coll.	4	0	0	Miss L. Stickley, coll.	2	1	0



English Church and Schools, Callao, Peru, from a Photograph taken from a Drawing by H. Williams, Esq., late of R.N. and H.M.S. *Leander*.

The New Girls' School is in the rear, and occupies the combined breadth of these buildings.



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- 1 The Cathedral of Lima (5 miles from Callao), Peru.
- 2 Palace of Roman Catholic Archbishop of Lima.
- 3 Church of San Francisco.

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1867.

CALLAO.

Most of our readers are aware that the Rev. W. C. Murphy, M.A., was the first Protestant Clergyman sent from England to the important seaport of Callao, Peru, and that this necessary action was taken by the South American Missionary Society in August, 1864. Callao is about five miles from Lima, the capital of Peru, to which it is connected by railway. The population is nearly 30,000, of whom upwards of 1,500 are English speaking, and for whom it was quite time that Protestant means of grace should be provided. By the blessing of God on our chaplain's efforts, a Church has been erected, and there are now both day and Sunday-schools for boys, girls, and infants. Such success does not meet with universal approbation, and consequently we have to present our readers with a most extraordinary letter from the Roman Catholic Archbishop of Lima, and to the principles enunciated therein we would particularly invite the careful consideration of all friends to Protestant institutions. The intolerant epistle of his Grace seems to be directed quite as much against the educational as well as the ministerial work of our chaplain, therefore let us first read something of the New Schools.

“ Callao, March 27th, 1867.

“ As I mentioned to you before, our new schools were opened on January 14th of the present year. They are exclusively for girls, the original rooms being reserved for boys. The class and school room together are in length the breadth of my church; in fact, the wall of the church chancel forms the division between it and the schools. The length is about 45 feet; the width about $17\frac{1}{2}$. The playground is floored with red Californian pine, which we determined on eventually, instead of asphalte, which, it was feared, might melt from the power of the sun's rays beating upon it. The

class-room is lighted and ventilated from the roof by means of a large and slightly window; the large schoolroom by a dome 8 feet high by 4 feet 6 inches in diameter, with eight large windows on hinges. Three of these are always open, so that the ventilation is perfect. The patio, or play-yard, is roofed over with split canes, placed at a very high elevation, to admit of the fresh ingress and egress of air to it and the rooms. The total cost of these buildings, including not only their erection, but also the purchase of the fee simple of the ground, has been in round numbers £520, or about \$3,460. I cannot sufficiently thank my kind friend, Mr. Petrie, for giving me on behalf of the P. S. N. Co. \$500, and also Mr. Matthison, manager of the Lima and Callao Railway, for a like sum. I must also record my obligation to many friends in Lima, and, of course, to my own congregation, who helped me, not only with their money, but also by collecting for me from external sources.

“Thank God we are out of debt, and in full work, and I trust He will prosper and bless us.

“On the 14th of this month we had our Annual Distribution of Prizes in this our new room. I had previously myself conducted the examinations of the senior classes most accurately, and, according to the result, allotted prizes; possibly more than would be given in proportion to the numbers at home; but we, as yet, need encouragement. But, in addition, as last year, I managed to give a little book or picture to every child as a remembrance; for now, I may say, we have need of milk, and not strong meat, so young and small are we as yet in our beginnings, numbering hardly two years. We had an overflowing attendance, 83 children, and a great number of their parents, and members of the congregation. At the presence of these last I was much gratified, as it shows a growing appreciation of our schools, and their value. After the proceedings were opened with singing, prayer, and the reading of the 67th Psalm, the prizes were handed to each child (called up in order) by the Chairman, George Petrie, Esq., a school glee or hymn being occasionally sung as an interlude. I then called on Dr. Hume, who addressed a few words to those present. Next, I believe, for the first time *publicly* in Callao, “God save the Queen” was sung, when, after some other remarks, we had the Doxology, and I dismissed the Meeting with the Blessing. The little ones then had a treat of most excellent ice and cakes, and all parted, I may truly say, perfectly pleased with the day’s proceedings. I may add that Rear-Admiral Dahlgren, of the United States Navy, whose name is, as every one knows, world-famed in connexion with the art of gunnery and the late American war, favoured us, together with his Fleet Captain, with his presence, and expressed most kindly his great gratification at what he had seen. It was a matter of much

regret to me that in consequence of the unavoidable departure of the *Sutlej*, the British flag-ship which had arrived in port a day or two before, Admiral Denman was unhappily prevented being also present with us. However, the Hon. Mrs. Denman, together with the Rev. John Causton, the Chaplain of the *Sutlej*, the day before they left Callao, visited the schools with Mrs. Murphy and myself; and while they much regretted not being here for the 14th, I am glad to say, expressed not only their gratification, but their surprise in seeing such schools and such an attendance of children in connexion with our Church on the West Coast of South America.

“I trust that now these new schools are opened, our numbers may largely increase, and a lasting and permanent blessing rest on our children. I cannot conclude without publicly testifying my obligations to my valued teachers, Mr. and Mrs. Durringer, for their never tiring zeal and attention, and I must also mention our second master and organist, Mr. Smith, who, although very lately come among us, has much commended himself by his diligence and assiduity. Without the kind and hearty co-operation of these kind friends, my exertions would be of little avail. Our numbers are increasing considerably this present quarter. And now that music, German, and French can be taught, I doubt not but that they will increase much more. You must remember that our children are, as a rule, of a much higher grade than any likely to attend a Church-school at home, so that these extra subjects here are absolutely required for the class of education we ought to afford, in fact I may say the class of education that is expected from us. I may mention that our school system is rigidly conducted as in the leading and best Church-schools at home; and that at any time our rolls, &c., and classes are, if such were possible, capable of being submitted to one of Her Majesty’s Inspectors. I merely now speak of our system, not of course of proficiency, which must necessarily be very small comparatively speaking, having had only a growth of two years, and even that under many disadvantages.”

But neither Divine service, nor education of the young, though attended with manifest spiritual and moral advantages, could be enjoyed by Protestants without incurring the opposition of the Roman Catholic priest of Callao, who, communicating with the Archbishop of Lima, was the cause of the following specimen of Roman Catholic liberality being produced:—

Archiepiscopal Palace,

Lima, 29th September, 1864.

To Mr. Minister of Justice and Worship.

MR. MINISTER,—

I transmit to you the letter (of the 12th inst.) which the Vicar of

Callao has addressed to me informing me of the building of a Protestant Temple and School which are soon to be opened in that city.

The work appears sufficiently advanced, and its originators doubtless pretend to ridicule our worship and show the want of respect which they have to our Constitution and the laws of our country.

I will not stop to offer any remarks on the fundamental principles of which the 4th Article of our Constitution is a corollary. God alone can prescribe the worship with which He seeks to be adored, to Him alone it is directed, and He alone can command it. Since we recognise the Catholic faith as the only true one, it is deduced by legitimate consequences that the exercise of the Catholic worship is that alone which can be offered to the Divinity. Our legislators had considered these principles well, and established in all our political institutions, that the religion of the Peruvian nation was the Catholic, Apostolic, Roman, without permitting the public exercise of any other.

But, laying aside reasons so palpable, it is sufficient to consider that the diversity of worship destroys in a nation the unity of thought, of traditions, and of customs, in which national power principally consists. The toleration of different forms of worship is not an advantage in politics, but an inconvenience, or rather an infirmity, which affects nations whose religious opinions are divided.

Religious toleration is only granted in nations where the dissidents from the established religion are numerous, and form a considerable part of that great family called a nation. Then the evil, which divides the worship and the religious opinions, is tolerated, to avoid a greater one, viz., that a great number of individuals be in want of a worship and of rules of morality which may guide their conduct. In that case, it is better that a people should have some worship, however mutilated, which may preserve some notions of revelation, and of morality purified by the Gospel.

But the Peruvian nation is not in this condition. The people, without an exception, is Catholic. There does not exist the lamentable germ of religious discord. Perhaps all are not members of the Church, as they ought to be; perhaps there are men who have scarcely the smallest tincture of religion; there may be others in whom the corruption of manners has blotted out the religious feeling which is innate in man, which grows and becomes strengthened by education. But the existence of such persons is not a sufficient reason why our laws should be infringed, or our Constitution changed. Those persons, if not good Catholics, will not be Protestants. Their tendency is to have no religion, to renounce all forms of worship, and in short to forget the Divinity. For those toleration is an absurdity, and any worship whatever is an act of fanaticism. With their manners and theories they undermine the fundamental laws of society, of the family, and of the individual, and, consequently, for such as these we should not infringe the laws which we obey in this matter.

Unity, Mr. Minister, in matters of doctrine, religious or political, is a great blessing to nations; all try to obtain it by means of laws, more or less repressive, each one according to the special circumstances and conditions in which it is found. When there is unity in a nation, its thoughts are noble, its force compact, and its action vigorous.

Religious unity produces great effects. It is the germ of charity; it is the principle of love, pure and disinterested, towards our country and our fellow-beings. The religious man works conscientiously, and not for individual interest or base designs.

To permit, then, that the public exercise of a new religion be established in a land which has preserved the benefit of its unity, is to sow the seed of discord in our country, and reap, at a future period, too bitter fruits.

Even in countries in which toleration is a necessity in consequence of the great number of those who profess different religions, the Government, always striving at unity, protects one religion, and enacts laws which repress the action of the others. In England, after the reign of Elizabeth, permission would not be given to erect a Catholic church, unless the English Catholic subjects were several millions in number. Never would the Catholic worship be tolerated, because a hundred foreigners had gone to the country for the purpose of carrying on business. Notwithstanding there being an immense number of Catholics in that country, the exercise of their religion is subject to innumerable obstacles. It is sufficient to say, that even now the English Catholic, who, by his poverty, is unable to contribute to the maintenance of his worship and the support of his religion, pays tithes, by the law of the State, to the English Church Establishment, the errors of which he deplors. This being the case, why should the public exercise of a religion, new and unknown in the country, be tolerated in Peru, where there is not a single Peruvian a Protestant?

It is no answer to say that there is a considerable number of Protestant residents in Callao. These persons have come to our country to make a fortune, and that once acquired they bring their wealth to their own country. This resolution does not arise from the want of religious toleration; it proceeds from the innate love which everyone bears to the land of his birth, acquired in early years, and which is never forgotten; also from a regard to the higher grade of civilization which the European nations have reached, and the greater means of enjoyment which the man of fortune can obtain there. Those, then, who come to Peru to acquire wealth, ought, in compensation, to subject themselves to our laws, and treat them with respect.

Governments are obliged to satisfy the requirements of their subjects; but not to agree to the capricious wishes of anyone whose country is situated in another hemisphere. However great and inviolable the rights of hospitality may be, a foreigner has no right to demand that a people should deny its faith, habits and traditions, violate its own laws, and alter its national character. Neither England, nor any other nation, knowing their true interests, would permit that.

Peru is tolerant to excess, as far as true charity, religious feeling, and national honour demand. She persecutes no one because he may hold a different belief, and in return for that toleration, demands, with right and justice, that her religion be publicly respected and honoured.

But now they do not desire to observe this just measure. They seek to dogmatize in public, to place in open contest the faith and religion of the Peruvians with the beliefs of other nations. They ask for the public exercise of the Protestant worship, in order that Protestantism may be propagated, its errors preached, published, and communicated to the ignorant, to the curious, to the friends of novelties, to the weak in the faith, and to the poor who may be under the protection or influence of dissidents. Protestantism seeks public exercise of its worship, in order, with that pretext, to propagate its doctrines, and diffuse its erroneous instruction among the masses, not only by means of preaching, but also by education in Schools and Colleges.

Since a Protestant temple is established in Callao, there is no plausible reason to hinder the establishment of houses and Colleges of the same kind. What difference can there be between teaching in a temple, and teaching in a room with a few benches? The difference consists only in the number and in the class of the hearers. In the temple are taught small and great, the ignorant and the instructed; in the School and Colleges only weak and ignorant children.

So lamentable are the consequences of an ill-understood toleration.

The reasons which I have adduced, Mr. Minister, impose on me as a Peruvian, and as Bishop, the painful but most severe duty to call the attention of the supreme Government to this question, begging that fit measures be taken that our Constitution be not trodden under foot, nor our laws infringed in our own country, by persons who are not members of our nation, and were they so, are not numerous enough that their wishes should be complied with; and are neither in such conditions, as that sound reason and true policy demand that their advances be tolerated.

As Catholic Bishop, I am obliged to preserve from irreligious and heretical contagion the souls redeemed with the blood of the Saviour, and forming part of the flock of our Lord Jesus Christ, which have been confided to my charge. It is my duty, then, to give the cry of alarm against those attacks which are so imprudently made against the purity of the holy religion which we possess; and to demand the fulfilment of the laws of our Fatherland.

I have confidence in the piety of His Excellency the President of the Republic, and in the rectitude of those who, at present, form the Council of Ministers, who will consider the grave and transcendental nature of the question, and will not permit our fundamental charter to be rent asunder, thus accustoming both natives and foreigners to despise and act in defiance of the laws under which we live.

May it please your Lordship to bring this reclamation under the notice of His Excellency, &c., &c., &c.

Signed, ✝ JOSE SEBASTIAN,
Archbishop of Lima.

“Since I sent the above, and almost at the time of sending it, by a strange coincidence the attack of 1864 against my Church was renewed, and by the same person, the parish cura, Señor Troncoso. The truth is our influence, though not obtruded, is being felt, and is being dreaded by the intolerant party. A letter appeared against us in the paper signed by some forty names, headed, of course, by the cura, demanding a discontinuance of Protestant worship, placing us in order after Brahmins, Mohammedans, and Jews, and winding up by virtually saying we were not Christians. A calm reply was written by some native gentleman, saying forty names did not represent the population of the city of Callao, numbering nearly 30,000 inhabitants. The controversy was for a long time kept up, and sometimes acrimoniously enough, when one evening an article signed by 600 names of the leading gentlemen in Callao appeared demanding toleration; or, as they call it, “Tolerancia de Cultos.” This was somewhat in the form of a Memorial to Congress, now sitting, and was read before it yesterday. Such was the uproar amongst a number of women suborned by the priests’ party, and who were present in the gallery of the Congress Hall, that they had to be ejected at the point of the bayonet! And by order of the President, to-day and to-morrow, when the debate on toleration continues, the doors are to be kept closed. I hear it from persons present that when a well-known advocate for toleration rose to speak, offal, stones, wisps of hay, &c., were flung down

on the platform by the women, so exasperated were they against him. I do not, however, think the measure will be carried this session, but I doubt not it will (D.V.) before long, and the right to worship God according to our consciences be accorded to us even here where intolerance has so long prevailed. Of course, I need hardly add it is known the able President of the Republic, Colonel M. Prado, and all the enlightened members of his administration, are in our favour."

W. C. MURPHY.

Mr. Murphy's statement as to the conduct of the intolerant and priests' party is corroborated by the following paragraph in the *Brazil and River Plate Mail* of May 23rd :—

"A quasi-religious crisis had taken place at Lima in consequence of which Ministers had resigned. It appears that the intolerant party in the Peruvian capital, headed by the priests, got up a meeting to demonstrate against the attempts to establish freedom of worship in the country, and that two deputies, who strenuously advocated the liberal cause, happening to pass at the time, were violently assailed by the fanatical adherents of the priesthood and pelted with stones and other missiles equally objectionable. This occurrence led to stormy discussion in the Legislative Chambers, in which the members of the Government were apparently subjected to censure. The conduct of the chiefs of the clerical party had scandalised enlightened public opinion, and the domination of the priests will not be long endured with patience."

We have much pleasure in presenting our readers with an engraving of the little Protestant church at Callao, which has caused all this excitement, and led to the proclamation of the Roman Catholic Archbishop's uncharitable epistle, and when the intelligent reader compares this very humble house of prayer with the gorgeous cathedral of Lima—and we would ask him to look upon this picture as well as on that—surely he will see nothing in that building erected for and by our fellow-Protestants at Callao, to cause either the ire or envy of his Grace at Lima. But one thing we would impress upon all who read this magazine, and that is, the importance in these days of knowing and understanding the true character of the Romish Church, not in England or Ireland, perhaps, but in those countries where her priests are outspoken, and say not only what they mean, but fully mean to carry out what they say. In this letter from the Archiepiscopal Palace at Lima, there are some excellent truisms, such as "Unity

is a great blessing;" and there are many high sounding sentiments, such as "The religious man works conscientiously, and not for individual interest or base designs," but there are statements wholly incorrect and untrue, especially those referring to intolerance by the English Church. Example is better than precept, and one hundred professions of charity are worth nothing, when such a principle is laid down as that which we read above, viz., that the Protestants at Callao, though above 1,500, "*are not numerous enough that their wishes should be complied with; and are neither in such conditions as that sound reason and true policy demand that their advances be tolerated.*" And, therefore, if the Archbishop of Lima is to have his way, our fellow-countrymen are never again to meet for prayer and praise; our chaplain is never again to preach the Gospel of Christ; and the ninety-three children gathered into our schools are to be once more without instruction or pastor. Surely a lesson might be learnt from all this by many, not only in England but in Ireland, who appear so anxious to give unlimited power and unquestioned authority to the Roman Catholic Hierarchy. May God still watch over and prosper that work in Peru, which has been begun, and, we pray, will be continued in His name, in the spirit of the ever tolerant, lowly Saviour, whose religion and service all who act contrary to His mind and example misrepresent and disgrace.

THE NAVIGATION OF THE AMAZON.

It is stated that three Peruvian steamers had successfully ascended the Ucayali, Pachitea, and Palcazu to Maio in Peru, 1,227 miles from the embouchure or mouth of the Ucayali, a principal tributary of the river Amazon; thus demonstrating the practicability of direct commerce between the Atlantic and the interior of Peru, 3,500 miles off. The cannibal Indians of the river banks were, however, troublesome, and in an engagement with them, twenty-five of them were slain.

Oh for the time when these mighty waters shall be the means of conveying from bank to bank the messenger of peace, and instead of the sword and the gun to destroy life, the sword of the Spirit shall be rendered effectual to the conversion of the poor ignorant savage Indian!

PAYSANDU.—ITINERATING MISSION.

THE energetic missionary clergyman of this extensive district, Rev. John Shiells, writes from Bichadero, April 22. In the Report for 1866 we published a portion of this first very interesting journal, and we now add a few more extracts. A well-drawn plan or map of Paysandù district has been sent home by Mr. Shiells, and it is interesting to observe the old names with which we are so familiar in England. This district, or parish as it is amusingly called (150 miles in length, and 100 in breadth), is dotted over with *estancias*, or sheep farms, some of them very large, owned by such well-known names as Smith, Wilson, McKinnon, Veal, Leighton, Bell, Green, Campbell, Plowes, Williams (R.), Webster (Stephen), Stirling, Cotton, Davison, Osborne, Croker, McHardy, Munro, Cole, Robertson, May, Jones, &c., &c.

Mr. Shiells writes:—

Having now gone over all my parish several times, I am in a position to give you full and correct details of my very interesting field of labour, and for this purpose I propose transcribing from a journal of my tour.

Sunday Service.—It was truly cheering to see so many English faces, and such numbers assembling for the purpose of worshipping God. At twelve o'clock service commenced. One of the ladies presided at the piano, and we had excellent singing. I baptized five babies after the second lesson. Had a congregation of sixty-three. After service luncheon was provided, and towards the cool of the evening all dispersed, much pleased. [Mr. Shiells had ridden sixty-two miles to hold this service at Mr. C——'s estancia, and many had come twelve or more miles to attend.]

Monday.—To-day, and each day during the week, travelled from place to place, over this corner of parish (ninety miles in extent), visiting my people in their own homes.

Tuesday Evening.—Visited the estancia of Mr. B——. This is quite a colony of young naval officers. Their housekeeper, a native old woman, came to me in the evening, asked if I were the "padre Anglese," and said she wanted to confess to me. I thanked her for the compliment, but respectfully declined the honour. After dinner, however (about 9 p.m.), the old lady came in again, and stood looking at me for some time, when Mr. B—— told me that she was waiting for my blessing. I suggested reading and prayer, to which the old lady should be invited. To this the young gentleman gladly consented. After prayer I shook hands with her, and bid her good night. She left, exclaiming, "Lindo, lindo, muy lindo" (beautiful, beautiful, very beautiful), at the same time she did not understand one word I said.

Wednesday.—To-day rode thirty miles to Mr. O——'s camp. Here I found six young London gentlemen, all living together in a rancho or mud cabin. In the evening one of the gentlemen placed the side of a sheep on the coals, another washed the tin plates, while a third washed the lid of a box, which was to serve for a table. The side of the sheep having been served up with some "ferina" and salt, we made a hearty dinner, during which the two English peónes amused themselves swearing outside the door of our cabin. Dinner concluded, and thanks having been returned, I suggested prayer, to which the peónes should be invited. With this suggestion the gentlemen were much pleased, but said it would be useless to ask in the "swearing sailors." I read and commented on the 3d chapter of St. John, and prayed, after which, until I left, the sailors never attempted to curse in my presence. One of the young gentlemen kindly offered me his "catre," or stretcher, while he made a bed for himself with sheepskins. I felt grateful for his kindness, though not much benefited by it, having had to keep up a kind of guerilla warfare till morning against my bedfellows, with which this country greatly abounds.

Saturday, 10.—Returned to the B—— estancia, after a ride of forty-five miles, in time for service on the morrow.

Sunday, 11.—Had a delightful and refreshing service, which I have every reason to believe resulted in much good.

Monday.—Returned home to Fray Bentos, having accomplished a very important and successful tour, though this interesting corner of my parish had excellent reception everywhere.

Thursday, 22.—Started for the "Arroyo Malo" (northern bounds of district), by steamer, where I arrived next day.

Friday, 23.—Rode round to the neighbouring estancias, visiting my people, and giving notice for Sunday morning service.

Sunday, 25.—9 o'clock a.m. held service at Mr. S——'s. A room-full present, all of whom seemed to appreciate it very much. Eleven o'clock breakfasted, and immediately after started on horseback for a ride of twenty-four miles, to my next station, where service was appointed to be held at 5 o'clock p.m. Had a very hot ride, the glass registering 100 in the shade. Had a good gathering at evening service. Retired to rest at ten o'clock, if rest it could be called, as I suffered great pain from the attacks of the bicha coloraos, a very minute Vermilion insect, which enters the flesh, causing great pain.

Monday, 26.—Started for the estancia of Mr. C——, where were four babies to be baptized. The sun's scorching heat almost unbearable. Seven hours under it. Not a breath of wind. In the evening a change in the weather, thunder and lightning, with heavy rains. The effect produced by the lightning shining through the palm groves was beautiful indeed.

Tuesday and Wednesday.—Weather-bound; rains heavy and incessant.

A SWOLLEN RIVER AND ITS DANGERS.

Thursday, 29.—This morning started for Mr. P——'s estancia, where service was to be held on the following Sunday. Mr. A—— kindly provided me with a horse and guide. Having ridden twenty miles, we came to the Arroyo "San Francisco," which we found greatly swollen, with a very rapid current, produced by the late heavy rains. My guide feared to venture across. I suggested to him, that as he feared to cross, he had better return home; but as I had to proceed onward, I should swim it, which I did safely, and without much difficulty. Shortly, however, I came to a river fearfully swollen, and with an exceedingly rapid current. Doubting from its appearance whether my horse could cross safely, I swam across first myself. In the meantime, two natives came up, and feared to venture it; but one of them said, seeing me about to swim it, "If that gringo (stranger) goes, I will." At the same time he took the precaution to enter the stream at the same moment with me, keeping above me, so that should he come to grief, he would be carried by the flood against my horse. To this cowardly conduct I did not object, but soon shot ahead of him, being now out of the current, and in smooth water. I let my horse swim ashore by himself, and looked round to see how the native fared. I saw he was being carried down by the flood, and in his effort to keep his horse's head to the stream, both were overturned, and swept down the river. I immediately plunged in after them, and though carried some way by the force of the current, by seizing a branch of a tree, I succeeded in saving the man, and afterwards his horse also. Poor fellow! he seemed anything but pleased or thankful (after he found himself safe), at the idea of being saved by a "gringo." Having got a sufficient distance from the river to be safe from the musquitos' attacks, I opened my saddle-bags, and began to spread out my laundry, and truly it was a most ludicrous sight to see the parson and his laundry. I sat and walked about for three hours, while my clothes dried, pressing the linen between my fingers and hands, to smooth it, and turning the leaves of my books over to dry them, all this time covered with a light pauncho, a kind of garment like a sheet with a hole in the middle through which the head is put, but my back got fearfully sunburnt, the pauncho did not protect it, this gave me much pain for several days. All being dry, packed, and again mounted, I started on my journey, taking my bearings and steering for a certain point. After a ride of five hours—forty-five miles—arrived at Mr. P——'s estancia, where I had a hearty reception, and the splendid hospitality of this most thoroughly hospitable English establishment.

Sunday, December 2.—At an early hour the carriage and horses were ready, and all preparing to start for the estancia of D——'s, where service was appointed to be held. The morning fearfully close, but a beautiful and refreshing pampero rose before starting. After a drive of twelve miles, arrived safely at Don R——'s, where we had a fine gathering and a most interesting service, but

the residents of one district were prevented attending through the swollen condition of the rivers.

Thursday, 6.—Rode down to Mr. A——'s estancia, thirty-six miles, to baptize a baby. After the baptism, conversation with Mr. ——, which ended thus:—"I have now been forty years in this country, and I hope we shall see more of you." I thanked him, and returned home, having ridden to-day seventy-two miles alone.

Sunday.—This morning started for the estancia of Mr. J——, where service was to be held at 11 a.m., a distance of twenty-four miles. When within nine miles of the estancia, my horse fell heavily. In the effort to hold him up the second time, my saddle girths snapped, my horse falling again, horse rolled over, and coming to his feet before me, "cleared out," taking my bridle with him, and a silver bit, a present from a friend. The next house being three miles off, and being quite alone, I had to tie up my saddle, and carry it on my back. Coming up to the estancia (a native's), I afforded some fun for the señora and youngsters seeing me in such a plight. I said I should feel gratified for the loan of a horse. The capitas said with a shrug of the shoulder, "The Patron is sleeping" (the master). I said it is not of the slightest consequence, I can walk, and did so. After a long and brisk walk under a scorching sun, through camp full of "flachilla" that pierced through my clothes, I arrived nearly an hour after my time at the place appointed for service, and found the people all in expectation. After service and dinner, got a good horse from Mr. —— to return home; he and all present were very indignant at the inhuman conduct of the native in refusing me a horse. Here it is more to walk ten miles than to walk thirty or even forty in England, the grasses being so long and heat excessive.

Monday and Tuesday confined to bed from a severe headache.

Wednesday.—Thank God, quite well and in good spirits. And thus ends my parochial tour, a tour which was to be accomplished every six weeks, that is, beginning at the extreme south, going to the east, then west and north, in which there are six stations where service is held on the Sabbath, and visiting around these centres during the week, six weeks are consumed, and then begins again.

I have just given you an account of my work from a journal of a tour kept for my own use or amusement, and from this I hope you will be able to gather somewhat of the nature of my work, which is, at least in my mind, important, interesting, and encouraging. I should add for your guidance, when making an appointment of a Chaplain to this or any similar station, that it would be well to ask, in addition to whether he is a good horseman, if he is amphibious.

JOHN SHIELLS.

REV. DR. HUME'S VISITS TO PERU AND CHILI

WE have received again elaborate reports from the Rev. A. Hume, whose activity never flags nor perseverance wearies. It is gratifying to hear his health was never better, and that though many difficulties had to be encountered, yet there is much encouragement afforded from the results of his energetic efforts. It is a great point to stir up people's religious feelings, and to excite in them a desire to help themselves in the supply of religious ordinances, public worship, and education of the young. That such is already the result of Dr. Hume's visits at Panama, Arica, Tacna, Iquique, Caldera, and Copiapo, is evident. We can only give a few extracts from these long and important letters. The first is dated

Arica, Peru, 6th April.

This was the next place after the Chinchas and Callao had been visited, and a short report is given of

CALLAO,

as well as of the efforts of Dr. Hume and Mr. Murphy to get this station turned into a Consular Chaplaincy. A memorial has been sent home signed by the leading English residents, and it is hoped that Government aid may soon be granted to this important seaport, where, out of a population of nearly 30,000, 1,500 are English speaking, and with the sailors on board of English ships, merchant vessels, steamers and ships of war, there are at least 2,000 more. It is very gratifying to find that an association was established at Callao, and a collection made for the general purposes of our Society. Mr. Murphy had had a Church collection a little time before, therefore Dr. Hume preached twice on the 10th March without collections, but afterwards he succeeded in raising 367 dollars in the town. Five miles from Callao is

LIMA.

the capital of Peru, the "City of Cathedrals." Here, "the Rev. Joseph Henry (says Dr. Hume) at once gave me his church for a collection. It is estimated that there are 300 English in Lima, most of whom were absent at a watering-place called Chorillos." Dr. Hume then canvassed the city, and formed also an auxiliary of the South American Missionary Society, making a total collection of 933 dollars. The particulars of both Lima and Callao Associations will be seen in the list of contributions. They are especially gratifying as being connected with the broad and general purposes of the Society. Dr. Hume then writes of

ISLAY AND ABEQUIPA:

"No one who has not seen the former of these places can have any idea of it. It is on the line of high barren sandy coast; it stands

on the top of a cliff above the top of the steamer's funnel and masts. Its best houses are built of boards, so that it looks not unlike the booths on a deserted race-course. The nearest tree growing naturally is about three miles off. I believe there is not a drop of water in the place, and certainly there is no appearance of a blade of grass. Yet it is an important seaport engaged in a large trade; it has a consul better paid than at Iquique; which loads 160 ships in a year. It is on the high road to Arequipa; and its population is about 1,200, with one church (R.C.). There are but about two English families in it; and the only point at which I aimed was uniting it in a group of towns to be served by an itinerating clergyman.

"Arequipa is distant about 93 miles, a desert lying between, and there is no means of reaching it except by horses or mules. The journey is both difficult and costly, but I was not deterred provided anything could be done. The people, 50,000 in number, are the most bigoted and intolerant in all Peru, perhaps in all South America; and it is proverbial that the Peruvian revolutions originate invariably in Arequipa. There are but three English houses there, the head of one of which I met at both Callao and Lima; and their reply was that while they would be glad to see me at another time, at this moment no good could be done, and they could not guarantee that I would be safe from personal violence.

ARICA AND TACNA.

"Arica differs from most other towns on this coast in having a few trees visible from the water, and a narrow strip of garden ground along the shore. Its population is about 4,000, and it has one church (R.C.). There are not many English resident in it, and they embrace shopkeepers and railway people: there are also a very few Germans, usually of the same class. It is paved and lighted, clean and orderly; smaller and quieter by far than Callao, and much more habitable-looking than Islay.

"I then proceeded to Tacna, distant 39 miles by railway, on the high road to Bolivia and the whole of the country of the Cordilleras and the Andes, and both are important from the reason of position. Though artificially in Peru, they are naturally in Bolivia; and its only port, Cobija, is so entirely inaccessible by land that goods landing at Arica pass on to Bolivia, through Tacna, without further question. This is a special arrangement.

"The pampa through which the railway runs is a desert of sand, which would match almost any part of Arabia, Egypt, or the Sahara. One sees a land without water, or tree, or bush, or grass; at places it is covered with hundreds of thousands of stones and pebbles; at other places the whitening bones mark where the Gallinagos have feasted on the fallen beasts of burden; there are deep river courses quite dry, often with a bed of fine mealy sand at the bottom, from which the last of the water was evaporated; and the *mirage* plays

about on both sides of the train, mocking the observer with the appearance of blue lakes and pleasant ponds, where there is not a drop of water within leagues. In the summer, that is to say in December, January, and February, when the snows of the Cordilleras are melted there is water in some of the rivers, and as the soil requires no other manuring there is in places a temporary vegetation; so that the phenomena with which we are familiar in connection with Egypt are here repeated in one hundred places on a small scale. One or two of the larger rivers retain some water all the year round, but some of them, like that which passes Tacna, never reach the sea, except perhaps some feet below the surface of the sand. It would be difficult to describe my feelings as I passed over this place for the first time.

“On the other hand, Tacna itself is a little paradise, both in reality and by contrast with the surrounding barrenness. It is a little oasis in the desert, or rather a series of them, about 1,000 acres in extent. The town contains 10,000 inhabitants, the principal commercial houses being English and German. The richest man in it is an Englishman, a native of Manchester, who is their ‘Alcalde municipal,’ or mayor. I have seen no place in South America, except, perhaps, Lima, and hardly even excepting it, where I would so much like to live. The climate is a perpetual English May, June, July, and August; the scenery interesting to a student of nature; the perpetual snows of the Cordillera, about 47 miles off, and the foam of the sea, 24 miles off, being visible on a clear day from one of the streets. In an afternoon’s ride, which I had on Wednesday last with three Englishmen, I never saw so much or such variety. In going and returning we passed through sandy lanes, with watercourses crossing them for irrigation of the farms and gardens, and to which a rill of limited dimensions is turned on by the hour, weekly, almost by the minute. Peaches, pomegranates, figs, grapes, quinces, olives, and other fruits, almost struck us in the face as we pushed the bushes on the wild hedgerows; and often the entire yard or area of a cottage was covered with long cane reeds, and then the vine trained over till it formed a complete green canopy. At one point where we halted for a few minutes, we plucked both the fruit and branches of the olive, and quoted some of the usual references to it. At another the wild cotton bushes were numerous, and the precious fibre lay like snow on the ground. I pulled some of the pods as a memorial of the occasion; and one of the gentlemen exclaimed, ‘What would the Manchester men say to this?’”

Dr. Hume then describes his efforts to raise funds for a clergyman, to serve both Arica and Tacna, and how he obtained promises to the amount of 424*l.* per annum. He then shows what kind of clergyman should be sent out, and also the description of people to whom he would have to minister, “many of whom have been estranged from religion for years, and have intermarried with natives. He should have a good deal of the *suaviter in modo*, yet

not too much, for the man who passively becomes assimilated and is all wax, but never a mould, loses his power of example."

IQUIQUE.

"This place is in the nitrate of soda district; it is of forbidding appearance; and the high sandy hills which dip down into the Pacific rise to from 2,000 to 6,500 feet. Not a blade of grass, nor a tree, nor a symptom of vegetation, except where one or two small streams break through the hills. At Iquique, I think the nearest vegetation is 25 miles distant; and what is more, there is not a drop of water in it. All is obtained by distillation from sea water, and is sold at the rate of 4 cents. per gallon. In some of the larger houses water costs 60% or 70% a year. The streets are not paved, but consist of loose sand, the side parts being formed of transverse boards. Lamps are strung across at the corners at night. Yet this is a most important port, at which 167 ships were loaded in 1866. There are rich people in it, and good society; and a man of quiet habits might live in it very comfortably, though for the first week it would strike him as one of the strangest places he had ever seen. A city of the usual wooden-avenued houses, on a spot which produces neither animal nor vegetable food, yet business prosperous, and people comfortable and contented. The little town of Pisagua to the north is far more dreary, yet I found there one of my former pupils, the father of a family, the manager for a large house, and he would not exchange his situation for "beautiful Venice," or any other place the admiration of ports. Living at Iquique, as may be supposed, is dearer than at Tacna; for every 100% at Iquique read 80% at Tacna. But the clergyman would be at one place, he would probably reside in one of the great houses; he would have the variety of visiting the ships as at the Chinchas, of running up or down to Pisagua, Mexillones, Junin, and Molle, at each of which there are one, two, or three English families; and he could make an occasional excursion into the interior, where the mines are,—though I am told that nearly all the workmen there who speak English are low runaway sailors.

"At first the project of having a Clergyman was thought quite impossible here; then the people were stimulated by the example of Arica and Tacna; next a list was made out, and probable subscriptions appended to each. The result was that promises were made to the extent of 415% per annum."

CALDERA AND COPIAPO.

"Caldera, April 19.

"My last letter closed at Arica, where I was preparing to start for the South, to Coquimbo, Caldera and Copiapo. I now continue it from that point to the present.

"Thursday, May 10.—Arrived at Coquimbo, and soon found Mr. Stuart, who had been expecting me. I learned that the Consul was

just about to forward by that mail a letter to the Foreign Secretary, (through Mr. Thomson, H. M. *Chargé d'Affaires* at Santiago), the purport of which was that the British residents there were willing to subscribe, and desirous to put themselves under the Act 6 Geo. IV. cap. 87.

"I visited the room used as a church; it is neat and convenient, is papered in oak with Gothic panels, and has twenty-two benches with backs, each of which contains four. There is accommodation therefore for eighty-eight.

"There is another service at Guayacan, across an isthmus or round a large peninsula of the bay; and here there are many Welshmen, but they do not object to the Church service. Mr. Stuart intends to administer the Communion on Sunday next (Easter day), and he is already noting down subscriptions towards the erection of a permanent church.

"I took advantage of the northward mail steamer, and sailed from Coquimbo for Caldera, but before doing so, I arranged with Mr. Stuart to visit him again from Valparaiso.

"*Saturday, 12th.*—Arrived at Caldera, and made my way to the British Consul. Here for the first time I had not a single letter of introduction, but trusted to the strength of the cause to be sufficient.

"*Sunday, 14th.*—Conducted Divine service and preached; the first time that a Protestant minister has ever officiated in this town. We had a very nice assembly of 27, about the half of whom were men; but if there had been time to announce it, after it was thought of on the previous evening, it was evident that we should have had upwards of forty or fifty. One person said that he would labour heartily in this good cause, so as, if possible, to make some atonement for the errors of the past. For about fifteen years he has not been inside of a church, and it is ten years since he heard a sermon on board a man of war; and this is a specimen of the condition in which large numbers of our English-speaking people are. I would not have been surprised if some out-spoken man had addressed me as follows:—'Sir, what do I owe to England, or America either? They both knew that there were hundreds of us here living in the pursuits of commerce, but midway between Popery and heathenism, yet not even a tract was sent to us till the appetite for religion and the heavy feeling of responsibility have long departed. Now, when my eyes are dim and my hairs gray, when I have become rooted to earth as my home, and have found sympathy from the too-ready accommodating spirit of the natives, you come to remind me of a God, and to offer the consolations of religion. Try the experiment with the young if you will, but for me you come years too late.' Happily, no such expression was used or suggested: but I had evidences that the feeling was there in more than one case.

"*Monday, 15.*—Canvassing again; and at 12:30 started by train to Copiapo, fifty miles up the valley. It is another sandy desert, like that between Arica and Tacna, but, perhaps, not quite so dreary,

though the ground is covered at one place with a white substance like crystallized Glauber salts. My first visit was to Mr. Squier, a gentleman engaged in mining operations. I met two working men from the Gas Works on the railway platform, and each put down his name promptly for 5*l*. Another whom I met in the street gave a similar sum, and thus a commencement was made.

“There were seventeen subscriptions at only three points, and every one of these has led or will lead to more. There was but one expression, that of intense satisfaction; and a clergyman who will be faithful in the discharge of his duties, and yet kind and conciliatory in his manners, may advocate any good cause and ask for any reasonable amount of subscription.

“At 3.30 I passed on about 29 miles up the valley, by rail, to Pabellon, otherwise called San Guillermo (St. William), after Mr. Wheelwright, the father of South American railways. Little could be done this evening, but the subject was announced, and men were set thinking. Early next morning (Wednesday 17) I was accompanied about 20 miles further, still by rail, to Chañarcillo, a hill which is honey-combed with silver mines, and which was discovered about thirty or forty years ago by an Indian pulling up a bush accidentally, and finding silver in its roots. The village is called Juan Godoy, thus perpetuating the name of the man; and this particular mine is known as the ‘Discovery.’ After a short stay we returned to Pabellon, made a thorough canvass of it in the afternoon. It is only necessary to say that every man who was appealed to subscribed in Caldera, Copiapo, and Pabellon. The only exception was in appearance rather than in reality. The total amount of subscriptions promised, per annum, for a chaplain at Caldera and Copiapo, were as follows:—Caldera, 156*l*.; Copiapo and Pabellon, 218*l*.; other sums from foreigners, 35*l*.; total, 409*l*. But infinite pains ought to be taken to secure a suitable man.

“I had the satisfaction of baptizing three children for a Scotch miner; another of whose children had been baptized at Lota. His wife told me a good deal about the state of the Church there. Some of her children had been baptized by the Roman Catholic priest, and it is painful to think how often such cases occur.

“I must not forget to mention, that in company with Mr. Squire I called upon a gentleman, one of the railway directors, in reference to either a subscription or a perpetual free ticket along the various lines. He is a Roman Catholic, but a very liberal one, and I have no moral doubt that this point will be conceded.

“I must now conclude with fervent thanks to Almighty God for His rich blessing thus far, and prayers for its continuance and increase. ‘Ebenezer,’ ‘the Lord hath helped us:’ ‘Jehovah Jireh,’ ‘the Lord will provide.’

“A. HUME.”

Dr. Hume also writes, May 3d, *en route* to Valparaiso, saying he had visited the small town of Chañeral, where there were many English miners scattered about, and quite a Missionary work to be done. He succeeded in getting promises to the amount of 331*l*. for the “Chañeral Voluntary Chaplaincy.”

NOTICES OF BOOKS.

THE STORY OF COMMANDER ALLEN GARDINER, R.N., with Sketches of Missionary Work in South America. By J. W. MARSH, M.A. and WAITE H. STIRLING, B.A. Crown 8vo., with Maps and Portrait. 2s. cloth. Nisbet and Co., and Society's Office, 8, Serjeants' Inn, Fleet Street, London.

THIS book may now be had at our Office, or through any bookseller. We are thankful to say it is selling well—for it contains that information which is much required, even by many of our supporters. The original Memoir of Capt. Gardiner was published in 1857 by the Rev. J. W. Marsh, Vicar of Bleasby. The Fuegian Mission had been but lately established, after the plan recommended by Capt. Gardiner. The *Allen Gardiner* had been built, Keppel Island selected for a station on the Falklands, and the Rev. G. P. Despard appointed to superintend the Mission.

Ten years have now elapsed since that time, and some account of the intervening period has been repeatedly asked for by those who are interested in our Society's work. Hence the present volume. The headings of the nine chapters speak briefly as to the contents of the book, which we would strongly recommend as deeply interesting, manifesting the power of God's grace and the wonders of His providence. They are:—Chapter I.—Allen Francis Gardiner; II.—Missionary Researches in Chili and Patagonia; III.—Missionary Researches in Bolivia and Tierra-del-Fuego; IV.—The Last Voyage; V.—Banner Cove and Spaniard Harbour; VI.—The "Missionary Scheme" and the Falkland Missionary Station, Keppel; VII.—Missionary Work in Tierra-del-Fuego; VIII.—Missionary Work in Patagonia; IX.—The Lota Mission and Missionary Chaplaincies in South America. The work of our Society is therefore brought down to the present time, and for its illustration are four excellent maps. The portrait, also, of Capt. Gardiner is beautifully engraved on steel. The "Story" is written by a brother-in-law of Capt. Gardiner, who had every opportunity of possessing himself of papers, letters, &c., while the

"Sketches of Missionary Work" are supplied by an eye-witness, our devoted Missionary, the Rev. W. H. Stirling. May God bless the reading of this narrative to the comfort and edification of many, while He also prospers its circulation to the extension of the Redeemer's kingdom, not only in Fuegia's isle, and on Patagonian plains, but through the length and breadth of South America!

We add the opinion of two contemporaries.

"The Colonial Church Chronicle" says:—

"This book is well written. Captain Gardiner's career was an example of unwearying self-consecration to Missionary work, and his death a wonderful triumph of faith. It is satisfactory to see how vigorously the *South American Missionary Society* is carrying out the plans which that martyr projected with such remarkable wisdom. The soul must indeed be dead which is not stirred by the perusal of this admirable Missionary volume."

The "Record" reviews the book thus:—

"The story of indomitable energy, crowned by willing self-sacrifice, in the cause of Missions, which will immortalise the name of Capt. Gardiner, is here told afresh, with accompanying details, showing how the work which he laboured to found has since grown and increased. We here see that the goodly scheme of South American evangelization present in his mind, and to his well-grounded faith, has steadily developed, and is now, more than ever, full of promise. The incidents of missionary enterprise in these new and hitherto unexplored regions, among tribes and peoples in the lowest stages of barbarism, are frequently of a very romantic character. As is already well known, several of these devoted men are numbered in "the noble army of martyrs." Others, still labouring, have undergone the ordeal of living for months among the wandering Indian tribes. Languages have been acquired. Several natives have been brought under civilizing and Christianizing influences at a central station in the Falklands,

and four youths, of very pleasing demeanour, have been visiting us in England. All this is, of course, preparatory; but it is most hopeful, and, as far as we can judge, progress in the South American field will compare with that of the early history of Missions in other parts of the world. We heartily commend this new chapter in our missionary annals to general perusal. God speed the Mission Barque, "Allen Gardiner," ere this, we hope, again ploughing the South American waters on her errand of peace."

CHRISTIANITY AMONG THE NEW ZEALANDERS. By the Right Rev. Wm. WILLIAMS, D.C.L., Bishop of Waiapu, With six illustrations. Price 7s. 6d. Seeley, Jackson, and Halliday, 54, Fleet Street.

THIS is a most interesting book concerning an interesting people, notwithstanding all their faults. It gives us the history of New Zealand from 1808, in connection with the zealous efforts of the Rev. S. Marsden, the "Apostle of the New Zealanders," and whatever may be the advantages of those beautiful islands to England and England's colonists, all must be ascribed to the devotion of that excellent clergyman and self-denying missionary; and no one can read the Bishop of Waiapu's book without being convinced that, in spite of the "recent troubles," as recorded in the last chapter, God's blessing has remarkably prospered "Christianity among the New Zealanders." We have not space to say more than that we cordially recommend this work being placed on the study shelf appropriated to Histories of Mis-

sions. No person's opinion concerning this special mission field carries greater weight than that of Dr. Wm. Williams, for, like others of his name and family, his life has been devoted to the interests of the people of his adopted home. The argument of the three last pages (377-9) is no less true than forcible. To "preach the Gospel" is man's duty; the real conversion of souls is God's work.

THE REPUBLIC OF CHILI: ITS PRESENT POSITION. With a Map. E. WILSON, Royal Exchange. 1s.

THIS is a useful little pamphlet, and since Great Britain has an interest in rightly understanding and appreciating the condition and progress of the several republics which once formed Spanish America, it is only wise that a book in which every page contains most valuable statistics should be read. Last year our exports to these States alone amounted to 12,305,026*l.* Coquimbo, Lota, and the district of Araucania, are all in Chili, and as these places are now under the influence of the South American Mission, it is as well for our supporters to know of those publications that will give them reliable information, should they require such, of any part of our Mission field. Chili already has 400 miles of railway, and 2,000 miles of telegraphic communication. Besides the advantage England derives from sending her merchandise to Chili, she receives even more from the products of that State, such as wheat, barley, wool, copper, silver, and hides.

Religious toleration is now the law of the Republic; may it soon be the same in Peru!

PROCEEDINGS OF THE COMMITTEE OF THE SOUTH AMERICAN MISSIONARY SOCIETY.—The Bishop of Carlisle, the Bishop of Meath, and the Bishop of Kingston, have been added to the list of Patrons; R. N. Fowler, Esq., to that of Vice-Presidents, and A. R. Pite, Esq. (formerly of Rio Janeiro), has been elected a member of the Committee. An account has been opened at the Bankers of the Society for a "*Permanent Fund for Widows and Orphans.*" This is in accordance with the plan of older Societies.

ARAUCANIA—QUIAPO.

THIS is one of the missionary outposts about sixty miles from Lota. We give a few extracts from the journal of our German Catechist, Mr. C. Keller, whose knowledge of Spanish and German is greater than that of English. Our readers will see, however, the very interesting nature of his work, and will not like the record less because of its simple, unvarnished style:—

January 15th.—Visited a Chileno widow, and spoke to her, and to a man being present also, about our souls' salvation exclusively in Jesus Christ, without our own good works. The wife, ready to justify herself, made me take my Testament, from which I read and explained to them John viii. 44, upon which she was entirely silenced.

January 16th.—Started this afternoon for Lota. Called in at an Indian house, where I was last November. The father of the family then being absent, was here now. He said that the women told him of me and about my conversation of heaven, but that they had forgotten most of it. Then I preached Jesus Christ unto them again, and the father, who did understand me very well, interpreted it to those who did not understand enough Spanish. There was a young wife there also, who was sick. I prepared her some remedy to use where she felt most pain. They were very thankful to me for what I had spoken and done unto them. Reached Arauco in the evening, and stayed with a German. We had a religious conversation for a considerable time, which I hope and pray to God will be blessed. After prayers, I lay down to rest.

January 23rd.—Reached Quiapo safely again, after a five days' stay in Lota.

January 24th.—Had religious instructive conversations with two Chileno families. The priest from Arauco being here for a Mission tour, gives much occasion to the people for complaints, on account of the high taxes for baptizing children, and weddings. I never found such a clear explanation of Rev. xviii. as I do now, when I can be very eyes and ears witness of its fulfilment. But what is most depressing is the money they have to pay to read mass for the soul in purgatory. A soul is taxed according to its left property, from one pound up till above twenty pounds. Oh that the Lord would have mercy on these poor misguided souls, and save them without money and without price.

January 28.—Visited an Indian family at Ranquil. Got some words from their language, and afterwards preached Jesus Christ unto them.

January 29.—Spoke of our free salvation in Jesus Christ to a Chileno family.

January 30.—Spoke to some Indians of our salvation. One of the brothers of the family, a convert of the Roman Catholic Church,

was very attentive, and received my instructions with much willingness. To-day, Mr. Watt (formerly of Lota congregation) moved from the Mission-house into his own. In the evening they took tea with me, and after we had read 2 Peter ii., we had united prayer.

February 2.—Had religious conversations twice at the station.

February 4.—Visited two Indian families. Afterwards I spoke to a Chileno woman for a considerable time. When I touched the worship of images, then the poor woman was quite surprised, asking me whether there could be any harm indeed by doing thus. Consequently I told her the second Commandment.

February 5.—This evening Mrs. Heikema, from Lota, arrived with her family for a change of air. She seemed to be rather in bad health. May God bless her stay here.

February 8.—Explained to Chileno family the new birth, after John iii.

February 9.—Went for a ride to Ranquil with Mrs. Heikema, Mrs. Watt, and Miss Smith. In the evening Mr. Gardiner arrived from Lota to see after Mrs. Heikema's health, and to prepare some medicines for her.

February 11.—Early in the morning Mr. Gardiner started for Lota again, I accompanied him for some distance. Before we parted we took some breakfast. After he had gone on I had a religious conversation with our hostesses, the daughters of a widow, whose husband was killed in an Indian revolution. They asked me to bring them a Bible History on my return.

February 12.—Had religious conversations at three different times, and with different persons, all of them were Chilenos.

February 27.—Explained the parable of the sower to a Chileno family.

February 28.—Went to see some Indian families, but the people were all in the field except an old woman, who understood very little Spanish. I went on to see some others at another place. At a threshingfloor I met with three men. I told them of the miseries of this life, and of the glory in heaven for all that truly love Jesus Christ; and that the Indians here in this land have special promises from God also, that some of them should become partakers of the glory in heaven if they would love Jesus Christ, and pray to Him for pardon of their sins. One stopped working to hear me; the others wanted to go on, but listened now and then to what I continued to say. May God in his great mercy save these poor benighted souls, and bring them to His marvellous light of the Gospel in Jesus Christ our Saviour. This is the earnest prayer and desire of

Yours very truly, and obedient,
CHR. KELLER, Catechist.

HOME PROCEEDINGS.

OUR organizing Secretary, since his entrance on the work the middle of last February, has been engaged much in travelling for the Society. His first visit was to Matlock Bath, Derbyshire, when, through the kindness of the Incumbent, Rev. C. Evans, the pulpit was given for the sermon in behalf of the Society.

He next visited Scotland, where the cause was advocated as follows:—in Paisley two sermons were preached, and in Glasgow one. While at Paisley he was the guest of our esteemed and staunch friend, A. R. Pollock, Esq.; in Glasgow he enjoyed the hospitality of Geo. Burns, Esq., who, with Mrs. G. Burns, are such valued supporters of our Mission. Edinburgh was next visited. Here an address was delivered in Dr. Candlish's church, when Dr. Guthrie was present, and, as well as Dr. Candlish, evinced much interest in our work, his own son having it in contemplation to settle in South America. Sermons were also preached for the Society in Edinburgh on Sunday, March 24. On March 25, a lecture was delivered at the Athenæum, Carlisle, under the presidency of G. Head Head, Esq., and a local Association formed with the above-mentioned gentleman (so well known in the locality as a supporter of every Christian cause) as Hon. Treasurer, and our good friend Admiral Pennell as Hon. Secretary. On March 26, a Meeting was held at Dumfries, where the Rev. Dr. Wood continues his interest in the Society. On the 27th, a lecture was delivered at Cockermonth, where the Society had been previously unknown. Plaxtol, Kent, has also been visited, and a Meeting held. Our Annual Meeting at Wimbledon took place on the evening of May 9, under the presidency of that warm friend of Missions, the Rev. W. H. Haygarth. On May 13, a large Meeting was held at the Westbourne Schools, under the presidency of the Rev. R. W. Forrest, of Lock Chapel, who warmly advocated the Mission. A local Association was formed, under his presidency, which bids fair to be one of our most important metropolitan Auxiliaries. On Sunday, May 19, a sermon was preached at St. Thomas's, Westbourne-park. The pulpit was granted by our kind friend, the Rev. W. Harvey Brooks.

Bristol was next visited, when the organizing Secretary preached two sermons at St. Mary-le-Port, on Sunday, May 26, by the kind permission of Rev. S. Walker, for many years a supporter of our Society, and still a member of Committee. On Monday, the Annual Meeting for Clifton was held at the Victoria Rooms, under the presidency of Bishop Anderson, who warmly commended the Mission. Addresses were delivered by the Revs. Canon Clayton, W. W. Kirby, J. H. Ballard, and H. Marshall, while an excellent local Report was read by the Hon. Secretary, Dr. Bartley.

On May 28, Mr. Ballard was enabled (through our energetic friend Major Tubby) to introduce the Society into the ancient city of Gloucester by a Public Lecture at the Tolsey, kindly

granted by the Mayor for that purpose. A Local Association was formed, with the Rev. H. C. Minchin (who kindly took the chair at the Lecture) as Hon. Secretary. On May 29, a Drawing-room Meeting was held at the Rectory, Woodchester, through the kindness of Rev. Mr. Evans, who expressed his warm sympathy with the Society. On Ascension Day, our Organizing Secretary preached at Trinity Church, Stroud, for the Society, the pulpit being kindly granted by the Rev. Dr. Badcock. Lincolnshire was next visited. On Sunday, June 2nd, Mr. Ballard preached twice at Frodingham, through the kindness of Rev. E. M. Weigall, Vicar, in behalf of the Mission, when liberal collections were made. On June 4th, the Annual Meeting of the Lincoln Association was held at the Corn Exchange. The Archdeacon of Lincoln took the Chair, and warmly advocated the Society's claims. Addresses were delivered by our tried friend, Rev. J. W. Marsh, Vicar of Bleasby, and Rev. J. H. Ballard. The attendance was encouraging. The Organising Secretary has to acknowledge the unvarying kindness with which he has been received in the various places he has visited; this has greatly encouraged him, and lightened his labours. 3 John 6.

THE ANNUAL SERMON

Was preached by the Bishop of Cork (Right Rev. Dr. J. Gregg) on Ascension Day, at Portman Chapel, Baker-street, by the kind permission of the Rev. J. W. Reeve. This most admirable Sermon from the Acts of the Apostles, i. 8, is printed separately, and may be had at the Society's Office, price two-pence. The Collection after the Sermon amounted to £56 6s. 4d.

THE SALE OF WORK

Took place on the 29th of April, and five following days, at 19, Woburn-square. Mrs. Kirby takes this opportunity of returning her grateful thanks to those friends (ladies and others), who helped her by contributions of work, &c., and by giving their time and assistance. A list of the names of those to whom thanks are especially due, has been kept, viz., the following:—

Miss. Ranking, Mrs. Wardell, Mrs. Mandell, Mrs. Longman, Miss F. A. Garland, Miss Grautoff, Miss Green, Miss S. Harris, Mrs. Allen Gardiner, Mrs. Lloyd, Mrs. Hellicar, Miss Parkinson, Mrs. Brackenbury, Miss Newell, Mrs. De Vear, Mrs. Garner, Mrs. R. Skinner, Miss Geary, Miss Joy, Miss C. Hodsoll, Miss M. A. Caffin and working party, Miss Stuart, Mr. Hyslop, Miss M. H. Grant, Miss Vernon, Mrs. Hawkshaw, Mrs. Jackson, Mrs. Edwards, Miss J. Stott, Mrs. Beuttler, Miss E. Gell, Mrs. Thornbrough, Miss M. Watson, Miss Chase, Mrs. Cheyne, Miss Orlebar, Miss Maclean, Mrs. Gascoyne, Miss Couty, &c.; also Miss Burridge, Miss Mathison, and Mrs. Caulfield, of Weston-super-Mare, Mrs. E. Elwin, jun., Dover, Mrs. J. W. Clarke, Miss Kate Joy, Miss A. H. Macandrew, Miss S. Waring, Mrs. Abbott, Miss J. Taylor, and Mrs. Jane Hanwell.

If any name has been accidentally omitted, it is owing to work having been sent during the progress of the sale, but the recollection of the general kindness and courtesy received will not be forgotten. Mrs. Kirby desires to thank *all* for the assistance so kindly and freely given. The sale has realized £103, and two or three friends at Rugby and Dover have kindly undertaken to dispose of the articles still remaining.

SOUTH AMERICAN MISSIONS AND THE MERCANTILE BODY.

[From the "Record."]

ON Wednesday, May 8, was held the City Meeting for 1867. The chair was taken by Mr. R. N. FOWLER, and among others present were the Bishop of Cork, the Rev. Charles Mackenzie, Prebendary of St. Paul's, Rev. Wm. Windle, Rector of St. Stephen's, Walbrook, Rev. Wm. Walter Kirby, Rector of St. Dunstan's-in-the-East, Rev. Dr. Trumbull, an American, of Valparaiso, Rev. Thomas Nolan, Rev. W. Gray, Rev. J. H. Ballard, Rear-Admiral Sullivan, C.B., Mr. Mark Wilks Collet, Mr. Isaac Braithwaite, Mr. Edward Woods, Mr. J. Longman, Mr. W. T. Charley, Mr. D. Couty, Mr. S. Williamson, Valparaiso, &c. After prayer by Rev. J. H. Ballard,

The CHAIRMAN said he regretted having been called upon to preside upon the occasion, for he was but a poor representative of their excellent, devoted and late lamented friend, Robert C. Hanbury. Had he been alive, the duty of taking the chair would have devolved upon him. The object of the Society commended itself to every patriot and to every Englishman. They were engaged in great commerce with all parts of the world, and they derived great wealth from such trading. A great number of persons were sent from this country to foreign shores to conduct and carry on the business of our merchants, and it was but right that those who derived such great benefits from the produce of distant lands should help to support the moral feelings of the countries to which their employés were sent. The moral feeling of South America was bad, and the Society deserved well for sending out ministers to teach the Word of truth. The Society had great claims upon our fellow-countrymen, and he felt a hearty interest in its success. He trusted that it would go on enlarging, and that riches would pour in upon it.

The SECRETARY (Rev. W. W. Kirby) said, although the Report was printed, he had been requested to state a few facts. On the great Continent on which they were engaged they had ten stations. The first, Cranmer, Keppel Island, was the oldest, and yet that had only been established ten years. He then gave short details of each station.

The Rev. C. MACKENZIE would rather have been a listener than a speaker upon the occasion, but considering his position as a City clergyman, and this Meeting being held right in the heart of the City, he felt that he was only doing his duty in supporting the cause of the Society. The merchant was not indifferent to charitable objects, and wherever money was wanted to do good they were always conspicuous. The Society endeavoured to make conquests not with the sword, but with the Bible. He hoped that the Society would prosper, and concluded by moving the following Resolution:—

"That the metropolis, commercially connected as it is with South America, and dignifying as it does its 'Exchange' with the significant inscription, 'The

earth is the Lord's, and the fulness thereof,' may consistently be expected to aid in disseminating God's truth through a continent which so largely and increasingly contributes to the wealth of this country."

Mr. MARK W. COLLET seconded the Resolution, and in doing so said he was astonished that, although there were missionaries for all parts of the world, until the establishment of this Society, South America had been neglected. He thought the reason South America had hitherto been neglected was that missionaries felt that, as it was nominally a Christian continent, they would not be allowed to go there. He concluded by making an earnest appeal to the merchants and citizens of London to support the Society with funds.

The Rev. Dr. TRUMBULL, of Valparaiso, supported the Resolution, and in an energetic speech said that the missions in South America had been the means of breaking despotism and changing laws for the religious welfare of the natives, in addition to accomplishing great moral and spiritual good. The Resolution was then put and carried unanimously.

The Bishop of CORK moved the second Resolution, as follows:—"That the metropolis of Protestant England is properly the head-quarters of missionary enterprise, and the South American Missionary Society, long nurtured at Bristol, has been transferred to London, to mature it for wider usefulness; and that as Great Britain augmented her wealth last year by exporting to South America merchandise to the amount of 19 millions sterling, so, because privileges and responsibilities do ever grow up together, her merchants are appealed to in order that the hands of the Committee may be strengthened in evangelizing the aborigines and providing Gospel ministrations for our countrymen in its cities and seaports."

His Lordship, in a learned and eloquent address, forcibly illustrated the claims of the Society upon the ladies and merchant princes of this country. He heartily commended the great cause to his listeners, and resumed his seat amidst loud applause, which continued for some minutes. The Resolution having been seconded by Mr. ISAAC BRAITHWAITE, was supported by Admiral SULIVAN, C.B., and carried unanimously. Upon the Motion of the Rev. T. NOLAN, seconded by the Rev. W. WINDLE, a vote of thanks was passed to the Chairman.

LATEST INTELLIGENCE.

The "ALLEN GARDINER."—The Rev. W. H. Stirling writes from Monte Video, March 23d, that "John Allen Gardiner (Uroopa) still lingers. It is distressing to see him, and he requires attention night and day. Our little cabin is thus sombred. We have waited thus long here, hardly expecting him to last till now, but as he appears scarcely worse the last few days, we are going to make a start, as the wind is fair." We hope, therefore, to hear by an early mail that our little Missionary vessel has arrived safely at Keppel Island, and soon at Tierra del Fuego.

Cogimbo, April 10.—The Rev. J. Stuart has been heartily welcomed here by our fellow-countrymen, and writes that "the residents of all denominations were most willing to receive his ministrations. Subscriptions were already being raised for both a permanent Church and Schools." We hope this station may soon be quite self-supporting.

Rev. W. T. Coombe writes, May 20th, on board the *Seine*, en route to Monte Video and Patagones—"Quite well, and had had service on board, when about 250 were present. About a dozen young men were proceeding to the River Plate." This is the third steamer of the Royal Mail Steam-Packet Company since January on which our Missionaries have acted as Chaplains.

ABOLITION OF SLAVERY IN BRAZIL.

WE have often heard it stated publicly that slavery does not exist in the Brazils; indeed, it is not very long since, when a learned Peer stated this in the House of Lords, but the statement did not pass uncontradicted. We desire to make our Magazine the means of communicating facts about a Continent little known, and therefore are always ready to give the most correct information obtainable. Slavery does not exist as it did in the Brazils, and the present intelligent Emperor is desirous of gradually suppressing it altogether.

The *Rio Diario* of April 9th, states the following, as far as it has been able to learn, as the basis of the plan for the solution of the problem of slavery:—1. "Slavery shall cease totally in the year 1900, that is in thirty-three years hence. 2. The State shall indemnify those citizens who may still own slaves at that period. 3. From the date of the promulgation of this decree, all children born to slaves shall be free. 4. Those children who may be educated in the houses of their parents' masters, shall serve them, till they reach their 20th year, and will then be restored to freedom. 5. There will be established courts of emancipation in all the towns to enforce the law, and see to its proper execution. 6. A fixed amount will be set aside for the emancipation of the slaves of the nation, and the same terms will be agreed upon to effect the liberation of the slaves owned by religious orders, as may be made to purchase the freedom of those held by the Government. 7. There will be appropriated a fund for the annual purchase of a certain number of slaves, so that but few may be in bondage when the hour of general emancipation is at hand. Such are the features of the plan, and after due consideration we can promise its originators the esteem of humanity and the gratitude of the country."

THE FISH OF THE AMAZON.

IN lecturing at New York on the 18th Feb., under the auspices of the Association for the Advancement of Science, Professor Agassiz stated that he found that the Amazon has not one fish in common with any other fresh water basin; that different parts of the Amazon have fishes peculiar to themselves, and, as an instance of the teeming variety that exists in the Amazon basin, he gives the result of his examination of a small contiguous lake or pool, of only a few hundred square yards, which showed 200 different kinds of fishes, which is three times as many as the Mississippi river can boast. In the Amazon itself he found 2,000 different kinds, and when he began his investigation of the river only 150 were known to exist, and he said that in proportion as he found the larger number, the difference between them seemed to grow. He proceeded to a general classification of the fishes of the Amazon, and instanced one that might appropriately be called a very peculiar fish, inasmuch as it had the power of walking or creeping on dry land, one having been found five miles from the water.

A MISSIONARY HYMN.

AUGUSTINE'S definition of a Hymn requires that it should be always *praise*, but some of our most beautiful are Hymns of *Prayer*. It has been said that those of the latter character are but the softer stops of the great instrument of praise, and surely as long as humanity exists, and weakness and sorrow belong to mortals, we shall ever need those notes for our utterances to God. Will our readers carry to the throne of grace, on behalf of all our Missionaries in South America, the various prayers so well expressed in the following hymn :—

SPEED Thy servants, Saviour, speed them !
 Thou art Lord of winds and waves :
 They were bound, but Thou hast freed them ;
 Now they go to free the slaves :
 Be Thou with them !
 'Tis Thine arm alone that saves.

When they reach the land of strangers,
 And the prospect dark appears,
 Nothing seen but toils and dangers,
 Nothing felt but doubts and fears ;
 Be Thou with them !
 Hear their sighs, and count their tears.

When they think of home, now dearer
 Than it ever seem'd before,
 Bring the promised glory nearer ;
 Let them see that peaceful shore,
 Where Thy people
 Rest from toil, and weep no more !

Where no fruit appears to cheer them,
 And they seem to toil in vain,
 Then in mercy, Lord, draw near them,
 Then their sinking hopes sustain :
 Thus supported,
 Let their zeal revive again !

In the midst of opposition
 Let them trust, O Lord, in Thee :
 When success attends their mission,
 Let Thy servants humbler be :
 Never leave them,
 Till Thy face in Heaven they see ;

There to reap, in joy for ever,
 Fruit that grows from seed here sown ;
 There to be with Him, Who never
 Ceases to preserve His own,
 And with triumph
 Sing a Saviour's grace alone !

THOMAS KELLY.

Contributions from April 26th to June 22nd.

*** Full particulars of the sums received from Associations will appear in the Annual Report.

	£	s.	d.		£	s.	d.
Bishop of Kingston (sub.)	1	1	0	Douglas Assoc., per Mrs. Elliott	5	2	6
Bishop of Meath (sub.)	1	0	0	St. Thomas's, per Rev. W. Harvey			
Woodchester Assoc., per Mrs. M. C. Stather	1	7	0	Brooks, collected after Sermon by Org. Sec., less expenses	18	3	8
Mrs. Gibbs, per Rev. C. Stirling (don.)	0	5	0	Miss Mary Stace, Brighton, coll. by Liverpool Assoc., per Rev. W. R. Stephens	30	0	0
Long Critchell Assoc., per Rev. C. P. Phinn	4	11	7	Sir W. de Capel Brooke (don.)	5	0	0
Peterborough Assoc.	0	2	4	Rev. Dr. Binney, Belfast (sub.)	0	10	6
Carlisle Assoc., per Admiral Pennell	5	6	0	Miss Fryers (sub.)	0	10	6
Rev. George Chute (sub.)	1	1	0	R. J. Webb, Esq. (sub.)	2	2	0
Christ Church, Rotherhithe, per Rev. H. C. Mitchinson, collected after Lecture by Secretary, less expenses	0	11	0	Mrs. C. L. Adams (sub.)	0	10	0
Lady A. M. Tollemache (sub.)	1	10	0	Capt. Lang (sub.)	0	5	0
Mrs. R. B. Portal (don.)	1	1	0	Miss Aldebert (don.)	1	0	0
Mr. Vaughan	0	5	0	Rev. Thos. Hayes (don.)	5	0	0
Miss Mary Shadwell (sub.)	1	1	0	Annual Sermon, Portman Chapel, by Bishop of Cork (per Rev. J. W. Reeve), coll. at doors (less expenses)	56	6	4
Barrow Hill, per Rev. J. H. Gregg, collected after Meeting	2	10	0	Christ Chapel Assoc., per Miss Maberly	4	1	0
Worcestershire Assoc., per Rev. J. H. Gregg	2	10	0	Do. per Rev. C. B. Mayhew	13	6	5
Mrs. Willan (sub.)	1	1	0	Do. coll. after Annual Meeting in Schoolroom (less expenses)	3	16	0
M. M. G. (don.)	0	5	0	Servants' Bible Class, per Mrs. G. A. Rogers	1	0	0
Sale of work, less expenses—				Gloucester Assoc., "First Fruits," per Miss Mary M. Baber	1	0	0
London, per Mrs. W. Walter				Do. per Mr. J. W. Baber, coll. after Meeting by Org. Secretary, less expenses	1	8	0
Kirby	81	17	3	Stroud, per Rev. Dr. Badcock, coll. after Sermon at Trinity Church by Org. Secretary	4	14	5
per Miss Parke	0	17	6	Woodchester Assoc., per Rev. G. H. Evans; Drawing-room Meeting by Org. Secretary at Rectory, including Miss Way, don. 1/; less expenses	2	11	9
Weston-super-Mare, at the Assembly-rooms	12	5	1	Major-General A. J. Lawrence, don. for Rev. A. W. Gardiner's Indian Church and Schools	50	0	0
at Mrs. Mathison's	8	6	0	Reading Assoc., per Edw. Uthoff, Esq.	2	14	0
	103	5	10	Mrs. Luck, East Barnet (sub.)	1	0	0
Weston-super-Mare, Lecture by Sec. (less expenses)	9	0	5	Miss Luck do. do.	0	10	0
Dr. Baedeker (sub.), 1/ 1s.; Mrs. May (sub.), 1/.	2	1	0	Frodingham, per Rev. E. M. Weigall, coll. after Sermons by Org. Secretary, less expenses	6	17	0
Masters F. Pollock and B. Mills (cards)	0	10	3	Miss C. T. Turner, coll. by	3	5	7½
A Lady from Guildford, per Mrs. W. W. Kirby (sub.)	0	10	0	Miss R. Chase, coll. by	3	0	0
Mrs. Trotter, per ditto, (don.)	1	0	0	In memory of the late Miss Elizabeth Vawdrey, of Gwinear, Cornwall	1	1	0
Thomas Taylor Griffith, Esq.	20	0	0	Islington Assoc., per Miss L. Williams	9	0	11
City Meeting, collected in plate, less expenses	3	0	1	Cambridge Assoc., per Miss Owen	8	0	0
After ditto, Messrs. Thomson, Bonar, & Co.	50	0	0	Worthing Assoc., per Mr. J. G. Rope	7	3	7
After ditto, Charles J. Bevan, Esq.	25	0	0	C. W. Greenly, Esq. (sub.)	1	0	0
per C. H. Fretwell, Esq.	0	10	0	F. J. Ridsdale, Esq. (sub.)	1	1	0
per Miss J. Shadwell (sub.)	1	1	0	Canterbury Assoc., per Col. Horsley	2	5	0
per Robt. Wm Moore, Esq. (per I. Braithwaite, Esq.)	5	5	0	Eastbourne Assoc., per Rev. W. H. Lloyd	16	0	0
Mrs. Stanley (sub.)	2	2	0	Tunbridge Wells Assoc., per Captain J. Orlebar	2	0	0
Rev. Dr. Courtenay (sub.)	1	1	0	Clifton and Bristol Assoc., per Dr. Bartley, including Mrs. Alleyne's sub., 1/., and thankoffering, 1/ 10s.	60	0	0
Lock Chapel Assoc., per Rev. R. W. Forrest, Meeting, and 5/ from J. Dunkin, Esq. (less exp.)	12	3	0	Flushing Assoc., per Mrs. Punnett	2	6	6
St. Michael, Bassishaw, Coll. after Sermon by Rev. J. B. McCaul, less expenses	3	0	6	Guernsey Assoc., per Capt. Baynes	9	12	6
Wimbledon Assoc., per Chas. Baring Gould, Esq.	2	0	0	Folkstone Assoc., coll. after Sermons			
Hastings Assoc., per Mrs. Allen Gardiner—							
Mrs. Admiral Thornbrough, don. for Rev. A. W. Gardiner's Indian Church and Schools	50	0	0				
Lord Calthorpe (sub.)	5	0	0				
Mrs. Wingfield Digby (sub.)	4	0	0				
Rom. x. 13—15, for Rev. A. W. Gardiner's Indian Church and Schools	120	0	0				

at Lyminge and Paddlesworth, by Secretary	2	14	8
"First Fruits" from Bognor, per Major Tubby	0	3	0
Streatham Common Assoc., per Miss Cow, Meetings, &c.	11	2	7
Mr. George Pearson (don.)	0	5	0
Sale of "Story of Com. Allen Gardiner"	3	9	6
" Magazines	1	19	8
" Photographs	2	5	0

IRELAND.

Clonakilty Assoc., per Miss S. E. Townsend	10	10	0
Glanmire, per Miss M. E. Beaufort...	4	0	0
Cork Assoc., per Rev. Dr. Kearney..	10	19	0

SCOTLAND.

Edinburgh, per Miss F. B. Campbell, collected	0	9	0
Glasgow Assoc., per Mrs. Geo. Burns	57	17	0
Paisley Assoc., coll. after Sermon at Free Church by Rev. W. Fraser ...	3	10	0
Dumfries Assoc., Miss Maraet McClean, coll. by	0	17	0

NEW ZEALAND.

Waipapu, per Bishop of Waipapu	9	1	0
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AUXILIARIES IN SOUTH AMERICA.

LIMA, PERU—

Hon. Sec., JOHN MATHISON, Esq.			
The London Bank of Mexico and South America, per their interim Manager, Joseph Brown.....	50	dols.	
G. Gericke	50	"	
Wm. Gibbs & Co., per James Henry	100	"	
Jas. Graham	50	"	
Graham, Rowe & Co.	100	"	
Fred. Huth, Gruning, & Co.	100	"	
George Logan	50	"	
John Mathison	50	"	
Mrs. Porter	5	"	

Henry Swayne	100	dols.
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Charles Williams, LL.D.	100	"
Proceeds of Church Collection	200	"

£141 1 5 = 960 "

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R. Allison	4	"
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F. Heaton	5	"
George Hern	10	"
Emmanuel Kearburger	10	"
Geo. James Leslie	10	"
William Lewis	10	"
G. T. Mayne	5	"
C. D. Parker	5	"
Geo. Petrie	50	"
Mrs. Petrie	50	"
Alexander Prain	2	"
Walter Shaw	15	"
Mrs. T. G. Strong	5	"
Taylor & Mackintosh	10	"
John Warde	5	"
Mrs. K. L. Watson	5	"
W. B. Wells	25	"
A. Whitson	5	"
X.Y.Z.	15	"

£53 18 7 = 367 "

The Secretary begs to acknowledge with gratitude a grant of books (Spanish, &c.) from the Society for Promoting Christian Knowledge, for Patagones; a parcel of St. Luke's Gospel (Spanish) from Rev. J. E. Dalton; Spanish Tracts, &c., from Mrs. Peddie; and a large parcel of Danish Tracts for the Danish sailors at the Chincha Islands, Callao, &c., from the Rev. J. Vahl, Aarhus. Clothing has also been received for Patagones station from Miss Couty, Mrs. Dowe, Mrs. Kirby, and Rev. C. P. Humble.

Collecting Cards, Missionary Boxes, Synopsis, and other papers can be had free on application to the Secretary; also Vol. XIII. of the "Voice for South America," neatly bound, price 1s.; and the Annual Sermon, preached by the Right Rev. Dr. J. Gregg, Bishop of Cork, price 2d., or by post (free) three stamps, or eight copies for seventeen stamps.

A Photographic group, consisting of the four Fuegians, and their friend, the Rev. W. H. Stirling, Superintendent of the Fuegian Mission, is now to be had at the Society's Office, 8, Serjeants'-Inn, Fleet-street, London, price 1s., or post free for thirteen stamps.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 2, 1867.

UROOPA, OR JOHN ALLEN GARDINER.

IN our Magazine for May, page 66, we gave an interesting letter from the Rev. W. H. Stirling, who had arrived at Monte Video, but was detained there on account of Uroopa's serious illness. In our last number we said the *Allen Gardiner* was about leaving (March 23d) for Keppel, and now we present our readers with our faithful missionary's account of the Mission vessel's arrival at Keppel and Stanley, giving details of the happy death of the first baptized Fuegian convert. Mr. Stirling's letter so speaks for itself, that we will only remind our readers more than ever of the importance of working while the opportunity is afforded. Is not such a death as Uroopa's a recompense for all the labours bestowed on the poor natives of Fuegia? We are sure it is thought to be so by Mr. Stirling, and we only ask our readers to press forward and help him with their prayers, their exertions, and their alms, remembering, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work in the grave whither thou goest."

"Falklands, Stanley, April 24th.

"You will be glad to hear that all were well at the station on our arrival. The natives, in Mr. Bridges' opinion, have gone on improving in intelligence and industry during the whole course of their stay in Keppel Island. * * *

"But reading is not everything; and although it may be an index of capacity for some kinds of knowledge, the absence of it does not debar men from receiving some of the most precious of the Divine gifts. Faith, and hope, and love may be imparted to the heart of the dullest scholar; and when I think of two lads in particular on Keppel Island, whose capacity for book-learning is very limited, but whose character has been approved by those over them, I can only hope that by a teaching deeper and more skilful

and secret than man's, they may be brought to know the riches of grace and truth in Jesus Christ.

"Okokko and Lucca and Yecaif have, as you know from Mr. Bridges' letters, got on nicely. The last-named lad comes from the same place as poor Uroopa, and it is a curious fact that, so far as our experience goes, the natives of that part—that is, the neighbourhood of Packsaddle and Orange Bay—are more intelligent, and have more aptitude for learning, than the natives of Woollya.

"Poor Uroopa, or, as he ought henceforth to be called, John Allen Gardiner, died at one a.m. on April 2.

"He was reduced to a skeleton, but bore his sickness with the greatest patience. The voyage from Monte Video to Keppel Island was very stormy for five days, the *Allen Gardiner* was hove to, and the captain and mate agreed it was the worst weather ever experienced since they joined the vessel. This of course added to the trials of the sick lad, and made every one extra anxious on his account. All the attention that could possibly be given he received, and he felt grateful for it. The Captain was specially kind and considerate, and John Allen (from the first a favourite of the Captain) seemed to regard him to the last moment with great confidence and affection. Thinking he was dying in the afternoon preceding his death, he asked me to call the Captain, saying, 'I wish you both to be here.' But the pain passed away to some extent, and he rallied and spoke distinctly, and we again hoped he might possibly reach Keppel Island alive. That evening at prayers he joined audibly in every amen after the collects read, and with great clearness repeated with us the Lord's Prayer. Gradually he became less capable of effort, and at a quarter to one o'clock in the morning his spirit passed away.

"He had calmly distributed his few articles of property, making me his executor, and said while doing so, in a tone which seemed full of sweetness, '*If Jesus takes me,*' do this or that. To be with Jesus in the better land was his simple earnest desire.

"The Twenty-third Psalm, which he had often repeated in England, furnished words expressive of his own experience. 'When I pass through the valley of the shadow of death, I will fear no evil, for thou art with me.'

"At one time during the voyage (which lasted altogether 11½ days) from Monte Video to Keppel Island, he said that he was troubled with bad dreams, and feared to go to sleep. I spoke a few encouraging words to him, and commended him to Him who 'giveth his beloved sleep,' and he seemed hopeful and refreshed. Next day he told me that 'all night his mind was full of happy thoughts, *full all night* of thoughts of Jesus.' At another time, just after our dinner in the cabin, he said to me, as he woke up from a

short nap, 'I have been to sleep. I have *seen* Jesus. Jesus loves me. *Dear* Jesus!' Thus his mind became suffused with thoughts and hopes of heavenly temper, and when he breathed his last I rejoiced to believe he had departed to be with Christ, which is far better. He himself realized this most fully. I told you, when writing from Monte Video, of his reply to my question, 'How do you know you love Jesus?'—'Because I feel it.' His whole tone of thought and conduct confirmed this. 'I wish I was as ready to die as that lad,' said one of the seamen to me; 'he is a good innocent lad.' The expression might be open to criticism theologically, but I rejoiced in it as a testimony from the fore-castle to the character of one in whom I was deeply interested. On April 5 we laid his remains in our little Mission Cemetery.

"It was life, not death, that triumphed. We must rejoice, not mourn, here.

"On my *first* arrival at Keppel Island from England and Monte Video, we bore tidings of death,—one of the ship's company was that morning drowned; and on my second arrival, it is death that bears me company, or seems to do so: but in both instances, specially in the second, there was the blessed hope of life in Christ to dispel the dark shadow, and to give courage and peace.

"I may start for Keppel to-morrow, there pick up the natives, and then go to Tierra del Fuego for a visit. It is deepening into winter, weather bitterly cold, stormy, and wet.

"WAITE H. STIRLING.

"P.S.—Last Sunday, being Easter Day, Mr. Bull most kindly devoted the collections morning and evening to our Mission."

With the above letter Mr. Stirling sends memoranda concerning the Mission Station (Cranmer, Keppel Island), gives full particulars of the past year's produce, and adds valuable suggestions as to future operations. The Rev. Chas. Bull, Colonial Chaplain at Stanley, has written again reiterating his great satisfaction at all he has seen of our Mission party at Keppel; while the Rev. Samuel Adams, Consular Chaplain at Monte Video, has also written expressing his great pleasure at seeing the *Allen Gardiner* and natives at Monte Video, where our cause has been strengthened by their presence.

In our next number we intend to give an engraving of John Allen Gardiner, taken from a good photograph in our possession.

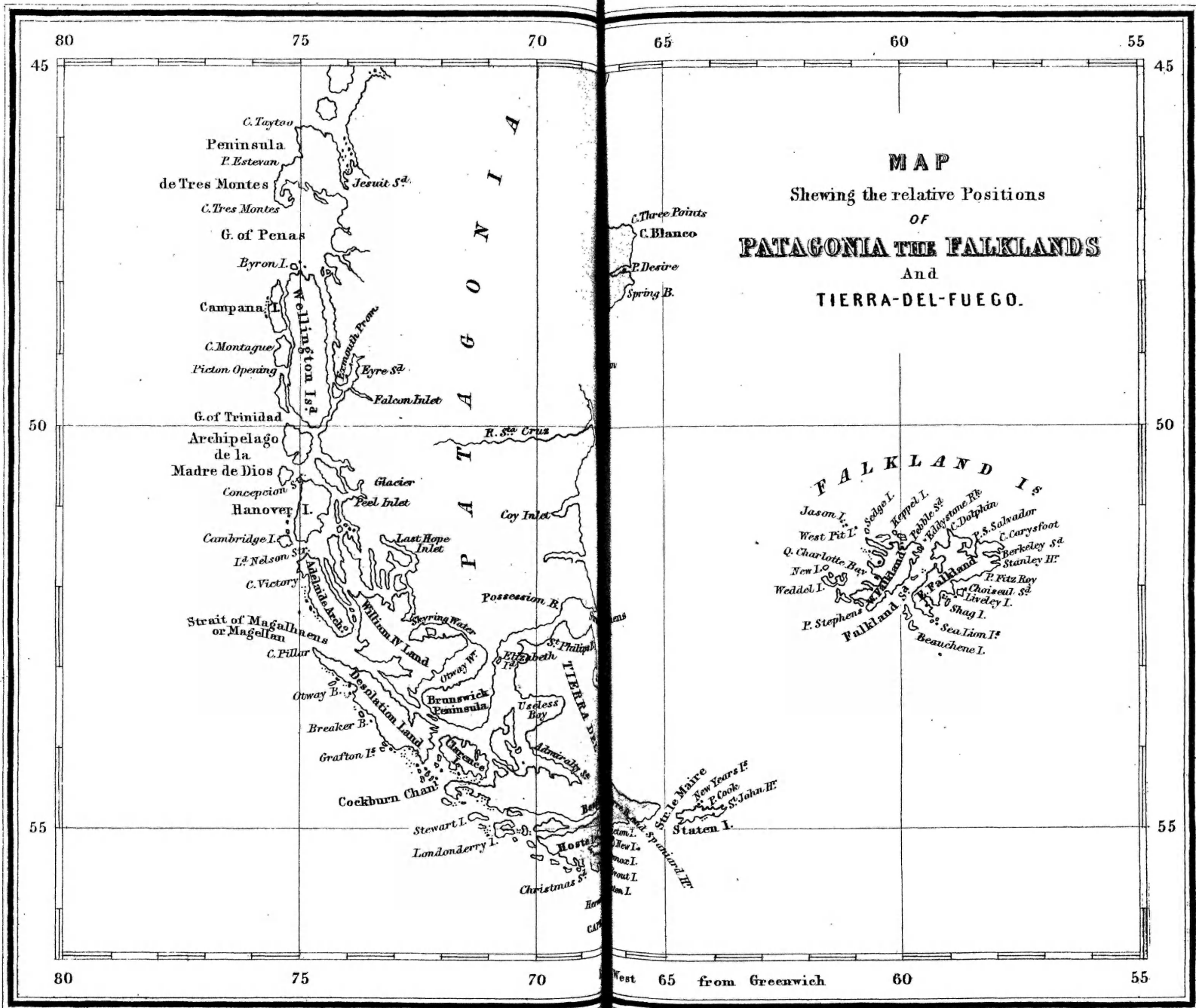
BRITISH SAILORS AND FUEGIAN SAVAGES.

HER Majesty's ship *Nassau*, surveying vessel, is now employed off Tierra del Fuego, and we are sorry to find that a skirmish has taken place between some of its crew and the natives. As long as these people are savages, unchristianized, and cruel, we shall hear from time to time, not only of danger to our fellow-countrymen who land on their inhospitable shores, but of murders committed on the poor defenceless mariners who may be shipwrecked on its stormy, rock-bound coast. The following letter from Captain John Orlebar, R.N., with the remarks of his son, only confirm the statements of Admiral Sullivan at our late City Meeting, for the latter gentleman also has a son among the officers of the *Nassau*, who occupies the same position as he himself did when, at the same station, he was on board the *Beagle* with Admiral Fitzroy. Captain Orlebar thus writes:—

“*Tunbridge Wells, June 14.*”

“I venture to send you an extract from my son's letter, who is now in the Straits of Magellan, as it has reference to the poor Fuegians, whom your Society is seeking to evangelize:—

“I had been away from the *Nassau* for several days in our cutter, with eight men, under Mr. Gray, the master, surveying the southern shore of the Strait, when one evening we took shelter in a small creek, and put up our tents for our night's lodging. A party of ten Fuegians, armed with bows and arrows, came down to us, cringing and kneeling as they approached. They were of a medium height, and strongly built; their only dress was a cloak made of guanaco skins, and they were daubed with a sort of paint. The hair, long and coarse, was cut short over the eyes, and the top of the head was daubed with red ochre. Unable to understand their language, we offered them bread, which they would not eat, and gave them some trifling things. But our little gifts only increased their wish to get more, and it required all our watchfulness to prevent their stealing what was valuable. They would not leave us, so that we were obliged to keep watch all night, and even those that laid down had their rifles in hand. At early dawn we struck our tents, and, getting our breakfast, prepared to leave. Seeing this, the natives became increasingly troublesome; the tide was rising, and they sat down watching us from the other side of the creek. To show that we were well armed, we now fired off our rifles one by one, hoping to frighten them, but, though startled, they would not move. The boat was now afloat, and, seeing that we were preparing to leave, two of the Fuegians tried to get on board the cutter, and were only kept out by Mr. Connors, the second master, who pushed them back. The other Fuegians now drew near, and, seeing they looked



MAP
 Shewing the relative Positions
 OF
PATAGONIA THE FALKLANDS
 And
TIERRA-DEL-FUEGO.

FALKLAND IS.
 Jason I. Sledge I. Kappel I.
 West Pit I. Peble Is. C. Dolphin
 Q. Charlotte Bay E. & S. Salvador
 New Is. Berkeley Is.
 Weddel I. Stanley II.
 P. Fitz Roy
 P. Stephens Lively I.
 Falkland Is. Shag I.
 Beauchene I.

Staten I.
 New Years Is.
 P. Cook
 S. John II.

Engraved by George Philip & Son Liverpool.

angry, Mr. Gray called Connors to come out of the boat. He turned to do so, when an arrow was fired at him, and stuck in his shoulder. Nearly at the same moment the natives fired their arrows into us, and received a volley from our rifles in return. Three times they fired, and then slowly turned and fled to the bush, leaving two of their number on the ground—one dead, the other severely wounded. We embarked, and saw no more of them. Their arrows were not poisoned, so that Connors' wound was not serious. It appeared to us that this party of natives were ignorant of the power of firearms, or they would not have been so foolish as to provoke us. But, poor and wretched as they are, the temptation to thieve is irresistible.'

"Perhaps if there had been one who knew their language, this sad affair might have been avoided; but I see in it an additional plea for strengthening the hands of your Society. If the missionaries had reached this tribe of canoe Fuegians, their influence would have prevented such an attack. A juster knowledge of our power to punish would have checked such aggression; or the experience gathered from the uniform kind conduct of your agents towards them would have given them such confidence in our goodness and friendly feeling, that they would not do us wrong under any temptation. But they have much to learn; at present the Fuegians are regarded by the more civilized Patagonians 'as dogs, and not men.' Thus, they do not treat them as men, and the poor Fuegians are always at war. Every man's hand is against them, and their hand is against every man. And, yet, my dear Sir, we see what a change Christian teaching and uniform kindness can make even in this degraded branch of the great human family. Those young lads (among them, John Allen Gardiner) who were so lately with us in England were of the same stock. May we not take courage, and say with humble thankfulness, What hath God wrought by the humble and painstaking instrumentality of the South American Missionary Society?

"Yours, &c.,

"JOHN ORLEBAR."

MAP OF TIERRA DEL FUEGO AND PATAGONIA.

IN the above letter a distinction is drawn between the Fuegians and the "more civilized Patagonians," and wisely so; they are totally different people, in appearance, disposition, and manners; and yet we constantly hear these people and their countries confused toge-

ther. But it is very important our readers should have a clear understanding of both; and, as we hope to learn more than ever of the Fuegians and Fireland now that the Rev. W. H. Stirling is once more superintendent of that Mission, and as the Rev. W. T. Coombe is, no doubt, now arrived at the field of his missionary operations among the Patagonians, we present our readers with a map of this particular portion of South America. It will help them to follow the course of the *Allen Gardiner* when she visits the Southern land, and likewise Mr. Stirling's descriptions of the places and people, both at the Falklands and Tierra del Fuego.

The Straits of Magellan, where the *Nassau* is stationed, separate Tierra del Fuego and other islands from the mainland; and no wonder we have a surveying vessel there, for vessels from England now, as a rule, pass through these Straits in preference to going round by Cape Horn. The maps and charts produced by our naval officers are, therefore, most useful to our merchant navy. But there are other dangers besides rocks and quicksands. The natives on both sides the Straits—the Southern Patagonians and the Fuegian Indians—only want an opportunity to prove how, in their present barbarous condition, both cruel and mercenary they can be. Indeed, it is quite time that England's Church should take up this work which has been so long neglected, or only weakly supported, and, for the sake of England's sailors and England's emigrants who traverse these Straits, bring the Gospel of Peace to these shores; and, by God's blessing, make all the natives (who are but few) like the gentle youth who has passed away, not only a Christian by baptism and profession, but in deed and in truth.

INFLUENCE OF MISSIONS ON COMMERCE.

THERE is, says Mr. Dibble, one result of the missionary effort which is often overlooked; the safety secured to ships in the Pacific that visit to refit or recruit in the different groups of islands. In former times there was not an island in all Polynesia where a ship could touch without imminent peril. There is scarcely a group of islands with which is not connected some tale of massacre. Now, throughout the whole of Eastern Polynesia, except, perhaps, the Marquesas Islands, ships may anchor, refit, and recruit; and the seamen may wander in safety over the fields and through the groves.

If the missions in the Pacific had been sustained entirely by our Government and the Governments of Europe, it would have been a small expenditure compared with the mere commercial advantages which have been gained—a far more economical expenditure than characterizes most of our national enterprises. What does it require to support one man-of-war or one exploring squadron? Yet how limited the result in comparison! how small, I say, if we look merely to the commercial benefit to the world!

THE NEW COLONY OF PATAGONIA.

(From the "Colonial Church Chronicle.")

"EXACTLY one year after the appearance of the first article in these pages, on 'South America and the Falklands,' in which we called attention to the claims on the Church at home of our countrymen already settled there, and to the likelihood that eventually the southernmost regions of the New World would be filled as predominantly as the northern now are with a population of British origin, an occurrence took place in Patagonia which, trivial as it may have seemed at the time, has enhanced the importance of the subject, and bids fair to be viewed hereafter in the annals of that country as much in the light of a 'germinal event' as is the landing of the Puritans of the *May Flower*, with less reason, in the traditions of New England. On the 28th of July, 1865, a band of Welsh emigrants arrived at the mouth of the Chupat, a spot on the east coast of Patagonia, 200 miles south of the nearest outpost of (Spanish) civilization. Their number was only 163—about as many as those whom Raleigh took with him to found Virginia—but if these pioneers were successful, others from Wales were waiting to follow them, in order to establish a colony which, in language and administration, should be exclusively Welsh. This scheme originated among the Welsh working classes, who have raised money to carry it out, and is another manifestation of the same enthusiastic national spirit which gave birth to, and is fostered by, the 'Eistedfodd.' We may question, indeed, whether *this* 'New South Wales' will eventually be kept more free from 'Saxon' intrusion than that so called in Australia; but the sentiment of race which gave the enterprise birth will certainly stimulate it the better to pass through the period of colonial infancy. The first band of emigrants, owing to errors of judgment as to their time of arrival and other matters, suffered for the first year of their residence in Patagonia very great hardships; but Mr. Ford, British Secretary of Legation at Buenos Ayres, reports * that they have now tided over their initial difficulties, that the colony can now be regarded as successfully founded, and that the measure of its advance will chiefly depend on the amount of accessions to the original settlers, whose troubles new-comers will not have to encounter. Mr. Ford's description of the district where the first settlement is located shows it to be much better adapted for colonization than popular geographies might lead us to imagine. The Chupat Dale is one of several fertile tracts which are to be found even close to the Atlantic; coal is said to have been discovered in the neighbourhood; and probably the spurs of the Andes in the interior conceal like metallic treasures to those

* See the London "Times" of March 22.

which they have usually yielded with such abundance in other latitudes. Considering the whole statement made on the authority we have cited, there seems good ground for anticipating that the Welsh emigrants to Patagonia will win a share of the prosperity already enjoyed by the thousands of English, Irish, and Germans, who of late years have thronged into the Argentine and Chilian Republics. Those States claim the sovereignty respectively of the eastern and western halves of Patagonia, but it can hardly be supposed that, while in their older portions the Spanish race, language, and religion, are being surely displaced, they will permanently retain any hold over regions hitherto left in almost exclusive possession of unsubdued nomadic savages. In another sense than that originally contemplated, the Welsh on the Chupat may, in a void country ten times the size of England, prove the founders of a British colony.

“It is, however, the religious aspect of a new field of emigration which must mainly engross our interest, and we trust that the South American Missionary Society, which has a station already at El Carmen, on the frontier of Buenos Ayres, will direct its special attention to this settlement on the Chupat.”

The writer of the above article will be glad to hear that our Society has not overlooked this portion of our Mission field. The Rev. W. T. Coombe, who left England on the 9th of May for El Carmen and Patagones, on the Rio Negro, as missionary to the Patagonian and Pampas Indians, received instructions from the Committee to visit the Welsh colony in Chupat Dale; and this can be easily done, as there is a steam-vessel that plies between El Carmen and the Chupat. We hope to hear soon that Mr. Coombe has arrived at his destination; and, while endeavouring to reach the Indians, has not forgotten the spiritual wants of our Welsh brethren. When we hear more definitely, it is very probable the Society will make a special appeal to Welsh Christians in order that their fellow-countrymen may at once be fully supplied with the blessings of religion and education in their new and far-distant home. No young colony should be left a day without the means of grace and religious ordinances. The human heart is bad enough, and the Christian life weak enough, under the highest spiritual privileges. What, then, are they when left destitute of the ordinary means of grace!

THE STRAITS OF MAGELLAN AND THEIR DISCOVERER.

THERE is much in the following history in "Kohl's Discovery of America" that is interesting. From the self-denial, courage, and perseverance of Magellan we may learn many lessons. If such can be exhibited in the pursuit of earthly glory, why not in that which is heavenly? If such dangers can be faced in the discovery of temporal benefits, why not in securing eternal privileges? If a new strait is a blessing to commerce—and new lands to the world—are not precious souls to the kingdom of heaven? If there was joy in Magellan's ship when he sailed out of the strait, and "had unlocked the west," is there not joy in heaven over every sinner that repents and throws off the shackles of Satan? Fellow-labourers in the missionary cause! learn a lesson from Magellan. Be faithful to your Master—be zealous in His cause—be self-denying in your far more exalted, heavenly, Christ-like work. Help to keep the Mission ship afloat. The *Allen Gardiner* has many a lost Fuegian, and, may be, many a wandering Patagonian, yet to discover on those lands washed by the dark waters of Magellan's Strait.

"Fernando de Magalhaens (or Magellan) was a Portuguese nobleman of an ancient hidalgo family of Oporto. He was of an extremely ambitious and enterprising spirit, and in early youth, as an officer taking part in the military expeditions of his countrymen in the East Indies, he had shown himself possessed of great courage. He had thus visited the great Indian archipelago, the limits of the then known world, and had learned the position of the Spice Islands, which he believed lay far within the Spanish half of the globe.

"Promotion and increase of pay having been refused him by King Emanuel, the mortified hidalgo, thinking his services ill rewarded in Portugal, solemnly took leave of his ungrateful country, and, with his head full of plans, proceeded to Seville, just then the resort of numbers of discontented Portuguese emigrants. Here he fell in with an astronomer named Ruy Faleiro, and, with his assistance, constructed a terrestrial globe, drawing the outlines of the continents partly according to the observations he had made on his voyages, and partly as he imagined them to be.....*As to the southern continuation of America, he himself was persuaded of the existence of a strait.....*

"With his globe, his theories, and the great projects he had built upon them, Magellan now presented himself before the officials and ministers of the King of Spain. This led to many conferences, and, like Columbus, he was examined by the learned

men who 'pestered him with many questions and cross-questions.' All this soon became known, and as it was rumoured that the King of Portugal intended to take his life, and that his ambassador had already hired men for this purpose, the conferences were held at night, the Spanish ministers providing Magellan with a guard to protect him on his return to his quarters with his maps and documents.....

"Magellan, on his part, pledged his word and honour to the King that he would serve him as a faithful vassal, that he would discover for him the end of America, the American way to the Moluccas.....

"The equipment of Magellan's fleet was finished in August, in the year 1519. His flag was consecrated in one of the churches of Seville, and Magellan took a solemn oath of allegiance to the King, as future governor of all the lands he was to discover 'behind America,' whilst, on the other hand, his officers, whom he had already named commanders of the towns and fortresses to be discovered, swore fidelity to him. His fleet, consisting of five ships, was provisioned for two years with biscuits, flour, lentils, cheese, dried fish, wine, honey, oil; and it was supplied likewise with powder, and numerous articles to barter with the savages. One of the vessels—the name of which has become almost as famous as the *Argo* of the Greeks—was called *La Victoria*. It was the only one that came back to Spain. Officers, soldiers, steersmen, and sailors included, Magellan had 240 men under his command. Amongst them were many experienced sea captains; a learned astronomer, Andres de St. Martin, who was to take observations of the stars of the southern hemisphere, and to determine the position of the places they reached; and an Italian, Pigafetta, a highly cultivated man, who became the historian of the expedition. The artillerymen, or, as they were then generally called, the bombardiers, were almost exclusively Flemings or Germans, for at that time the guns as well as the printing presses of Spain were, for the most part, worked by men of the latter country. Amongst them was a bombardier called Maestro Ance (Master Hans). The low German dialect, therefore, must have been associated with the Spanish language in the first voyage round the world.

"Regardless of the rumour that the King of Portugal had sent a fleet of war to the Brazils, and another to Africa, to take him prisoner, that he had likewise commanded his Governor-General of India to meet him at the Moluccas with six ships of war, the undaunted Magellan put to sea, steering in the direction his predecessors had taken along the coast of Africa, and thence crossing to the Brazils and sailing southwards to the great river De Solis (now La Plata), which was at that time the *ne plus ultra* of discovery in America.

"Even here he began to search for a strait. He carefully explored and sounded the wide mouth of that river. He sailed far up it, and convinced himself, as Solis had done, that it was only a

fresh-water river. After this he continued his course to the south, coming to utterly unknown waters and lands.

“The cold and desolate regions of South America, on the eastern side of the continent, begin at the mouth of the Rio de la Plata. Everything around points out that a complete change in the organism of the continent there takes place. The warm currents of the sea, which pass along the coast of Brazil in a south-easterly direction, cease near the La Plata, and instead of them come the cold currents from the south which flow along the Patagonian coast.....

“Magellan and his little fleet now sailed along the unknown and dangerous coasts of this inhospitable region. Each bay, each bend of the coast, might now be the strait which he was seeking, so he explored carefully as he advanced, keeping as near as possible to the shore. By day he kept about a league from land, but at night he stood out to a distance of four or five. Thus, in the course of a quarter of a year, he made but little progress. He sailed into every river and into every harbour's mouth, in the expectation of seeing his hopes realised. Whenever he doubled a cape the idea was present to his mind that now, perhaps, he had reached the end of the new world. But the dark features of this desolate land still frowned upon him everywhere. He gave a name in his charts to every point he came to, and these names are still, for the most part, used by our geographers. Some of them—for instance, ‘*Bahia de los Trabagos*’ (Bay of Toils)—tell us of the difficulties which Magellan and his seamen had to encounter before they could extricate the ships from the shallows and sunken rocks which prevail in that bay.

“Making thus but slow progress, the southern summer months, January and February, passed away, and in March the cold of the coming winter was already experienced. As they sailed farther, they had violent storms and constant unfavourable weather to contend against, and daily the crews prayed for grace to St. Jago of Galicia, and the Virgin of Guadaloupe and Monte Serrato.

“In the beginning of April another deep inlet was found; it was not the strait, but it formed a convenient harbour, which Magellan named St. Julian. He decided to winter here, and continue his explorations in the spring. But his crews were terrified at this prospect, and at the sight of the gloomy country around the harbour. In those days it was a most uncommon proceeding to pass a winter in an arctic or antarctic region. It was, in fact, the very first time that such a thing had been required of Spaniards. They were to be hugged in the cold embrace of winter, at a time, too, when in their own country they might have the full enjoyment of delightful summer. A deputation came to the Admiral, and represented to him that ‘it was time now to return to Spain. They had already penetrated farther than any one had ever done before. This was enough of glory. The end of America, or its long-sought strait, was never to be found by them. It was evident now,

as many learned men had said, that this country was of immense extent. To force a passage further was impossible, and their King had not sent them forth to do impossibilities. Hitherto heaven and the saints had graciously helped them out of many difficulties and dangers, but at the south pole they would certainly come to a great pit, whence they could never emerge. Besides, provisions were running short, and many of their men had already perished in want and misery. This and much more they repeated, as a Spanish historian remarks, with deep sighs and tears.

“But Magellan had shown on former occasions that he was not easily moved, that he was a most zealous and energetic character—a man of iron, in fact. In replying to his crew, he told them he *wondered much how men who bore the name of Castilians could show such cowardice.* For his own part,’ he said, ‘he was convinced they would soon find the end of this land, or, at least, an outlet to the west. The King had commanded him to prosecute this discovery, and he was determined to sail on southwards, *if even to the point where night lasted three months, and he would rather die than turn homewards like a coward.* It was true that the winter would be severe in this place, still it was likely to be of short duration; and when spring came, it would be easy to sail farther and search for and conquer the sunny islands where the spices grew, and so deserve well of King and country. As to provisions, the difficulties were not so great as they represented; there was still many a barrel of good flour and wine on board, and then, to be more saving than hitherto, he would immediately give orders *that himself and all officers and men should be put on half-rations.* Besides, fish abounded in St. Julian’s Bay, and they could hunt the wild animals and birds during the winter. For the rest, he impressed on his men this: above all, to trouble themselves about nothing, but implicitly to follow the commands which he should give them in the name of the King, and, when they sailed on in the spring, *to look diligently to the lantern on his mainmast-head, and in silence to follow whithersoever it should lead them.*’

“But this time Magellan’s eloquence was not enough, and he had to use force to gain his winter quarters. A conspiracy broke out, for the Spaniards not only dreaded the south pole, but submitted unwillingly to the authority of a Portuguese. ‘This fool-hardy foreigner, in whose clutches we are’—so spoke both officers and men, much in the same way as the companions of Columbus had formerly done—‘has no mercy for Castilians; he wants to destroy us all to gain the favour of Don Manuel his King.’

“The fleet was divided into two factions, two ships remaining faithful to Magellan, the conspirators being masters of the other three. They hoisted the flag of rebellion, and demanded of Magellan that as they were the majority, he should come on board one of their ships to consult with them as to what was best for the service of the King. But Magellan, though the weaker, sternly refused to negotiate, saying that he knew no one in these regions

who had the right to command in the name of the King of Spain but himself, and he ordered the rebellious officers to come on board his ship, where that which was right should be done.

"But, as they did not come to him, he immediately prepared to attack one of the rebellious ships, which the wind and the current had luckily separated from the others and driven towards him. With drawn sword he sprang on deck, unfurled the flag of King Charles of Spain, demanding of the astonished crew, 'For whom are you?' 'For the King and your Grace,' most of them exclaimed, as with one voice, when the question was thus put; and the ring-leaders were soon made prisoners.

"By the exercise of cunning and force he soon gained possession of the other vessels, and he then relentlessly passed judgment on the offenders. Many were condemned to death; but some of the officers, Juan de Carthagena and Sanchez de la Reina, were reserved for a more tragic fate. They were condemned to banishment—to be put ashore on the inhospitable coast of the new country; and in the spring, when the fleet again set sail, this sentence was carried out, Magellan and his people, 'with many sighs, and tears, and marks of tenderness,' but without checking the course of justice, taking leave of their unhappy companions.

"It was during this winter in Saint Julian's Bay—where the crews, according to Magellan's orders, were occupied in hunting, fishing, and repairing their vessels—that the well-known name of Patagonia (still applied to this part of South America) first came into use, and the long-believed myth arose that this country was inhabited by a race of giants. The Indian races of South America, with the exception of the Pescherens, or Terra del Fuegians, are, in fact, of tall stature. It may have chanced that in the tribe with which Magellan came in contact there were a few of those giants who are to be found exceptionally amongst all races of men. He saw, too, the enormous prints made in the sand by their feet thickly enveloped in furs, and he consequently named them *Patagones*, or large feet; and the country gained the name of Patagonia.....

"At length the sun and the spring returned, and Magellan, at the end of August, gave orders to his men to break up. The news fell upon them like a clap of thunder. 'We must go southwards,' said he, 'to find the strait, and not until we reach the south pole without discovering the strait, and not until the ships *have twice lost their masts*, shall we think of turning back.' He told this, he added, that they might bear it well in mind.

"But, happily, they were not called upon to undergo such hardships, for, without knowing it, Magellan had wintered not far from his strait. In October, after a few days' sail, and after he had doubled the Cape of the Eleven Thousand Virgins, he found himself in the mouth of that remarkable rent in the American continent which subsequently bore his name.

"Of all the American channels, Magellan's Strait is the most

remarkable. It is the only one which cuts entirely through the land, thus forming a navigable communication between the Atlantic and Pacific oceans. It is one of the most wonderful clefts in the world, being upwards of 350 miles in length, and of unusual depth throughout. In almost all parts of the strait and its branches the cliffs rise up perpendicularly from a depth of from 1,000 to 2,000 feet and upwards, and if it were possible to empty it of its waters, it would present a dark chasm of colossal proportions. In breadth it varies, for the most part, from about two miles and a-half to five. But there are parts where promontories from either side stretch out so far as greatly to narrow the passage; and, again, other parts where the rocks recede to such an extent, that the waters have the appearance of a sea. Thus is formed a succession of bays, or basins, the approaches to which navigators usually designate as the first, second, and third narrows. There are countless ramifications, which on either side of the strait wind like labyrinths through the clefts of this fissured region; but the main body of water may be said to consist of two distinct portions, the eastern and the western. The eastern portion takes a south-westerly direction as far as the headland, now called Cape Froward (the southernmost point of the mainland of America); the western portion sweeps from this point somewhat more in a northerly direction. The eastern portion passes through the monotonous region of the pampas, and participates in its clear atmosphere; the western, on the other hand, cuts through the wild and lofty labyrinth of mountains in which the chain of the Andes comes to an end. The strait is here enclosed between vast mountains clothed with impenetrable forests, exposed to constant rain and the never-ceasing fury of storms, and above which, here and there, snow-capped peaks tower up.....

“Despite its generally uninviting character, this great channel is not without its charms. There are parts where the landscapes on both sides resemble a series of wild parks, the vegetation, owing to the constant moisture, gleaming with almost perpetual verdure.....

“The northern side of the strait is often enlivened by herds of beautiful guanacos and other animals of the deer family; and, occasionally, ostriches from Patagonia come down to the shore, and a species of gaily-feathered parrots stray thus far from warmer regions. It is even not rare to see the golden wings of the humming-bird shine like sparks of fire amidst the snow-dust which the wind in this strait whirls about. But the waters of this region contain far greater wonders of organic life than the land. I will here only allude to that wonderful gigantic plant of Magellan's Strait, the so-called ‘*Fucus giganteus*,’ which sometimes attains a length of four hundred feet, and which, when torn from its hold on the rocks, floats about in the strait like an enormous serpent. A modern naturalist says that he has found on the leaves of this plant one hundred different species of living creatures, and that he never examined a single branch without discovering new and remarkable forms of animal life. If the large and matted roots are shaken,

there will fall from them vast quantities of fish—mussels, sepia fish, crabs of every kind, beautiful holothurians, and crawling nereids of every variety of form.

“It was in the beginning of November, in the year 1520, that Magellan came to the two gate-posts, or capes, which mark the entrance to this wonderful channel, and looked into it with intense expectation. He anchored within the gate, and sent on a ship to reconnoitre; it returned in a few days with the intelligence that there must be a passage. The captain had sailed westward for three days without having seen the end of the inlet, and, though soundings had been frequently taken, nowhere had any material decrease in the depth been found. It had, moreover, been observed that the tide and the currents which flowed into the opening were much stronger than the ebb which returned, decidedly indicating a connexion with another ocean.

“Magellan, who saw the object of all his hopes and wishes before him, rejoiced greatly, and he called a council of all his officers, captains, pilots, and astronomers, near the Cape of the Eleven Thousand Virgins. They ascertained that they had provisions for three months, and many were of opinion that this would be sufficient to carry them through the strait, and as far as the Moluccas; others, however—and among them Estevan Gomez, a seaman, who afterwards became celebrated for his discoveries in North America, where he tried to find a second Magellan’s Strait—were of opinion that the best course, now that they had determined the existence and position of the strait, was to return to Spain, and to prosecute the discovery with fresh forces and better-provided ships. On the other side of America, they said, they would probably find a vast ocean, which they were not now in a proper condition to cross.

“After listening to these and other opinions, Magellan replied:—‘*For his part, things must come to such a pass, that they would have to cook even the leather on the masts before he would abandon this undertaking; that in future no one should dare to speak of want on pain of death; and with this,*’ he added, ‘*he commended them to God.*’ Hereupon he hoisted his admiral’s flag for the day and his lantern for the night, ordering all to follow, and sailed into the dark chasm.

“An eye-witness relates of Magellan, the inexorable ‘Admiral Forwards,’ that he ground his teeth and knit his brow into dark frowns whenever the word ‘return’ was uttered, and it was dread of him which drove the first Spanish sailors through the stormy gates of the Pacific Ocean. However, one of his ships effected her escape, the *San Antonio*, on board of which was the above-mentioned Captain Gomez. One day, after they had made considerable progress, Magellan sent her to reconnoitre one of the side inlets; she never returned, and Magellan sought her in vain in all parts of the strait already explored. Officers and crew had mutinied, made for the open sea, and returned to Spain, where they informed the King (now the Emperor Charles V.) that they had quitted the service of

the tyrant Magellan, whom he had placed over them, that at least one of his Majesty's ships might be saved. Magellan had run fearful risks, they said, and had decoyed the Emperor's subjects into a wild corner of the earth, whence neither he nor any one else could hope to escape. His return to Spain need never be looked for.

“Magellan spent several weeks sailing about in the labyrinth of waters, carefully exploring, till he found out the principal channel, and, by observation of the tides and currents, had become firmly convinced of the existence of a passage to the west. But as he himself considered a voyage across the western ocean as no light undertaking, and as he wished to owe the co-operation of his crews not to their fears only, he determined to hold another general council before finally attempting the passage of the strait.

“Like all autocrats, he was intolerant of receiving advice, and averse to discussion when his mind was made up on a particular point; but still deeming it advisable to conciliate his officers, he now resorted to the following expedient: he issued an order, dated the 21st of November, ‘All Saints’ Channel’ (for so he had named it), saying he was ‘not the man to despise the reasonable opinions and advice of others, and therefore he requested all captains, pilots, maestros, and contramaestros calmly to consider their present position, and each to write down his deliberate opinion whether he held it wiser to sail on into the western ocean or at once to return. His own opinion and decision should be made known to them on learning theirs.’

“The officers, long acquainted with Magellan's ‘own opinion,’ and with his resolute character, wrote down their views, to judge by some of these interesting documents which have been preserved, with much timidity and circumlocution, and they sent in their papers. Magellan soon afterwards fired off his guns, weighed anchor, and steered to the west. He said he felt gratified, on reading their papers, to find his officers of the same mind with himself, and he swore by the knightly mantle of Saint Jago, which he wore, that he would now accomplish the enterprise. After a few days’ sail the fleet was clear of islands, rocks, and mountains, their horizon expanded, they lay at length between the two headlands of the western opening, one of which received the name *Cabo Deseudo* (the desired cape), and the other that of *Cabo de la Victoria*, and the broad ocean now rolled her gigantic waves before them. An old author says that at this spectacle Magellan was so overcome with joy that tears stood in his eyes. He returned thanks to God, and felt himself to be the happiest and the most famed of men. ‘For,’ he said, ‘he had unlocked the west, had opened a new world to Spain and the Emperor, and given to the Spaniards the key of the hemisphere allotted to them by the Pope.’ Magellan and his contemporaries long after him believed this strait to be the only communication between the two great oceans of the globe; and on many of the charts of the time we find depicted near Magellan's Strait the well-known arms and device of Charles V., the two pillars

in allusion to the Pillars of Hercules at the Straits of Gibraltar, and above, the words '*Plus ultra*.'

" '*Plus ultra* !' it was Magellan's motto as well as his sovereign's, and, after a solemn thanksgiving, his little fleet advanced into the dark and raging waters. He steered at once in a north-westerly direction to reach the temperate zone, and the equator where the Spice Islands lay. In a few weeks Magellan came to that region lying on both sides of the equator, which is remarkable for the prevalence of mild breezes constantly blowing towards the west. Under a clear sky, and favoured by these breezes, his ships now glided over smooth and noiseless waters which no keel had disturbed since the world began, and which, in their astonishment at finding a constant and apparently illimitable calm, were called by the crews 'the Pacific Ocean' (*el Oceano Pacifico*)—a name which this ocean still bears, although we are now become acquainted with so many stormy portions of it that it is not altogether applicable.

" For months they encountered but the same watery waste. Every day and every night they advanced in safety, but the same boundless horizon was ever before them. No conception had hitherto been formed of the magnitude of this ocean. Many had thought the Moluccas lay not far from Panama. In all history there is no instance of such perfect isolation from the rest of the world as that of Magellan and his little band of companions. We can only compare their situation to that of the aëronaut, when he has passed beyond the mountains and the clouds, and floats a mere speck in illimitable space.

" If Magellan had but taken a more westerly course on leaving the strait, he would have discovered a world of enchanting islands ; but, by turning northward, he missed the large group which studs the south Pacific Ocean like a galaxy. Though Æolus and his winds did not trouble him, he experienced the greatest distress from want of fresh drinks and food, and things came to such a pass that his threat about cooking the leather well-nigh became prophetic. Their biscuit had crumbled into dust, and the good Spanish wine had long since evaporated. Water even became so scarce that they were forced to cook their daily ration—a handful of rice—with salt water. The heat of the tropical sun had split the ship's timbers. The crews were decimated and enfeebled by disease, and the increase of rats and other vermin was so overwhelming that Magellan and those who remained with him were near experiencing the fate of the bishop in the Mouse Tower on the Rhine.

" At last a group of beautiful verdant islands, covered with cocoa-palms and sugar-cane, came in sight, and saved the Spaniards from their desperate situation. These islands were the first of the numerous group which lies south-east of Asia, the same which Columbus believed he had reached when, ignorant of the existence of the intervening continent of America, he first beheld the Antilles.

“As we have only America and what lies near this quarter of the globe in view, we must not here dwell on the wanderings and adventures of Magellan among these Asiatic islands, only observing that they fully rewarded the Spaniards for the many privations and dangers of their voyage. They discovered the *Ladrones*, the Philippine, and many other beautiful islands, where they made their guns heard, and set up the wooden cross. The kings of these islands were made to swear fealty to King Charles of Spain, and crowds of souls were admitted by Magellan’s preaching and baptizing into the Christian heaven.

“But, in the fulness of his success, Magellan’s fate overtook him. He rashly took part in the internal wars of these island kings, and accompanied the numerous army of the King of Zebu (who had been baptized) against his heathen enemy, the King of Matan, one of the most populous of the Philippine islands. It came to an engagement, and the over-valiant Magellan unexpectedly found himself surrounded by overwhelming numbers. He fought on bravely, encouraging his men under showers of stones, arrows, and other missiles. But an unlucky spear hit him on the temple, felling him to the earth, and he died, as he had lived and done, a hero. The Pacific Ocean, which he had opened to the world, became his grave, and after him many celebrated circumnavigators of the globe—the Russian Behring, the Englishman Cook, and the noble Frenchman, La Perouse—have likewise, as martyrs to the cause of discovery, met their death in these waters, some in a similar manner to Magellan.

“Magellan’s companions did, in truth, reach the Moluccas; but they here came into collision with the Portuguese as well as with the natives, and only one of Magellan’s fleet, the famous *Victoria*, commanded by the only remaining officer, Sebastian del Cano, succeeded in reaching Spain in safety by way of Africa.

“Sebastian del Cano’s voyage was long and perilous before he brought home his worm-eaten vessel. Her masts were shattered and her sails in rags, like the tattered flag of a much-trying regiment; but she was freighted with precious spices and with wonderful tidings from the utmost parts of the earth, when, after three years spent in circumnavigating the globe, she anchored in the port of Seville with her thirteen Castilians on board, the only survivors out of all the crews of Magellan’s fleet.

“‘Great,’ says an old Spanish historian, in reference to this event, ‘was the voyage of King Solomon’s ships to Ophir, but greater the voyage of the fleet of the Emperor Charles.’ The perils and adventures of Ulysses were as child’s play in comparison to those of Magellan and Sebastian del Cano. The voyage of Jason in the *Argo*, which is extolled to the skies, was as nothing beside that of the *Victoria*, which vessel, at least, ought to have been preserved for ever, as a lasting remembrance, in the arsenal at Seville, for that little ship moved like the sun round the world, and proved for the first time, in a palpable manner, to all mankind

still doubting of the fact, that the earth on which we live is a sphere.

“Magellan and Sebastian del Cano solved this problem. True, they performed but one deed in their short lives, but it was a glorious one, accomplished with extraordinary energy, perseverance and nautical skill, in which, neither before nor since, have they ever been surpassed. They may be said to have lifted the earth from the shoulders of Atlas, from that old imaginary *postament* on which ignorance had placed it, and showed it to the eyes of an astonished world, floating, as the moon does, in space. They and their contemporary, Copernicus, may be said to have effected this transformation. They gave life and motion to the beautiful firmament. From their discovery date the more enlarged views of astronomers concerning the universe, and the spread of European influence to all habitable shores. After them, nothing could be thought unattainable. It was this which gave them their immortal fame; but it was Sebastian del Cano, the survivor, who reaped all the personal advantages which ought to have been Magellan's: royal favour, universal admiration, a pension of five hundred ducats for life, and a coat-of-arms, with the most sublime device which has ever been bestowed upon a knight. Many knights have received a silver bar or two red or white roses in their shields. King Ferdinand gave Columbus a circlet of islands in his shield, and another ‘conquistador’ had a burning mountain. But Sebastian del Cano surpassed them all: the Emperor Charles gave him and his descendants a globe, with the significant motto, ‘*Primus circumdedisti me.*’

“Soon after Magellan's death, his name was given to that great strait, which, as Pigafetti, his celebrated Italian companion and historian, assures us, the Spaniards could never have reached without his energetic leadership; and, in a few years, his name entirely replaced that of ‘All Saints’ Channel,’ which he had given it himself. But this was his only monument. The wild region on both sides of the channel, Patagonia and the inhospitable Terra del Fuego, in which the south of the American continent ends, are even now in the same desolate, primitive condition as when first visited by the Spaniards in the sixteenth century.”

But surely they will not continue so. Surely those who benefit from the discovery of this channel of waters will aid in Christianizing the people of both its north and south sides! Surely yet the day will come when Patagonian Christians on the one bank, and Fuegian Christians on the other, will hail their fellow-Christians of Britain, and wish them God-speed as they sail up the dark channel of the Straits of Magellan!

THE REV. W. T. COOMBE,

who sailed for his missionary labours at Patagones on the 9th of May, arrived at Rio Janeiro on the 2d of June, and we are glad to hear that his services on board the *Seine* were appreciated by the passengers, who kindly presented him with a handsome testimonial. Divine service was regularly conducted; one of the passengers presiding at the harmonium, when hymns were sung. Mr. Coombe then proceeded on board the *Arno* to Monte Video, where he says:—
 “With a grateful heart I have arrived so far in safety, and here find myself surrounded by friends. Mr. and Mrs. Adams have been most kind and attentive in making me comfortable. I shall preach twice on Sunday, the 16th, and on Friday, the 21st, I purpose (D.V.) going over to Buenos Ayres. I hear Mr. Schmid is much stronger, and as I must wait for the steamer to Carmen, I think of going to see him, as I am sure he will be able to give me some valuable information respecting the work (at Patagones).”

SANTIAGO.

THE Rev. Dr. Hume writes (June 8), from Santiago, the capital of Chili, and it is with sincere thankfulness that we are able to report that through his exertions there is every probability of a clergyman being placed in this beautiful city, where, among so much to remind one of bigotry, intolerance, and superstition, the Protestants resident therein will have their own minister. Dr. Hume obtained the promises of several towards the support of either a Consular Chaplain or a Missionary Chaplain of the Society. Our readers will remember that it was at Santiago de Chili that the fearful conflagration took place in 1864, when the Cathedral, illuminated and decorated for some high festival, was reduced to ashes, and 2,000 women were burnt to death.

HOME PROCEEDINGS.

WE continue our record of Sermons and Meetings. On June 9, through the kindness of Rev. W. H. Lloyd, the Organizing Secretary occupied the pulpit of Christ Church, Eastbourne, on behalf of the Society. The following day the Annual Meeting of the Worthing Association was held, under the presidency of the Rev. E. K. Elliott, the deputation being Revs. W. H. Lloyd and J. H. Ballard. On June 11 was held the Annual Meeting at Eastbourne, when our warm friend, W. Brodie, Esq., took the chair. On June 19 two Meetings were held in connexion with the Streatham Auxiliary, the Rev. Stenton Eardley (who occupied the chair) warmly advocating the Society's claims. On June 21 a Drawing-room Meeting was held at the house of Major-General A. Lawrence, Clapham-common, when addresses were delivered by A. R. Pite, Esq., late of Rio Janeiro, and Mark Collet, Esq., the Revs. W. W. Kirby and J. H. Ballard giving information of the present work of the Mission. On Sunday, June 23, the Organizing Secretary preached at Sankey Chapel, and St. James's, Latchford; and, the following Sunday, at St. Stephen's, Walbrook. On July 1 the Annual Meeting at Shrewsbury took place, the Organizing Secretary attending as deputation, and the chair being occupied by R. Stewart, Esq. The following evening the Rev. Robert Towers kindly gave us a Drawing-room Meeting, he having preached for the Society in his church (St. Paul's, Kilburn) the Sunday previous. On July 7 Rev. J. H. Ballard occupied the pulpit of Rev. J. B. Lee-Warner, at Canterbury, attending as deputation at the Meeting of the Canterbury Association the following day. Rugby was next visited. Here two sermons were preached in St. Matthew's Church, and a meeting held on July 15, under the presidency of Rev. Dr. Dixon. Redhill was visited on July 16. The meeting here was presided over by B. Reed, Esq., a warm supporter of our work. The Revs. H. Brass, J. H. Ballard, and others, delivered addresses. Derby was visited next, when the Organizing Secretary occupied two pulpits, that of Spondon Church in the morning, and that of St. John's, Derby, in the evening of July 21. The Annual Meeting of the Auxiliary was held on July 22 at St. Werburgh schools, the Rev. W. F. Wilkinson (Vicar of St. Werburgh's) occupying the chair. On the following evening a Lecture was delivered at the Schoolroom, Bakewell, under the presidency of the Vicar of the parish; and Sermons were preached on July 28, at St. Peter's, Islington. While thanking all those kind friends who have been instrumental in helping us in the way of Sermons and Meetings, we earnestly hope that, considering the great and increasing claims on the Committee, all Secretaries, Treasurers, and Collectors, will do their utmost to secure pulpits and meetings for the year 1867, where these have not been as yet obtained. Will our friends also kindly make their collections for 1867 as early as possible, and send them to the office? *The financial year closes on December 31, before which day all remittances should be forwarded.*

THE CHILDREN'S PAGE.

THE Rev. Allen W. Gardiner, who has been since 1861 at Lota in Chili, and is now establishing out-stations among the Araucanians and Chilenos in the neighbouring country, has sent the following amusing journal for our juvenile subscribers, and will continue the same if desired. Lebu is about sixty miles from the sea-port of Lota:—

Journey from Lota to the River Lebu.

“*Wednesday, April 10, 1867.*—Started from the settlement in beautiful weather, and reached the mission outpost at Carampangue a little before sundown. The night turned out very cold and with much wind, which, entering in at the crevices of the log hut, made the permanence of candle-light very uncertain. Spent some time in caulking the most notorious cracks with old newspapers, and passed a rather indifferent night from the cold.

“*Thursday.*—Guide called me at five a.m.; first sensation—comfort at not having taken cold; second—to suggest to guide to go and wake the ferryman. Guide returns and says ferryman is on hand and horses saddled—wishes to know if I am ready. Being still in bed I divert his attention to my accoutrements, which occupies him profitably till I am ready. Finishing off rather in a hurry, and leaving by accident my comb and valise behind, I go out and inspect my horse. Is he shivering? Experience has taught me in South Chili that if a horse shivers from the early frost he invariably collapses in the noonday heat, leaving you to finish your journey on foot. He stands well up on his fore-legs and does not shiver. Farmer's son has run out to see if I want anything; he is not drest, and finishes his toilet in the open air. How hardy these children of nature are. I mount and ride slowly to the ferry. The farmer, an old man with white hair, runs after me to know exactly how many feet the stable is to be from the outpost. I reply, through comforter doubled over mouth, ‘as far as possible,’ and proceed. He sustains conversation from bank till the boat is two-thirds over. So like him, gossiping with me for half an hour last night, and then leaving this matter for an open-air dialogue, my guide passing on the replies in a stentorian voice.

“The air just before sunrise under these mountains is fearfully cold. Horses accustomed to stables shrink sensibly in size if

exposed a winter here. Perhaps this is the origin of ponies. Entered the old fort at sunrise. Bugler sounding the 'reveillé' in a very indistinct and hazy manner, as though prepared to drop through at any moment. Got clear of fort and cemetery, which is just beyond, and the little wood outside, encountered largest flock of parrots that I ever remember, and could hear them scream for about a quarter of a mile.

"Felt curious to see how the blaze of small yellow flowers, that at this season of the year embellish the country, had stood the unusual frost of last night. That they had stood it was soon very easy to discover, but the question was how. It appears that they had doubled up at sundown, and then their stems contracting with the cold had pulled them down below the level of the grass, so that the hoar frost had spread right over them and protected them, as with a blanket, from the extremely cold current of air that sweeps along the surface just as evaporation begins.

"The 'cupivis,' a large fuchsia-shaped parasite, peculiar, I believe, to South Chili, had likewise escaped, but they are a winter institution, and are therefore mercifully provided with a special arrangement to encounter these occasional frosts which in warm climates are so very trying to the animal and vegetable economy. The great amount of gluten in the calyx congeals like oil as soon as the thermometer is down to thirty-two degrees Fahrenheit, and so renders the structure of the flower impervious to frost. As the sun rises this composition, which is likewise the colouring fluid of the flower, softens again, and the great brilliancy of the flower is maintained. But further south, where the frosts are more severe, they sometimes lose their colour altogether, especially if growing in the deep shadow of some forest tree.

"About mid-day we passed through a forest where an attempt had been made to clear off a section by fire for agricultural purposes. This is a very difficult matter on account of the number of evergreens and other trees that will not readily burn. Several large trees were on fire close to the track, and although in the light of the noonday sun the fire was scarcely perceptible, the heat in passing was very great. Just skirting the fire was a very large string of the most beautiful cupivis awaiting their fate. I gathered one of the finest to send in this letter as a waif from an American forest.

"Stopped at the Alvarado as usual to breakfast. This is a large farm-house, which is so conveniently situated in point of time and

distance for travellers to stop in their journey from the 'old fort' to Lebu, that the occupants have succumbed to the idea, and now consider themselves a sort of caravanserai. To-day, however, there was nothing, the bad harvest this year in the south seems to have acted like a blight on the people. It occurs to me that if Mr. Keller should be away from Quiapo, and have left the station locked up, there will be some difficulty about provisions, as if I was to apply to any neighbouring farmer for provisions he would immediately offer to supply the deficiency by selling me 'a young cow.' People in this benighted district seemed to live upon parboiled meat.

"These rather uncomfortable reflections were disturbed by the appearance of a figure in the distance riding out of a wood. There was something civilized in the contour of this horseman, for he had a hat on, and so could not be an Indian, and had no large heavy wooden stirrups, which is the mark of a Chileno. Surely I know that figure, and that black horse, and apparently the recognition is mutual, for the black horse quickens his pace, and a few moments later Mr. Keller and I are shaking hands in the solitude of the wilderness. The rencontre was the more acceptable from the fact that he had made arrangements the night before for a trip quite in the opposite direction, and had only changed the direction of his journey that morning. The hut-keeper had missed the horse in the pasture, and not brought him up in time, so Mr. Keller came down this side of the circuit instead.

"We reached Quiapo in the afternoon, and on my intimating to Brother Keller my misadventure with regard to breakfast arrangements, he very kindly set the unfortunate hut-keeper to light a fire. I felt very comfortably towards this individual, being largely indebted to his mistake for present shelter and security. He appeared to be a most remarkable denizen of the forest, and very much crushed in mind by the great monotony. My guide told me privately that he was mad, but I don't believe it. Whenever he had occasion to enter the room, in the course of his endeavours to compass about for the means of our subsistence, he invariably did so in a very crouching and slouching attitude, as though Brother Keller had been teaching him to run on all fours as a kind of preparatory discipline before ascending the ladder of civilization.

"Mr. Keller informs me that people only take two meals a-day in the camp. How vigorous everybody appears in this wild forest life,

but shy, as though conscious of being only semi-civilized! Discussed some tea, and also a material resembling Australian damper. Mr. Keller has just dropped in to say he's going out to see about provisions; how long am I going to stop? Till Monday! Ah, well! then he'll just step over to the next farm and buy a— (thought he was going to say, 'young cow,' which is the commissariat standard in these wilds, but this time it was) 'sheep.'—He goes off. I remain, and, having ejected one cat and five domestic fowls (the clucking of the latter reminding me of sitting on a hencoop during a long sea-voyage), I sit down and read Dr. M'Neile's 'Lecture on the Priesthood,' delivered in St. James's Hall. As I write a large black dog takes possession of a small eminence immediately overhanging this. Very much dislike being stared at; make threatening faces at him, to which he responds, and evidently feels that he has the advantage of the situation. Proposed to take a sharp brisk walk before sundown. After a quarter of an hour Mr. Keller suddenly suggests that we turn and walk off in an easterly direction. We have not been long on that tack before again he urges a change of course, and we stand off in a northerly direction, coming once more to an equally abrupt termination. Mr. Keller at last explains that after rain the lower part of the plain below becomes a perfect morass, and that, with the exception of the higher track, the station is insulated in the rainy season. After dinner sat by the stove, and was just dozing off when aroused by hearing mysterious sounds in the further room, as though some one was struggling with a large dog, and had just succeeded in throwing him down. Seizing a candle, I hastily made my way in the direction of the noise, which still continued, and found what at first seemed my worst suspicions realized, for by the dim light of the candle I could distinguish Brother Keller in a most warlike attitude, coat off, shirt sleeves rolled up, and apparently pounding away at some large object that he had got down in the corner. 'What are you at?' I exclaimed. He explained that he had about twelve pounds of flour in a bucket, which, for want of a kneading-trough, he was now using, and had just got to the exciting process of kneading it all up into (I think) he said 'a sponge,' but the bucket was very unsteady, and would keep hopping about, and the floor being very shaky, increased the noise, whilst the gurgling sounds which had alarmed me I saw now proceeded from the very powerful method which he was adopting in order properly to squash the

dough. Deeply interested, and resolved to sit down and watch the process. Brother Keller expostulates, and says I am sitting down on the mutton. So I am. How unfortunate! Transfer to his tea-chest, and he now explains, at broken intervals, when the bucket happens to be a little steady, that he learnt all this at the Missionary College in Germany. How fearfully deficient our own system is! At all events, I never had any facilities afforded me for acquiring this process. A little later in the evening we were sitting round the fire, talking over the past, present, and future, when voices were heard outside the window, and, what was more remarkable, English voices, and, to our utter surprise, Mr. Balfour appeared at the door, accompanied by Captain Heikema and a guide. Mr. Balfour had only arrived at Lota from Valparaiso the previous day, but wishing to see as much of the country as possible, had pushed forward in this adventurous manner. We gave them an unlimited welcome, but I fear an extremely limited everything else.—Old inhabitant turns up. ‘Does he think it will rain?’ Says no, and seems angry at the suggestion, as though it indicated a bad reputation for his claim. ‘Has his harvest been good?—No. Potatoes plentiful?—Very scarce. Foxes getting at all diminished?—No; if anything, more of them. Pumas frequent the claim?—Yes.’

“Next morning, rain, wind, fog, mist, vapour, and all the rest of it, in spite of old inhabitant’s prognostics.—Six a.m. Coffee. Sound of horses coming round. Brother Keller appears in fishing-boots and overalls, and says he’s off. Captain Heikema goes too. ‘Want to know how soon we mean to start to Lebu?—As soon as the fire is out. How soon will the fire be out?—As soon as the storm is over.’ They ride off in a determined manner, but Brother Keller comes back in less than a quarter of an hour. ‘Given it up?—No, come back for a knife.’ Finds knife, and disappears in the fog.

“Vapour hardens up into a mist, mist into a fog, and fog into a splendid driving rain outside. Meantime I hold on strongly to the fire inside. Cat comes in, and goes to sleep under the stove. Black dog walks in likewise, and lies down with apologetic air. Domestic fowls keep in the background. Guide chops wood in the kitchen, and then passes it in to the stove. The exercise keeps him warm, and the result of his exertions is comfortable to ourselves. Read Dr. M’Neile’s Lecture over again. Mr. Balfour comes in to breakfast, takes a melancholy view of the weather, and wishes to know how long we are to be storm-stayed. I reply, ‘I was once

storm-stayed at a Falkland station for six days.' He objects that this is not the Falklands, and makes inquiries of the guide, who, interested in the wood-question, predicts fine weather, 'shortly, say eleven o'clock,' hoping thereby to escape further efforts in the culinary department.

"Guide gets an inhabitant to help him, and reports at two p.m. wood enough for two days, and then goes to sleep.

"6 p.m.—Made tea and Irish stew; wound up clock; gave the horses barley; fed the cat; double allowance to black dog, to make up for previous suspicions, and gave all the cold potatoes to domestic fowls.

"Saturday.—Still storm-stayed, but with prospect of improvement with afternoon tide. Mr. Balfour wishes to start in the morning, and to make a push. Represent the impracticability, and we hold on till two p.m.

"3 p.m.—The rain stops, wind falls, and dense fog sweeps over the ground. Now's our time; it will not rain any more till next tide. The horses are brought into the corridor, their backs rubbed dry; carefully saddled, we start; my horse has no shoes, and will require balancing. We see about ten yards, and it feels very cold after sitting by the stove for two days. I place the guide first, Mr. Balfour comes next, and so in Indian line we proceed. It gets darker; we see four yards, and the air gets colder as we open the sea-line. Coming down a gully, my horse trips, slips, slides, and then begins to snort and tremble. I pull up hard and sharp, but he still continues. He has evidently lost command of his legs. I give him his head again, and we at last reach the foot of the declivity.

"ALLEN W. GARDINER."

Contributions thankfully received from June 23rd to Aug. 20th.

*** Full particulars of the sums received from Associations will appear in the Annual Report.

	£	s.	d.		£	s.	d.
E. J.	0	2	6	St. Stephen's, Walbrook, per Rev. W. Windle, coll after Sermon by Org.			
Rev Thomas Curme (sub)	1	1	0	Sec., less expenses.....	2	4	4
Notts Assoc., per Rev. J. W. Marsh .	15	0	0	Shrewsbury Assoc., per T F. Poole, Esq., Meeting, &c.....	7	17	2
E. H. Spence, Esq. (sub.)	1	1	0	Farnham Assoc., per Mrs. H. Nichols	4	5	0
Sankey Chapel, Lancashire, per Rev. J. Simpson, coll. after Sermon by Org. Sec., less expenses	4	5	10	Liverpool Assoc., per Rev. W. R. Stephens	35	0	0
St. James's Church, Latchford, per Rev. J. Wright, coll. after Sermon by Org. Sec., less expenses	4	14	8	Felix Ladbroke, Esq., for Rev. A. W. Gardiner's Indian Church & Schools	5	0	0
Rugby Assoc., per Miss J. Stott	15	8	6	St. Thomas', Westbourne-grove, per Rev. W. Harvey Brooks (additional coll.)	0	8	1
Mrs. Hume, per Rev. W. Leay (coll.)	3	3	0	Clapham Assoc., Drawing-room Meeting coll., per Gen. A. Lawrence ...	14	5	0
Miss Shaw, Weston-super-Mare (don.)	5	0	0	Plymouth Assoc., coll. by Miss Fry	4	7	6
Ditto, ditto, for Chinchas (don.) ...	5	0	0	Miss Bull, per Miss Hodgskin (don.)	0	5	0
Leamington Assoc., per Mrs. Mandell	10	2	0				
Ditto, sale of "Story of Com. Allen Gardiner".....	0	10	0				

	£	s.	d.		£	s.	d.
Mr. J. E. Chillcott, bal. for Magazines	0	7	2	Miss Vernon, Greenford	20	0	0
St. Mary Woolnoth Sunday-school,				Wandsworth Assoc., per Rev. W.			
per Rev. R. Dear.....	1	1	0	Kirkby	8	15	6
Totnes Assoc., per Miss Derry.....	1	8	6	Miss R. Chase, sale of work	2	0	0
Miss F. A. Garland (coll.)	0	10	0	Liverpool Assoc., per Rev. W. R. Ste-			
Nottingham Assoc., per Rev. T. M.				phens	20	0	0
Macdonald	5	0	0	H. J. Smith-Bosanquet, Esq. (sub.)...	2	0	0
Putney Assoc., per Miss Robertson...	6	5	6	Coll. after Meeting at Rochester, by			
Canterbury Assoc., per Col. Horsley,				Org. Sec., less expenses	3	10	2
Meeting, &c. (less expenses)	3	1	1	Ditto, at Rainham, by Org. Sec. ...	1	0	10
Rev. J. H. Gregg (coll.).....	2	19	11	Reading Assoc., per Edw. Unthoff,			
Southborough Assoc., for Indian Sta-				Esq.	1	1	0
tion, Lota	2	0	0	Lee and Blackheath Assoc., coll.			
Mrs. Kemble (don.).....	1	0	0	after Sermons in Holy Trinity			
Coll. after Sermon, Heage, Derby, by				Church, by Org. Sec., per Rev.			
Rev. W. H. Mosse (less expenses)	2	7	0	B. W. Bucke, less expenses	24	9	7
Maidenhead Assoc., per Miss Atkinson	5	0	6	J. Laurent, Esq. (sub.)	2	2	0
St. Paul's, Kilburn, Assoc., per Rev.				Maidenhead Assoc., per Miss Atkinson,			
R. Towers	18	6	11	coll. after Meeting, less expenses	5	18	0
St. John's Chapel, Hampstead, per				Ditto (subs.)	1	7	0
Rev. J. Kirkman (offertory)	2	17	0	St. John's, Prince's Risborough, per			
Trent Boys' School, per Mr. Etheridge	0	11	6	Rev. Wm. Burgess, coll. after Lec-			
York Assoc., per Mrs. Clarke, includ-				ture, by Org. Sec.	1	0	5
ing 10s. for Indian Station, Lota ...	6	10	0	B, per "Record".....	0	10	0
Miss Holm (sub.).....	2	0	0	W. A. Soames, Esq., per ditto	1	1	0
Per ditto, "A Friend"	0	5	0	Miss Morris (sub.)	0	5	0
"A Thankoffering"	2	0	0	Miss Weatherfield (sub.).....	1	0	0
Rugby Assoc., per Rev. J. G. Beut-				Bath Assoc., per Rev. J. Loughnan,			
ler, coll. after Sermons and Meet-				coll. after Sermons at St. Mary's			
ing. by Org. Sec., less expenses ...	14	3	0	Chapel, by Org. Sec., less expenses	5	15	0
Ditto, sale of work	7	0	7	Sale of "Story of Com. Allen Gar-			
Red Hill Assoc., per Miss Thompson,				diner"	3	16	3
coll. after Meeting, &c., less expen-				" Photographs	2	14	0
ses (including B. B. Reed,				" Magazines	1	4	6
Esq., don., 5 <i>l.</i>)	12	11	3	" Annual Sermons	0	16	10
Derby Assoc., per Miss Gell, coll.				" "Voice" (back numbers)...	1	3	1
after Sermon in Spondon Church,				Publishers' Account Mag., London			
by Org. Sec.	6	8	6	and Bristol	12	8	10
Ditto, in St. John's, Derby, by							
Org. Sec.	10	9	10				
Ditto, Meeting, &c.	3	11	8				
Bakewell, per Rev. H. K. Cornish,							
coll. after Lecture, by Org. Sec.,							
less expenses	0	6	0				
Rev. J. Barton, Kirk Langley, pupils'							
missionary box	1	6	2				
Rev. J. E. Dalton (don.)	25	0	0				
Mrs. J. E. Dalton (don.)	25	0	0				
St. Peter's, Islington, per Rev. J.							
Haslegrave, coll. after Sermons,							
by Org. Sec., less expenses	4	18	0				
Islington Assoc., per Miss Williams	3	15	6				

SCOTLAND.

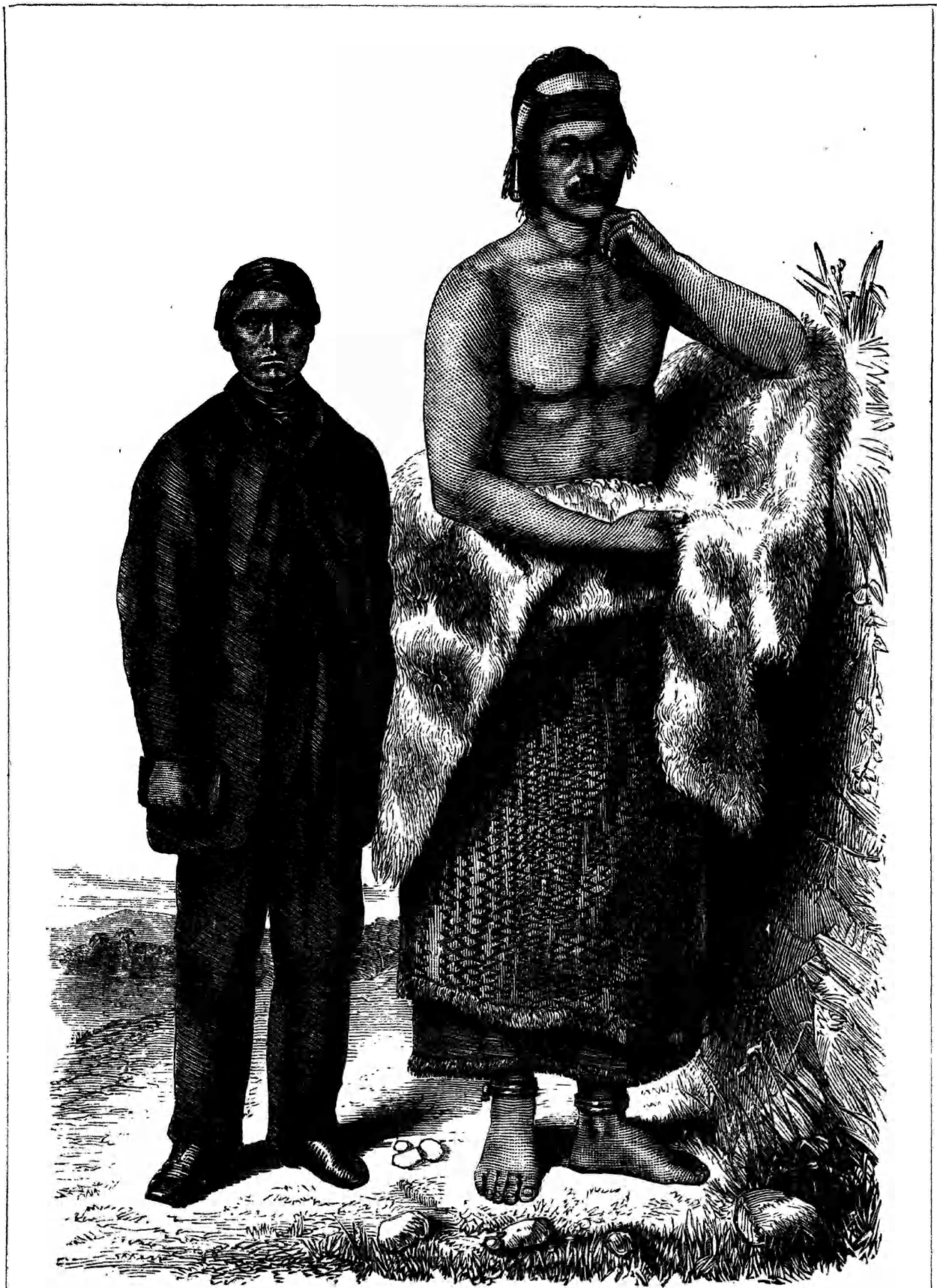
Miss L. A. Omond (coll.)	1	0	0
Mrs. and Misses Gordon, Montrose			
(sub.)	1	10	0
Paisley Assoc., per A. R. Pollock,			
Esq.	0	5	4
Portobello Assoc., per Miss Leslie ...	11	15	6

FOREIGN.

Rev. W. C. Murphy, Callao, Subscrip-			
tions for Magazines	1	14	0

Collecting Cards, Missionary Boxes, Synopsis, and other papers, can be had free on application to the Secretary; also Vol. XIII. of the "Voice for South America," neatly bound, price 1*s.*; and the Annual Sermon, preached by the Right Rev. Dr. J. Gregg, Bishop of Cork, price 2*d.*, or by post (free) three stamps, or eight copies for seventeen stamps.

A Photographic group, consisting of the four Fuegians, and their friend, the Rev. W. H. Stirling, Superintendent of the Fuegian Mission, is now to be had at the Society's Office, 8, Serjeants'-Inn, Fleet-street, London, price 1*s.*, or post free for thirteen stamps.



A FUEGIAN CHRISTIAN AND A PATAGONIAN CHIEF.

(See page 153.)

Frontispiece.]

THE SOUTH AMERICAN

Missionary Magazine.

NOVEMBER 1, 1867.

A FUEGIAN CHRISTIAN AND A PATAGONIAN CHIEF.

THIS Engraving (see Frontispiece) affords a striking contrast. The tall figure is that of a Southern Patagonian from the Straits of Magellan—one who was well known to our missionary, the Rev. T. Schmid, who for eighteen months lived and wandered with the Indians, first in the neighbourhood of Sandy Point, and afterwards in that of Santa Cruz. This man, who bore the name of Gemoki, and was the son of As-caik, a chief who befriended Mr. Schmid, was so kind in his conduct, and so gentle in his manners, that he was named by him GENTLEMAN JOHN. He is clothed in a mantle made of the skins of the guanaco, whose flesh, with that of the horse and sometimes ostrich, constitutes his food. The wool, which is very soft and warm, is always worn inside. The Patagonians of the South are much taller and finer men than those of the North, their average height being five feet ten inches.

The other figure is that of a native of Tierra del Fuego, or rather of Packsaddle Bay, south of the small Island of Navarin. He was for some years under instruction at our Mission Station at the Falklands, and was well known to many of our readers as one of the four natives brought to England by the Rev. W. H. Stirling in the autumn of 1865. His Fuegian name was Uroopatoosaloom, but his Christian names were JOHN ALLEN GARDINER. He died in 1867, aged, probably, twenty years. He was the first baptized native of Tierra del Fuego, and, as the first acknowledged Christian convert, therefore the firstfruits of the unbounded faith and self-sacrificing work of that spiritual hero who laid the foundation of this Society when he perished at Spaniard Harbour. [Compare Chap. V. "Story of Allen Gardiner" and pages 125—7 of this Magazine.]

The contrast between these two portraits is not merely physical but spiritual. The one is a type of thousands yet to live and die as Christians—yet to sing [as we have often heard Uroopa] and to feel

"How sweet the name of Jesus sounds
In a believer's ear!"

The other is a type of thousands who bear the stamp of their Divine Creator in their noble form—but, alas, who live and die as semi-civilized savages, without a knowledge of God, without the love of Christ, without righteousness and that peace which enabled John Allen Gardiner, the Christian Fuegian, to feel what he delighted to repeat: "When I pass through the valley of the shadow of death, I will fear no evil, for Thou art with me."

Oh, dear readers, WORK and PRAY that many, many more shall be as this one! And, though the contrast will still exist, PRAY and WORK that God may "add to the Church daily such as should be saved."

VISIT TO TIERRA DEL FUEGO AND DEATH OF "THREEBOYS."

*On board the "Allen Gardiner," Stanley,
June 29, 1867.*

"SINCE writing to you last, the purpose which I announced of visiting Tierra del Fuego has been fulfilled. The voyage itself was chiefly remarkable by being made in mid-winter, when the days are short, and the navigation consequently requires extra precautions. The country was covered with snow, and presented features of remarkable beauty. The cold was of course great, and our decks, when not deep in snow, were slippery enough.

"The object of our visit at this season was to give an opportunity to the natives, who had been residing on Keppel Island for two years and a quarter, of seeing again their friends, and of explaining to them the cause of their unusually long absence. Some, however, of our Keppel Island visitors had no desire to venture across the seas at this inclement season, for so small a purpose. Pinoiense and his family, Camilenna and her children, and Jack, whom you knew in England, remained, therefore, at our Station. On the other hand, Okokko, Lucca and his family, Threeboys, Yecaif, and Tirshof were anxious to see their friends.

"A week after leaving Keppel Island we anchored in Banner Cove, the weather being at that time bright and pleasant. The natives belonging to this island [Picton] are few. Not more than thirty altogether were present during our visits there. The language which they use is the same as that spoken up the Beagle Channel, in the neighbourhood of Woollya, throughout Ponsonby Sound, all about Cape Horn, and to the westward as far as New Grass Sound.

"These natives belong to what we call the TEKEENICA tribe, and from an accurate census extending over not more than two-thirds of that district we have upwards of four hundred men, heads of families, enrolled on our list of inhabitants. At the very least, therefore, the Tekeenica tribe musters in all two thousand souls, and probably *many* more. They live, however, so scatteredly, and principally within the quiet precincts of creeks and secluded bays, that apart from special investigation with the aid of natives it is difficult for strangers to estimate their numerical force.

"The Alikhoolif tribe is next in order, and is reputed by the

Tekeenica people to be of a harder material than themselves. For instance, while the men of the latter tribe seldom swim, the men of the former are almost universally expert swimmers and divers. The women, too, are vigorous and intrepid in character, diving in these gelid waters for sea-eggs, or to strip the blubber from the sunken carcase of the whale. These Alikhoolifs are scarcely known to us personally, only stray members of their race having once or twice been within our range of visitation. But the accounts respecting them lead us to compute their numbers as quite equal to, if not superior to, our friends of the Tekeenica.

“ Besides these two tribes there are the bold and more warlike FOOT INDIANS—OENSMEN, as they are termed by Fitzroy—with whom we have yet had nothing to do in the course of our missionary duties. They are nevertheless anxious for our acquaintance we are told by other natives who know them. And as they have watched the *Allen Gardiner* move along their coasts they have expressed the desire aloud that we would visit them. Their numbers I do not know, and it would be only a very rough guess if I stated them at three thousand.

“ On the map you see, as far as physical features go, Tierra del Fuego projects itself along the western coast of Patagonia. Here, again, the Canoe Indians are found, using, however, not the bark and wicker-work, but the hollowed-out trunks of trees for canoes.

“ Our Southern and Ship Mission is for the benefit of all these tribes. The use, then, of the *Allen Gardiner* is manifest. A hulk might supplement, but could not, without damage to the work, supersede her services. In the present stage of the Mission-work an *Iron House* [to be erected on Picton Island, near or on Tierra del Fuego—Ed.], and not a hulk, is, I think, likely to conduce most effectually to the advancement of our purposes.

“ But to return to our late visit to the South. From Picton Island [see map, page 129] we proceeded through the Beagle Channel to Woollya. Here the natives numbered from 150 to 180. In winter they keep very closely to their special quarters, and do not form such gatherings as in summer—or on an occasion of special interest. They go in fact into winter quarters. Our Keppel Island visitors were greatly pleased to see their friends, and the pleasure was mutual. No ill-will because of the long delay in the *Allen Gardiner's* return was shown; but

of course various surmises had been made, not, however, worthy of repetition.

“In the course of our stay it was our desire, as you will readily suppose, to say and do something to impress the minds of the people with our Christian purposes. Mr. Bridges constantly found opportunity of turning to account his knowledge of the language, and Okokko was ever ready to do the same, in furtherance of God’s work. For this end the wigwams were visited, and diligent heed was given to speak that Word the entrance of which giveth life, which giveth light and understanding to the simple. — It is true they often listen very vacantly to the sounds of the Gospel; but in the ‘due time,’ appointed by Him in whose hand are the times and seasons, the words spoken shall prove quick and powerful, and go home with a thrust to the heart and conscience.

“The natives immediately under our care seem really to profit by what they are taught; and, although the work is slow, I am cheerfully expectant of the happiest results.

“Lucca and his family determined to remain at Woollya, in spite of the winter; and we accordingly set him up in a strongly-built wigwam, supplying him with goats, stores, and tools, that he might do something towards inaugurating civilization amongst his people. Some days before quitting the *Allen Gardiner* (it was on a Sunday afternoon, when we had been reading together in the cabin), he volunteered a statement of his intentions, and, addressing himself to the natives present, said he desired to lead a peaceable, and industrious, and godly life in his native land.

“I trust this may be the case; that he meant what he said I have no doubt. But to bear up against the pressure of the barbarous element will be hard for him at first, and, indeed, for us all, when we in three or four months commence united action in Tierra del Fuego itself.

“I am going to send down in the *Allen Gardiner* some ten or twelve young cattle to be turned loose on Picton Island. If they get a month’s start the natives will not be able to catch them, I feel sure; and in the course of three or four years we shall have a reservoir of stock in the country itself, which will conduce most materially towards the prosecution of our work and purposes. While my one, unimpaired, controlling desire and principle of action is to bring the Gospel home to the hearts of the poor and debased races of Tierra del Fuego; while for this alone I am here, I am content to

labour here ; yet, as a means to an end, and for the permanency of the work of the missionary, I conceive it necessary to introduce along with the priceless truths of the Gospel the elements of Christian civilization. I should be unfit for this work and my present position if I did not recognise and act upon this important principle.

“Proceeding from Woollya, we went to Packsaddle Bay, and subsequently to Orange Bay. The natives here were friendly, and *Yecaif* returned to his father, whom he met in the former place. In Orange Bay we found the father of ‘John Allen Gardiner,’ whose more familiar name of Uroopa is known well in England.

“The canoe in which his father was came alongside the *Allen Gardiner* while we were at dinner in the cabin ; but, as the poor man heard of his son’s death without any immediate explanation from myself or Mr. Bridges, he became at once very angry. Coming on deck, I looked to see who it was shouting and making such menaces in the canoe by the ship. For a few minutes I did not recognise him, neither did Mr. Bridges, who thought it was an uncle of Uroopa, and not his father, Chingaline by name. However, being presently assured as to who he was, I invited him on board, and he consented to come. Here in the cabin he listened to all the details of his son’s visit to England, of his subsequent sickness and death, and also to the assurances given *for him both by Okokko and Threeboys*, that death came to him not in terror, but in the peaceful and joyful hope of the resurrection to eternal life.

“The feelings of the poor man were apparently much soothed by what he heard, and he appeared very satisfied when we gave over to him the greater portion of Uroopa’s effects.

“A few days after, on the departure of the *Allen Gardiner*, while the anchor was being weighed, and sail set, Chingaline again manifested much anger and displeasure ; but the people here are emotional and excitable, and allowance must be made for that want of self-control and that slavish addiction to doing the right thing in the estimation of his countrymen (and the right thing down here is very often to make a noise—so violently do the words rush to their mouth), which is characteristic of savages at least.

“This interview, however, with the father of John Allen Gardiner (Uroopa) is chiefly interesting to me in connexion with another of the lads who visited England with me. ‘Threeboys,’ I mean. He was ailing at the time, yet apparently only slightly,

being about as usual, and looking as stout as ever. He had been with Uroopa in his illness, and wept at his death. He had helped to tend him, and was present in the last moments of his dissolution. To Chingaline, therefore, his testimony was very important, and he gave it frankly, and with a feeling which did him credit. Within three weeks he was himself a corpse. His illness commenced with a pain in the chest, but it fastened at last just below the midriff,—violent pain, increasing on pressure, and permanent. Distressing sickness, unyielding to any treatment, broke down his spirit for several days. Then the sickness ceased, and delirium supervened, the pain still continuing, but gradually moving lower down.* To run for Stanley or for Woollya [west of Navarin Island] was my doubt for a while, so I detained the ship in Banner Cove, whither we proceeded from Orange Bay, for a few days, dreading the effects of the vessel knocking about at sea when the poor lad was so ill. At last, however, the wind seeming to promise fair, I desired the captain to bear away direct for Stanley, there to secure medical aid. The weather proved boisterous when we passed the Straits of Le Maire, and, owing to head-winds, the *Allen Gardiner* did not enter this port till the afternoon of Saturday last. We had been since Monday morning buffeted about at sea, and on Friday, about 11 a.m., Threeboys had succumbed to the violence of the disease. A post-mortem examination, most carefully and skilfully instituted at my request by William M'Clinton, Esq., R.N., M.D., proved that death was caused by disease of the kidneys, 'Bright's disease,' as it is called. Yet the symptoms remarkably harmonised with those described in my medical book in connexion with inflammation of the bowels.

"Early in his sickness I spoke, as I had often done before, to Threeboys about baptism, and he wished to receive the holy rite. Accordingly, as there seemed little hope of his recovery, I privately baptized him in Mr. Bridges's presence, naming him George, after Mr. Despard, whom he remembered so well. The disposition of George was not so open and unreserved as that of John Allen Gardiner; and it was not easy to ascertain the full force on his heart of the teaching he had received; but I humbly believe that the Lord drew him to Himself with the words of love. In his delirium he talked or shouted for hours together sometimes. Yet

* Mr. Stirling then details the treatment that was followed in this painful and trying case.—[ED.]

nothing offensive escaped his lips, while frequently in his unconsciousness he would repeat the Lord's Prayer, or a line of a hymn, or text, or a fragment of the Creed.

"One night, abruptly, but with a rich, deep, and most solemn tone, he exclaimed '*I believe in one God, the Father Almighty,*' and then stopped.

"The force and precision of the words never before seemed to me so marvellous, and I shall never forget the effect upon me. This was an unconscious testimony to the hold on his mind of what he had been taught.

"The funeral took place on the 24th inst., and from end to end of the settlement the flags drooped from half-mast high. Dr. M'Clinton accompanied the body from the church to the grave, and Mrs. M'Clinton played the harmonium in church, while we all sung that beautiful hymn, '*THY WILL BE DONE!*'

"P.S.—Five fresh natives are with us,—two nice boys, and Aman, his wife, and child. Yecaif and Tirshof remained in their own country. Lucca, his wife and child, also.

"WAITE H. STIRLING."

Mr. Stirling speaks gratefully of the kind services of Dr. M'Clinton, and also of Rev. Charles Bull's continued interest. Our young friends will be surprised perhaps to hear of the fortitude manifested by a poor Fuegian, when obliged to undergo a most painful operation. Mr. Stirling writes:—

"On the following day Dr. M'Clinton cut out a cancer from the sole of the foot of a Fuegian now on board. The man never winced, but his face was slightly screwed, just as I felt mine to be from merely looking on. The doctor's bald head greatly occupied his attention while the painful operation was going on in his own foot."

A FUNERAL AND A MISSIONARY MEETING.

"Parsonage, Stanley, Falklands, July 1, 1867.

"POOR Threeboys soon followed Uroopa! We buried him on Monday, the 24th ultimo, in Stanley Burial Ground. The body was brought into the church, and the solemn procession was met by

Mr. Stirling and myself, and, as is the custom here, I gave the funeral address in church. I could not but recollect that in former years Mr. Despard preached in that church, when the natives attended, and *not one of them* could form a conception of the truth as it was in Jesus; now we were burying the body only out of sight of one baptized into the same baptism as ourselves, and doing so in the presence of *Okokkoenges*, who had been lifting up his voice to his countrymen in their own tongue, softening the wrath of Uroopa's father, and who with his own hands, too, had been ministering to the bodily wants of Threeboys in his deadly sickness.

"The hymn, 'Thy will be done,' was heartily sung by the crew of the *Allen Gardiner* and the children of our schools. The procession then re-formed to the Cemetery, and Mr. Stirling read the final committal prayer.

"On Thursday, 27th, we had a MISSIONARY MEETING in the Boys' Schoolroom, at which his Excellency Governor Robinson kindly presided. The Colonial Chaplain gave a financial account of what had been done in Stanley during the past six months; and Mr. Stirling gave a most able lecture on missionary operations in Tierra del Fuego. Afterwards, Mr. Bridges translated Okokko's speech to the Meeting, in which he had spoken of his desire to benefit his countrymen, and to teach what he had been taught of Jesus. The plaintive earnestness of Okokko made a deep impression on the Meeting. E. R. Griffiths, Esq., the Chief Magistrate, in very forcible language, moved a vote of thanks to Mr. Stirling, and stated that what he had seen at the Meeting, what he heard said by Okokko, and what he knew had been done by the Society for our countrymen in the Chincha Islands, Chili, &c., led him now publicly to recant anything he had previously said to the detriment of the Society, and publicly to express his intention of becoming a subscriber to its objects. After a vote of thanks to the Governor, this most interesting Meeting concluded with the Blessing, given by the Colonial Chaplain. The funds in the hands of the Stanley Association were mainly through this Meeting raised to 35% for the half-year.*

* We insert the following particulars, as this far-distant little Colonial Association really sets an excellent example to our home Associations, while the testimony is

“It is most heroic of Mr. Stirling still to contemplate, and that most speedily and unflinchingly, his trip to Tierra del Fuego for four months. . . .

“I think by this time you know very fully my views about the South American bishopric question. Imperceptibly the Society’s operations will be crippled unless something is speedily done. You will be running counter to the plans of the different Consular Chaplains; and you will be presenting to the Romish element a mere maimed system. If —, for instance, were bishop, Mr. Bridges could be ordained [deacon] at once, and he ought, in my humble opinion, to be so. If he has to go home, the work will be stopped to a very great extent for twelve months or more. It is refreshing to see a man like Mr. Bridges. As I write he has just passed by my window arm-in-arm with a Fuegian native, explaining everything as he goes along, and doing it all so naturally. . . .

“CHARLES BULL, *Colonial Chaplain.*”

Our readers will notice in the foregoing letters and the journal that follows much that is encouraging. True, we have to lament the death of the Fuegian native, Threeboys, so fresh in our memory, so useful and clever a youth, so influential with his fellow Indians, so promising for the objects of the Mission. But it is most satisfactory to find this young man so hopefully spoken of by Mr. Stirling, and to see him, not long before his own death, weeping at the death of Uroopa; and then, “with a feeling that did him credit, frankly bearing his testimony” to the kindness Uroopa had always received, and so “speaking comfortably to poor Chingaline, his father.” Then there is the account given by a Colonial chaplain of the funeral. What a change in ten years! Not one native could then understand a word that was uttered about God or His Church; not an intelligible sentence could our missionaries speak in the Fuegian language. Now, at the Christian Fuegian’s funeral, hymns are sung to the praise of God; and at the Missionary Meeting, presided over by the Colonial Governor, Okokko, “who had been lifting up his voice in Tierra del Fuego to his countrymen in their own tongue, softening the wrath of Uroopa’s father,” earnestly pleads with Englishmen at a Colonial station to send the Gospel to his brethren. And, lastly, there is our devoted Catechist, whose journal follows, not only speaking fluently the Fuegian language, but conversing in it freely with the natives in their wigwams on Tierra del Fuego. For all this we thank God, and take courage.

most valuable, for the kind donors are all eyewitnesses of our missionary work among the Fuegians:—[ED.]

Subscriptions for 1867. Stanley Association.			
His Excellency Governor Robinson and Mrs. Robinson	£5	0	0
Rev. Charles Bull, Chaplain	1	1	0
Donations.			
Falkland Islands’ Company	5	5	0
Master R. Goss (Collecting Card)	3	15	0
Dr. M’Clinton’s Card (not yet full)	15	0	0
Collections in Church and after Meeting...	5	2	4
	£35	3	4

JOURNAL OF A VOYAGE TO TIERRA DEL FUEGO IN THE "ALLEN GARDINER" IN THE AUTUMN AND WINTER OF 1867.

WE give a few extracts from the journal of Mr. Bridges, our Catechist, who accompanied the Rev. W. H. Stirling in his late visit to Tierra del Fuego. Such memoranda are interesting, as showing the everyday life of our missionary party; and it is in such common duties we often see common every day religion:—

" *May 9, 1867.*—This day, at 11 a.m., we commenced our voyage. Pinoiens and his family remain at Cranmer, according to his expressed desire, to help Bartlett and Hunziker in the necessary work of the station. Mamashtugadegenjiz (Jack) also stays behind with his cousin Pinoiens, Camilenna, and her three children. The natives that are on board, going to visit their country, are Okokko, Lucca, wife, and child, Tyashof and Yecife, Threeboys and Sesoimens. Threeboys and Yecife are not quite well, the former is very subject to headache, and both have a pain in the chest. At half-past four p.m., we came to anchor in Burnt Island Harbour, where we went ashore and shot some geese, and cut some tussac for the goats and sheep on board. The natives are very desirous to see their people and country again. Threeboys is very useful on board as assistant steward.

" *May 11.*—We early moved further up the harbour. Here there is plenty of three kinds of berries, viz., diddy, mountain, and malvin berries, and the geese are very numerous and in good condition, for berries are this time of the year their chief food.

" *May 15.*—Wind and weather same as yesterday, very misty. We sighted Staten Land at 4 p.m. [See map, page 138.] We passed through Le Maire's Straits in the evening, and with a very strong wind we sailed along the coast all night. A great number of fur seal kept us company for a long time. Prayers as usual, and attended by the natives regularly.

" *May 16.*—At daybreak we were off Aguirre Bay, and at half-past nine in the evening we cast anchor in BANNER COVE [Picton Island]. The wind light but favourable; weather delightful. We are very thankful to God for His kind blessing hitherto.

" *May 17.*—Most beautiful day, wind W.N.W., and very light. We much enjoyed ourselves on shore, and, though so late, we found berries to be still abundant, and of different kinds. We have as yet seen no natives, but we made signal fires. This place is most suitable for a mission station, but the natives with us are by no means desirous to live here.

" *May 18.*—Weather still very fine and agreeably warm. Snow is only on the mountains. A flock of upland geese were seen today. The natives on board are cheerful, and conduct themselves

properly. In the evening we had a boat race. Lucca was one of the pullers, and he pulls a good oar.

"*Sunday, May 19.*—Weather beautifully fine and pleasant. Divine service morning and evening. All things go on satisfactorily. Immediately after morning prayers the natives were despatched in four canoes making for the vessel, but in no great hurry, and there was much less vociferation than on former occasions. I spoke to them on different religious subjects, and explained to them our objects, viz., to teach and benefit them. To teach them to love and serve Him who lives above, and also how to make them more comfortable and happy, and how to use the means of bettering themselves which they possess but know not how to use. They willingly assented to all I said.

"I found that these natives have intercourse with the FOOT INDIANS, and some of them know their language. I here give a few words. Wisnán, dog. Yetanahshoo, fox. Yoashan, guanaco. Hweepi, mankind. Choola, stone. Elapaz, iron. Milashoowa, steamer, duck.

"*May 21.*—The wind still continuing fair we got under weigh at daylight, and came to anchor in Hahshawia, a cove in the north end of Button Island [between Navarin and Hoste Islands]. Three-boys does not get better.

"In the evening Lucca's relatives came alongside, and gave us their news. We hear of many deaths, both by violence and natural.

"The natives are in a sad unquiet state, and I feel sure that the only remedy is the Gospel. Every succeeding visit more deeply distresses me with a sense of their wretchedness.

"*May 22.*—At 2½ p.m. came to anchor in Woollya [west of Navarin Island], the wind blowing softly from the N.E. Weather very cold, but dry. The canoes reached Woollya before us, in number twenty-five. After dinner went ashore with Mr. Stirling. The natives employed in making themselves wigwams of the boughs of trees. The soil (where bare) is frozen hard; the ground sprinkled with snow. Luccaenjiz has chosen a good site for his homestead, about two hundred yards from the beach, and the ground around is good, and bears good pasture. He is determined to dig up ground and live always at home, looking after his goats. His garden will face the west, and is dry, and on a gentle slope. I have confidence in Lucca, and if it is possible he will have a good piece of land dug, and perhaps planted with potatoes.

"*May 23.*—Snowy weather, and south-east wind. Hard at work all day cutting poles for Lucca's goat-house and wigwam. As many hands as could be spared from the ship also at work in the woods. The children know their friend Mr. Stirling, and don't forget to flock round him. The trees were laden with the falling snow, which came down in plentiful showers upon the hewers, and made us very wet. The natives helped to carry poles; one man especially, a cousin of Okokko's, worked well all day.

"*May 24.*—Employed as yesterday. I had frequent conversations

with the natives, and, seated at a fire in their company, I spoke to them of God, and of His Son, and of man's miserable state by sin, and I endeavoured to show them their need of Jesus, and His willingness to save them. I tried to convince them of the necessity of our knowing, loving, and obeying Him. After sufficient wood had been cut I went with Haneweetan, Sesoien's father, into his wigwam, and spoke there also.

"*May 25.*—Wind still from the south, and cold. A dry bright day. I went ashore in a canoe at 11½ to see Lucca, who spent the night in his new wigwam. He has partitioned off a third of his wigwam for a private apartment, which will serve as storeroom and bedroom. He is not at all downhearted, and evidently feels sure he will be able to lead a civilised and civilising life among his people. After a long talk to him I went into Tommy Button's wigwam and spoke to them there on religious subjects. The people were quiet and attentive, and I hope benefited by what they heard. Sesoien has been ashore some days. He would evidently like to return to Keppel Island, and I saw tears in his eyes, standing outside the wigwam, evidently very sad. His father detains him, he being unable to appreciate the advantages his son has when with us. We are all very sorry for poor Sis. [Some of our readers will remember seeing this lad in England.—ED.]

"*Sunday, May 26.*—In the afternoon I went ashore with Okokko and Yecife and T. Button to Yeemaeuchr, to speak to the people there. After I had spoken, Okokko addressed them, speaking of the power and goodness of God. I then offered up a prayer, and we then sang two hymns. The people attentively listened, and were certainly interested, I wish I could say profited also. We returned in T. B.'s canoe to the ship.

"*May 28.*—The snow is about a foot deep, and it freezes hard every night, and some of the men wear mocassins. I leave a hound in Lucca's charge to catch guanaco. The natives visit Lucca a great deal more than he likes. If he can keep his provisions to himself he has a sufficiency to keep him and his family four months, with what he can procure from the sea and land—viz., shellfish, fish, and fungus. Sesoien will live with him. Lucca seems hopeful.

"*May 31.*—South-east wind and very cold. A canoe, with four persons on board, came off to us, and as the weather was very severe, Mr. Stirling took pity on them, and brought them into the cabin. They were much pleased, and behaved themselves very well. Some of us went ashore in the afternoon, and paid a visit (by invitation) to a wigwam, and we found the natives cheerful, and not so reserved as hitherto.

Sunday, June 2.—South-west wind, and squally weather. I went ashore with Tyashof and Yecife to speak to the people. I told them of the creation, of the goodness of God, and of His revealed will, of the state of man through sin, and of the means of recovery. I spoke to them of many subjects, and showed them they ought to

treat kindly those who might be shipwrecked or cast away on their coasts.

"*Monday, June 3.*—Yecife left us to-day. He has long been ailing, and his father wished him to stay very much, and the lad himself thought he might sooner get better amongst his own people. He is certainly ingenious, and of good mental capacity. I hope he may but act up to his knowledge, and if so, there would be a great superiority between him and his ignorant countrymen. I cannot but trust that his conduct will be much improved, that he will be more dutiful and attached to his parents, and be disgusted at the low habits of his people.

"This morning we left Packsaddle Bay, and at two p.m. we east anchor in Dingy Cove. Here in Dingy Cove we found four more canoes—two from Wollaston Island, and the others were Chingaline's (Uroopa's father) and Shoulatelan's (Tyashof's father). Poor Chingaline, when he heard of his son's death, was very violent, and maddened with rage and grief.

"Mr. Stirling called him on board, and I quietly gave him an account of his son since he left, his voyage to England, the kindness he everywhere met, his voyage back, and his long illness and death. I mentioned the good qualities of his son, and how greatly he was liked by all, and how kindly tended during his illness, and how the corpse was disposed of. I spoke to him of the resurrection, and of the happiness of those who love and serve God. He then was impatient to know about the property of deceased, and was angry there were no knives and axes for him. He received an axe and knife, a pannikin, suit of clothes, and blanket, and his other two sons each received a suit of clothes, and a blanket, and some other things. Poor Chingaline showed real, heartfelt sorrow, and sobbed deeply, and shed many tears. Okokko and Threeboys were then called in, and they both spoke comfortably to poor Chingaline.

"*June 19.*—Very hazy, and wind from the north-west. Poor Threeboys very ill. Okokko has very kindly attended him.

"*Friday, June 21.*—This morning poor Threeboys died. All on board are very sorry; he was such a useful and sensible lad. The natives on board were witnesses of his death. We little thought this illness was mortal. He was confined to his bed a fortnight.

"*Saturday, 22.*—To-day we anchored in Stanley Harbour. We were much delayed by contrary winds and the hazy state of the atmosphere, which veiled the land and prevented us from entering Port William. We came direct to Stanley in hopes that the doctor's aid might be the means of saving poor Threeboys' life; but the Lord, who does all things well, saw fit to take him away, and we can say cheerfully, feeling confidence in His mercy and wisdom, 'Thy will be done.'

"THOMAS BRIDGES, *Catechist.*"

THE LATE ARCHDEACON HENRY WILLIAMS.

WE are sorry to have to announce to our readers the death of a very sincere friend and supporter of our Society, Archdeacon Henry Williams, of New Zealand. Brought up as a midshipman in the navy, he spent his riper years as a missionary. He preached Christ in New Zealand for forty-four years, and died at the full age of seventy-five, on the 16th of July. During his short illness he was greatly troubled because two neighbouring tribes were in a state of quarrel. Some of his sons went to mediate between the hostile chiefs, and before their return the Archdeacon had entered into his rest.

We subjoin a short extract from a letter which tells us how the contending Maories received the news of his death :—

“As soon as the Maoris became aware of our great sorrow, each party agreed to suspend hostilities till after the funeral, and the leading chiefs from one side came over and begged to be permitted to carry his remains to the grave. The funeral took place on the 19th, and it was gratifying to see the deep feeling manifested on the occasion. Never was there a man more respected and beloved by all who really knew him. Altogether there were about 120 Europeans present, besides many Maoris.”.....

“Blessed are the dead which die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works do follow them.”

J. W. M.

AN APPEAL FOR A CHINESE MISSIONARY.

THERE are thousands of Chinese coolies to be found at the Chincha Islands and along the west coast of S. America. Hundreds can read their own language. A SPECIAL MISSIONARY is wanted for them. A converted native, that is, a Chinese Christian Scripture-reader, would be the most suitable agent; and such a person, we believe, can readily be obtained, but the amount of his expenses, though not great, the Society is already too much pledged to undertake. Will any of our readers, who may feel the great importance of an immediate Mission to these neglected and often ill-treated people, come forward and undertake to collect a sufficiency for such a missionary? We believe that a favourable impression is likely to be made on the minds of these poor Chinese exiles, who have in too many instances been cruelly beguiled and forced from the land of their birth. A more thoroughly missionary work, and one longer and more urgently needed, could not be undertaken! What we have heard before from the Rev. W. C. Murphy and others is now confirmed by the Rev. Dr. Hume (see his Report). Who, then, shall have the honour of commencing so good a Mission?

OUR VISIT TO IRELAND.

THE United Church of England and Ireland is united more than in name, and the telegraph which pierces the waters between Dublin and Holyhead, and flashes thoughts and purposes across the deep, thereby uniting mind with mind, and often causing hearts to beat with emotion and sympathy, is only emblematical of that cord of love which unites earnest-minded missionary spirits of the one Church to those of the other, and enables the sister of Ireland to labour with her sister of England in promoting "glory to God in the highest, and on earth peace, good-will toward men." A common object and a common interest bind individuals together, and such should cement closer than ever at this time the two Churches of England and Ireland. But whatever may be the impending danger now threatening the Established Church of the "Land of the West," let all her true members be assured that thousands on the British side of the Channel will not only sympathise with them, but be ready to support to the utmost those measures which shall tend to at least justice being done to their sound and faithful branch of the Apostolic Catholic Church,—a Church which is, undoubtedly, becoming more influential through its bishops, priests, and scholars—more devoted in its labours at home—and more liberal in its support of missionaries abroad, while it continues, as ever, pure in doctrine, a witness to the truth.

Since the first visit to Ireland, made by the Rev. George Pakenham Despard some years ago, on behalf of South American Missions, there has been a warm interest manifested in our sacred work; but this interest has been confined to a few devoted fellow-labourers, who, by their Christian zeal and self-denying exertions year after year, have endeavoured in every possible way to make known the existence and character of our Society.

The time, however, has arrived when we may look for more sympathy and a wider field of operations; reasonably expecting larger returns to our exchequer in consequence. Indeed we believe an active Association Secretary, resident in Dublin, would find his time almost fully occupied in making our cause known throughout the island.

In consequence of the retirement of the Rev. W. Ashe, now Rector of Ballina, we have no Association Secretary at present in Ireland, and it has been necessary for the London Secretary to undertake the duties. The Rev. W. W. Kirby, therefore, has visited the Associations in the counties of Wicklow, Dublin, Cork, Cavan, and Donegal, where Meetings have been held, sermons preached, and lectures delivered—now in the city, and now in the village—sometimes many and sometimes few attending—(for let us remember

how the great Exemplar forgot not the villages while He went about all the cities : Matt. ix. 35)—and we believe both in town and country, hearts were touched by, and minds were interested in the sad state of the poor heathen as well as in the miserable spiritual condition of our fellow-countrymen, who are “as sheep having no shepherd,” in that long-neglected field of labour—South America—where truly the harvest is plenteous, but the labourers few. Lectures were delivered at Bray, Monkstown, Sandford, Dublin (Mrs. R. C. Lee’s drawing-room), Skibbereen, Kilmeen, Enniskeen, Ballinagh, Dumlane, Belturbat, Killoughter, Clover Hill and Derry. Sermons were preached at Arklow, Billis Bridge and Ballyduff, while meetings were held at Cork, Cavan, Clonakilty, Bandon, Coote Hill, and Donegal. The last was presided over by Lord Francis Conyngham, who said that having been a sailor in his youth and having visited the Southern and Western Coasts of South America, he could now strongly recommend the Society for endeavouring to supply advantages, spiritual and moral, which he knew from experience were only too much wanted. We are glad to be able to announce that his Lordship and the Lord Bishop of Tuam have become Patrons of our Society, affording other instances of Irish sympathy shown during the present year, for we must not forget that our Annual Meeting in London was presided over by the Primate of Ireland, while the Bishop of Cork preached the annual sermon in Portman Chapel.

To all the kind friends, clerical and lay, who either afforded the deputation the opportunity to speak, or, when he had done his work, rest and hospitality, sincere thanks are rendered, and especially are such due to those kind Honorary Secretaries who make all the arrangements for the deputation. To one of these, whose prayers are ever for us, whose mind is ever planning, and who never wearies in self-denying effort for the benefit of Christ’s cause in South America, we are indebted for the following earnest, heartfelt, devotional remarks which fortunately came to hand as we were writing the last lines of our visit to Ireland. May her words be as a “Voice from Ireland” calling on the members of the sister Church in England to work while it is day, and, while the opportunity and privilege are afforded, to remember “*the time is short.*”

Thus may the two Churches be ever united ! Thus may the two people be ever working ! Thus may the Christian zeal and the generous hospitality of Ireland provoke Christian sympathy and heartfelt support from England, should the day ever arise when enemies to the Reformed Church would begin to mutilate in Ireland what they have resolved to destroy in England—the United Church of England and Ireland !

"THE TIME IS SHORT."

WE find it hard to believe the sad tidings that two of the Fuegian lads who visited England are no more.

A few months ago, and they were with us full of life and health; and we thought with hope and gladness of all they would accomplish amongst their countrymen in making known to them the Gospel of God.

We saw with thankfulness their rapid improvement, both in spiritual and temporal matters, and believed we were training them for work in God's kingdom on earth; but it was not so to be. He whose thoughts are higher than our thoughts has called them, as we humbly trust, from a world of sin and suffering, to the eternal joys at His right hand.

The summons came first to Uroopa, and found him not unprepared. He had desired to be baptized by the name of the disciple whom Jesus loved; and in sweetness and gentleness of disposition he seemed to walk in the footsteps of the Apostle John. He passed away, full of faith and hope in his Saviour. "I have seen Jesus," he said; "Jesus loves me." And soon after, "he was not, for God took him."

Poor Threeboys was next called away. His illness was short, and his sufferings were so violent as to leave little opportunity for discovering the state of his mind; but Mr. Stirling believes that he also was looking to Jesus, and resting on Him alone. In his delirium he repeated texts of Scripture and sang verses of hymns with his wonted sweetness of voice. We, who met him in Ireland, cannot fail to remember the earnest and solemn manner in which we heard him repeat the beautiful words of the Psalmist,— "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." We will therefore not doubt, but earnestly believe that poor George, as well as John Allen Gardiner, will be found amid that "multitude whom no man can number, who have washed their robes, and made them white in the blood of the Lamb."

But is there no special warning conveyed to us in the early and unlooked-for death of these two lads? Surely God would remind us with a twofold force and earnestness that the "time is short."

The souls in whose behalf this Society labours are fast passing away,—that which we would do in their behalf let us do quickly. Let us not be tempted to put off helping this cause of God till a more convenient season; let us not yield to difficulties if we are collectors or secretaries, and content ourselves with hoping that “*next year*” we may do more or collect more. “*Next year*” is not ours, dear friends; God gives us the present. Let us work for Him *now*. Next year, probably, fresh difficulties will arise, if we should live to see it; but we learn also, from the sudden call of the Fuegians, that our own time here is uncertain. Before another year draws to its close we may have been called away. Shall we then repent having done too much for God, or too little?

We therefore pray you, dear friends and fellow-workers in this mission cause, let not the warning given us by the death of these Fuegians be in vain. Let us be stirred up to work more earnestly, more prayerfully. If we have hitherto put off assisting this cause let us begin to help it at once, so much as in our power lies, and all can give a little help. If, while hitherto engaged in the work we are inclined now to be discouraged, and say “the difficulties of collecting are too great, the calls on our time too numerous to permit us to do anything more,” may we be enabled to remember Whose the work is, and what it is—ever seeking to win souls for Christ.

May we seek to conquer every difficulty, in our Master’s strength; and for His sake labour on yet a little while without fainting, and soon “to him that overcometh” will the Saviour grant to sit with Him on His throne, even as He “also overcame, and is set down on His Father’s throne.”

October, 1867.

K. J. G.

WIDOWS’ AND ORPHANS’ PERMANENT FUND.

THE Committee, at the request of several friends, have re-opened the above account in their Books, and any sum will be so appropriated, if desired. The Committee, however, wish it to be particularly understood that the Fund is a general one for the benefit of any future as well as present widow or orphan in connection with the Society that may be deserving of such assistance.

SELF-SUPPORTING CHURCHES.

THE Committee of our Society have been obliged, at some of their late Meetings, to take into serious consideration the question of reducing their expenditure at those stations where the means of grace have been for some time enjoyed, and where the inhabitants were not only able but willing to contribute towards the support of their own Church and minister. In working among heathen, it will be many years before we could reasonably expect an idolatrous or savage community to be changed into an evangelical and civilized people, capable of understanding the privilege and duty of supporting both their own Church and schools and of extending the same Gospel and educational privileges to others; but in English-speaking communities, who have been benefited by liberal grants from our Missionary Society at home, who "had compassion upon them" when they were "scattered abroad as sheep without a shepherd," there should be at the earliest possible moment an earnest desire to realize the honour and advantage of becoming self-supporting and self-extending. We are glad to be able to state that one or two stations on the west coast promise to do this, and will very soon be able to relieve the Society of a considerable portion of the grants now made to them. While these may continue to receive a grant-in-aid, other stations sadly wanting the Society's assistance will be selected and fostered into Christian life.

The following circular is appropriate to this subject. Our readers will bear in mind it was addressed by the Rev. P. S. Royston to the members of the *native congregations* in Madras, and, therefore, if the argument used is sound, logical, and forcible in bearing on a *native* Church, how much more is it so when applied to an English-speaking community of baptized Christians!

"Dear Brethren in the Lord Jesus Christ—The Committee, who have so long loved and cared for you, have recently placed me, for a season, in a near and close relation to you, and I wish to say a few words regarding it in this letter.

"You all know something of the history of the Church of Christ in Madras. Turn your thoughts backward a little. Many years ago benevolent and earnest Christians in England sent you faithful missionaries to make known to you the only way of eternal life. They did this in obedience to the express command of Christ, and from compassion to you, who were then blind idolaters, and had no wish

to hear of Jesus. At first no one heeded, but that labour of love was carried on nevertheless, and at great expense, by many who, 'poor in this world, were rich in grace.' Little by little, here as everywhere, God's Word proved itself mighty; and many have now confessed their faith in the Lord Jesus Christ.

"These Christians in Madras were dear to the Christians in England, who continued to supply them with pastors and catechists and teachers, at increasing expense year by year. Meanwhile the Missionary Committee found that wherever, in other lands also, they endeavoured to fulfil the command of the Lord Jesus in 'preaching the Gospel to every creature,' the same good results followed. They sowed good seed, and it brought forth good fruit under the dew of God's Holy Spirit. But as they continued to do this more and more, they found that they must carry on their work in a somewhat different way, or else leave off their care for the wants of the rest who were equally needy; for they could find neither labourers enough nor money for their support, if they continued to bear almost all the burden of tending all the plants of righteousness, as well as of sowing fresh seed. And as the duty of such continued care is not enjoined on them by Jesus Christ, while that of sowing His good seed is, the Committee felt that they must call upon *you*, whose duty it is to provide for the maintenance among you of that good teaching and those sacred ordinances with which you have thus become enriched.

"But this was not their only feeling. They felt that they were bound, as your spiritual fathers, to train you gradually for separate life. Even a rich father is an unwise and an unjust father if he does not so teach and train his children that they may be able to think, speak, act, and provide for themselves in all things necessary or useful for them. Now, it is both necessary and useful for the Churches of Christ that they should learn by degrees to be *self-supporting, self-governing, and self-extending*. Without these attainments, they may grow in age, but they will neither be strong, nor united, nor developed. They will always be children in the eyes of others, and they will be unable to perform the functions which belong to the mature and full-grown man.

"For these reasons the Committee have watched your growth, and have sought to train you aright. The time has come when you have shown yourselves strong enough to begin to provide and arrange for the supply of your own wants; and so that which is your own proper right coincides with the urgent duty of the Committee. And both you and they now desire to exercise the right and to discharge the duty, to the best of the ability which God has given. How then shall this be done?

"In propagating some trees, instead of at once cutting off a slip and placing it alone in the ground, the gardener bends a branch and makes it pass into a chatty filled with earth, and so causes it to strike roots of its own while partaking of the nourishment of the parent tree. Then, when quite able to live entirely alone, the

branch is cut, and the young tree grows up and bears its own flower and fruit, and itself extends its branches to give off-sets for other separate trees. Now it is just so that the Committee wish to give the power of self-support, self-government, and self-extension to the congregations whom they regard as their branches. They have provided a native-church council, which will be to the congregations what the chatty of earth is to the branch. While connected with the parent tree of the Church Missionary Society, the congregations will, by means of the council, be striking down roots of their own, and acquiring individual and complete life. And then, but not till then, will the connexion be severed; and then, and not till then, will the young tree stand forth in its own complete and perfect life. Then will it rise to the proportion and use of a perfect tree, and be itself the stock whence others take their being."

THE LATE BISHOP OF LICHFIELD.

WE regret to announce the death, in the eightieth year of his age, of one of the Patrons of our Society, the Right Rev. Dr. John Lonsdale, Bishop of Lichfield. After being a Fellow of Eton, he became Fellow of King's College, Cambridge; in 1821 was elected Christian Advocate, and in the same year Assistant Preacher at the Temple Church, then Rector of St. George's, Bloomsbury, and afterwards Preacher of Lincoln's-inn, and Principal of King's College, London, which latter post his Lordship held till 1843, when he was nominated by Sir Robert Peel to the Bishopric of Lichfield. And we can truly endorse the language of the *Times*:—"All his great powers were given to his work. He was happy in himself, and it was a happiness to have anything to do with him. He drew others to co-operate heartily with him by his singular forgetfulness of self, his affectionate sympathy, and his careful attention to the minutest claim of duty. His munificence stirred up others. His strong practical sense, joined to the simplicity and godly sincerity of his character, gave Churchmen of all opinions confidence in his fatherly foresight."

This is the second Episcopal Patron our Society has lost during the present year—the former being one of our oldest and warmest friends, the Right Rev. Dr. Joseph Cotton Wigram, Bishop of Rochester, who took his degree at Trinity College, Cambridge, as sixth wrangler, in 1819, and died in April last.

What lesson would we enforce from these deaths, as well as that of our zealous and lamented friend the late Archdeacon Henry Williams, of New Zealand, but that all—whether in exalted or humble positions—should use their influence, be it great or little, in promoting a work that is manifestly according to God's will, Christ's commands, and the spirit of the Church to which they belong, and that promptly, heartily, and as unto the Lord, because "there is no work in the grave, whither we are hastening."

PATAGONES.

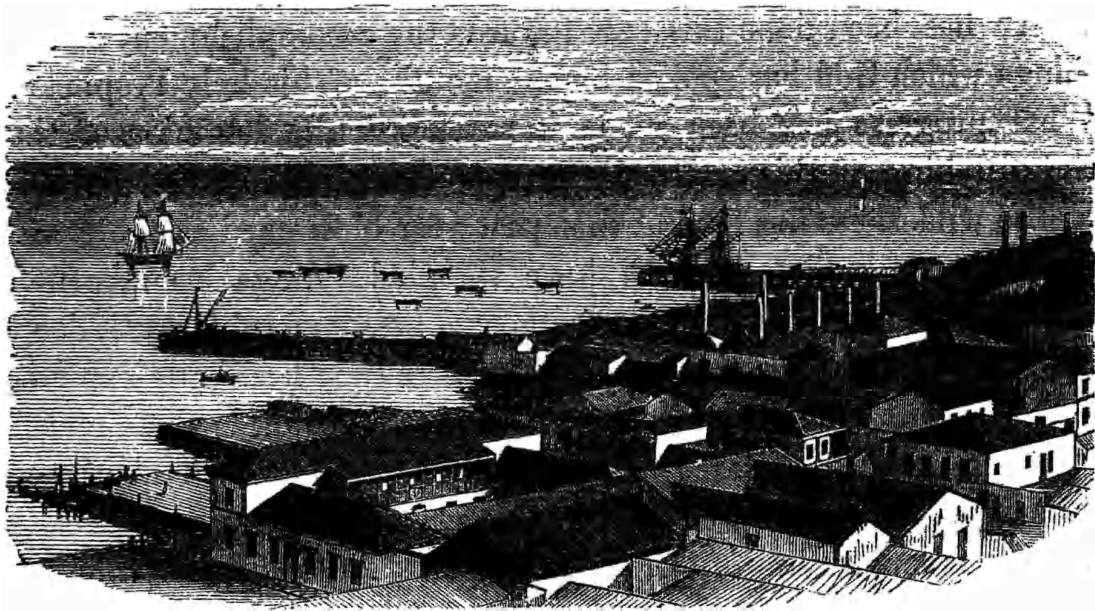
THE Rev. W. T. Coombe, after an unpleasant voyage of twenty-nine days from Buenos Ayres, cast anchor in the Rio Negro on the 2d August. After speaking satisfactorily of "the nice group of buildings, comprising the mission church and schoolroom, and the mission house and dispensary, and of the latter being a very useful agency, as at Lota," Mr. Coombe says, "As soon as possible I made my way up the river to St. Xavier, where I remain until I have in some measure acquired the Indian language, though it is not absolutely necessary, for these Indians all speak Spanish well. Their language is the same as the Araucanian. I visited the chief, Miguel Inaris, who has promised to teach me his language if I teach him writing. There are a few Toldos quite near the outpost. In all there are not more than eighty men at this station, and these scattered over a distance of twenty-five miles. Yesterday I assisted Dr. Humble, and preached from John iii. 14, 15. The service was of course in Spanish. There were only about thirty present, but all were most attentive, and the attendance is growing gradually. I will take an early opportunity of visiting the Welsh colonists on the Chupat, but the communication is not so regular as was imagined." It appears that many of the colonists have left the Chupat and are settled at Patagones, where they will have the advantage of the religious services of our mission station. Among them is a family of the name of Williams—with whom Dr. Humble is now closely united—and we are thankful to hear that Mrs. Humble is likely to prove of the greatest help in the promotion of the several objects of our Society. The following is taken from the "Times" of October 23d:—

MARRIED.—On the 19th of August, at the English Church, Buenos Ayres, by the Rev. J. C. Ford, Chaplain, the Rev. Dr. George Arthur Humble, M.D., M.R.C.P., Medical Missionary, Patagones, in connexion with the South American Missionary Society, to Elizabeth Louisa, youngest daughter of the late Captain Watkin Williams, of Barmouth, North Wales.

COLONIA, URUGUAY.

THE Rev. Sam. Adams, M.A., who for nine years has been performing most efficiently his duties at Monte Video, as Colonial Chaplain, has likewise most zealously endeavoured to provide our fellow-countrymen resident in the province of Uruguay (of which Monte Video is the capital) with the ordinances of religion and the ministrations of a clergyman of the Church of England. Through Mr. Adams's exertions funds were raised for a house and three-fourths of the salary of the Rev. J. Shiells, now our active itinerating Chaplain for Paysandù. This appointment was followed by Mr. Adams securing a place of usefulness for Rev. T. Schmid, as minister and schoolmaster at Fray Bentos, where his knowledge of German and Spanish would be of great service. But Mr. Adams's unwearied zeal has resulted in another salary (five sixths) and a house being provided for a clergyman for the town and district of Colonia, and the Committee will no doubt have selected a gentleman as British Chaplain for this place in a few weeks. One is required of the same qualifications as the Rev. Mr. Shiells possesses, for the duties are similar. Like Paysandù, the country is dotted over with *estancias*, or sheep-farms.

Colonia is on the River Plate, West of Monte Video, and nearly opposite the city of Buenos Ayres. The camp or country district will extend, however, to Higuertitas and S. Salvador. The sphere of usefulness is great, and we trust the exertions of the excellent promoter of these plans for the moral and spiritual benefit of our fellow-countrymen in their widely scattered homes in Uruguay may be rewarded in God answering Mr. Adams's prayers as well as our own, by raising up a wise, active, earnest, faithful minister of the Gospel—physically as well as mentally qualified for the important duties of the Colonia chaplaincy!



COQUIMBO, CHILI.

THIS seaport is the terminus of a line of railway which connects it with the beautiful city La Serena. It is the seat of important copper-smelting works, "all employing large numbers of our countrymen, who, with their wives and children, were all as sheep without a shepherd, and probably would have remained so unless our Society had come to their assistance." The Rev. J. Stuart, M.A., is our Missionary Chaplain here, and writes thankfully of his reception, and hopefully of the contemplated church and schools. The above engraving is taken from a photograph sent home by Mr. Stuart.

Mr. Henry Vivian, who takes a warm interest in the matter, writes "that we have now arranged to pay the Chaplain to the end of the year without further assistance from the Society if possible." This is most satisfactory, and we hope that Coquimbo will be among one of the "self-supporting Churches" on the west coast. 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 painted vases and the huacas or ancient tombs, containing the bones of a former race, bear testimony to the great changes which have taken place. But 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. With all this may there ever be among the English-speaking community the religion of England, and the useful and beneficial results, temporal and spiritual, of an active, prayerful, and Protestant Christianity.

THE ECHOES OF 1867.

WHAT has been done this year towards the accomplishment of the things which God has spoken by the mouths of his holy Prophets? What progress has been made in extending the dominion of the rightful king of this earth, the Son of God? What new portion of the wilderness has during this past year blossomed as the rose? Over what new plot of earth have the glad tidings been borne? On what fresh mountain have the gospel messengers' feet trodden? What human ear has this year for the first time heard the name of Jesus? And what have we personally effected towards these ends?

These are the questions that naturally arise when the end of the year suggests a retrospect in our capacity as a Missionary Society for the Propagation of Christ's gospel. At the same time we must not suppose that any cold array of figures can necessarily set forth the work undertaken or accomplished. Moral influence is not to be reduced to arithmetic, nor is it given to us in this world to follow out the complex results of any single effort. The value of a single word may be inestimable; the effect of one self-denying action may reach into eternity, and like the enlarging circles which mark the stone's descent into the water, dilate from one small centre on every side. We should arm our minds by believing that moral effort like the spirit is indestructible, and that it can never be lost. It tells even now in the aggregate somewhere; and, perhaps, in the great day of unravelling actions and motives, shall be seen to have had its specific effects. We have not the space nor the appliances to prepare an elaborate abstract of every item, accomplished by us during this passing year. The articles in the Magazines supply the outlines and their details. We pause but for a moment to note the self-denying zeal of him who has given up children, home, and his native land, for the Gospel's sake, to sail among the creeks of Fuegia a bearer of glad tidings. We rejoice that our cords have been lengthened, inasmuch as the preacher and pastor journeys over the pampas of Uruguay, and that the English clergyman is a welcome guest in many a lone farm. We are thankful that the ministrations of the Church, and the secular benefits of her handmaid the school, are being established among our countrymen in the busy sea-port of Coquimbo, and that "Christ is preached,"

and "prayer now wont to be made" on the decks of our merchant vessels, during their sojourn off the Chincha islands. We give the tribute of a sigh as we see that death has reaped its victims, and that of those youths whose faces had become familiar to us here, one (Uroopa) has passed away in faith and hope as he neared his native shore; while another of them (Threeboys) had the opportunity of declaring to his savage father the kindness his Christian son had received at our hands, and of humbly testifying to the grace of God ere he also was called to depart, to be, we trust, for ever with his newly found Saviour.

Again, we must not be discouraged because our converts are now numbered by units, for to this agree the words of the prophet, where it is written, "I will take you one of a city, and two of a family, and I will bring you to Zion." (Jer. iii. 14.) Though the present is the dispensation of the Spirit, still it is one of election. It is the Feast of Pentecost, and those gathered out from among the heathen are like the sheaf of firstfruits which the priest waved before the Lord as an earnest of the coming harvest, and to bespeak its acceptance. (Lev. xxiii. 10, 11.) The sure word of prophecy leads us to anticipate a feast of ingatherings, when thousands shall go up to worship the Lord of hosts. Then shall be garnered "a multitude which no man can number." But we are none the less fulfilling the counsels of eternity and the will of God in now gathering out the units; nor is the result small, for had such been the will of God in the conversion of only one human soul, Christ had seen of the travail of His soul and had been satisfied. What an encouraging thought that all our efforts are tending to a definite and pre-determined result. The heathen have been promised to Christ as His inheritance, and the ends of the earth shall be His possession. Glorious shall it be when the Son of God alone reigns on earth, and when the law of love bows the hearts of the nations as the heart of one man. The contrast shall no longer exist between the earth and its inhabitants, for in the new earth the people shall be all righteous. To this goal we tend, for this end we labour, and each wanderer that is brought into the fold, each Nomade outcast that hears the glad tidings of salvation, each fresh gorge, island, steppe, or ship-plank that is newly trodden by the feet of the evangelist, is hastening the time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Then let us not be weary in well doing, but, since God invites us to labour with Him, so work now in sowing the seed, that in the great harvest we may have sheaves which we may call *our own*, rejoicing that through Divine grace even we have had our share in hastening the glorious consummation.

WILLIAM BRAMLEY-MOORE.

Contributions thankfully received from Aug. 21st to Oct. 19th.

. Full particulars of the sums received from Associations will appear in the Annual Report.
 N.B.—Money must reach the London Office before December 31, in order to be acknowledged in the Report for 1867.

	£	s.	d.		£	s.	d.
Tunbridge Wells Assoc., per Captain J. Orlebar, R. N.	3	0	0	Halstead, per Rev. T. B. Sikes, Coll. after Lec. by Secretary.....	2	8	6
Taunton, per Mrs. Doveton	3	15	0	Deal Assoc., per J. Nethersole, Esq.	5	11	1
Gayton, per Miss M. S. Allbut.....	4	12	0	Miss R. Chase, coll.....	2	0	0
Birmingham Assoc., per Rev. G. W. Robinson.....	15	9	6	Bristol and Clifton Assoc., per Dr. Bartley	26	0	0
John Swift, Esq. (sub.)	5	5	0	Lt. Col. Rowlandson (sub.)	1	0	0
Rev. J. H. Gedge (sub.)	0	5	0	Mrs. Graham, per Admiral Pennell, Carlisle	1	0	0
Alfred Sutton, Esq., per Rev. C. Stirling (don.).....	5	0	0	Mrs. Feilde (sub.)	5	5	0
Maidstone Assoc., per Mrs. Abbott... ..	10	18	6	Lee and Blackheath Assoc., per D. Couty, Esq., Jno. Loat, Esq. (sub.) 10s.; Miss Davis (card) 10s.; Capt. W. E. Farrar (don.) 1l.; John J. Jackson, Esq. (sub.) 3l. 3s.; F. Mason, Esq. (sub.) 10s.	5	13	0
Aldbourne, Miss Barnes' Missionary Basket	0	17	0	Miss Buller (coll.)	1	4	0
Aldbourne, per Miss E. Brown (subs.) ..	2	19	0	Lincoln Assoc., per W. Moss, Esq.	8	8	1
Orphan's Fund	0	15	0	Sale of Magazines	0	18	5
Rev. J. T. Mansell (sub.)	0	5	0	" Photographs	0	13	0
St. Clement Danes, per Rev. R. H. Killick, coll. after Sermons by Org. Sec., expense of bills deducted	4	16	9	" Story of Allen Gardiner.....	2	8	0
"A Friend at Grantham," per Rev. R. Charlton.....	0	10	0				
Brighton Assoc., per Rev. T. Halliwell—				LEGACY.			
Coll. after Sermon in St. Margaret's Church by Org. Sec.	6	10	3	Miss Eliz. C. Sloman, late of Longton, Staffordshire, Exors., Rev. Thos. White Boyce, Rev. Thos. Harrison, and S. G. Sloman, Esq., 100l. less duty	90	0	0
Subscriptions and Lecture	15	18	2				
	22	8	5	IRELAND.			
Anonymous, in postage stamps, Blackrock	0	10	0	Belfast Assoc., per Mrs. Ferrar	1	2	6
Rev. N. Dimock (sub.)	1	1	0	Donegal Assoc., per Mrs. Gahan.....	20	0	0
"Stephen the Yeoman" Ragged-school, "The Children's Offering," per Miss Challis	0	6	5½	Clonakilty Assoc., per Miss S. E. Townsend	18	0	0
Reading Assoc., per Ed. Uthoff, Esq.	1	10	0	SCOTLAND.			
Harworth, per Rev. C. E. Rodgers, coll. after Sermons in Church and Meeting in Oldcote's Schoolroom, by Rev. F. B. Foulkes	5	14	5	Portobello, per Miss Leslie, Lecture by Org. Sec., &c.	2	15	3
Market Drayton, coll. after Sermons by Rev. Geo. Chute and the Org. Sec.	11	16	0	Edinburgh Assoc., per H. S. A. L. Hay, Esq., Sermon by Rev. C. T. Astley, &c.....	30	0	0
St. Dunstan's-in-the-East Assoc., per Master Kirby, coll. F. J. B....	0	16	0	Dundee Assoc., per J. Henderson, Esq.	20	4	4
Sundridge, per Mrs. Snell, coll. and subs. after Lawn Meeting at Oven-den House, by Secretary and Rev. G. H. Stanton	16	19	0	FOREIGN.			
Darlaston Assoc., per Miss Sansom... ..	4	0	6	Paris. Moiety of Coll. at English Church, Rue D'Aguesseau, after Sermon by Secretary	2	10	0
Miss E. Upton (don.)	0	5	0	New Zealand, per (late) Ven. Archdeacon H. Williams	11	0	0
Colchester Assoc., per Miss Newell	3	10	6	" (sub.) Jas. Shepherd, Esq., per Messrs. Dixon and Co....	2	0	0
Christ Chapel Assoc., per Rev. C. B. Mayhew	5	14	0	Valparaiso, per Rev. Dr. Hume—			Dols.
Major F. Ditmas	1	0	0	Proceeds of Church Collection	163	45	
Leamington Assoc., per Mrs. Mandell	5	6	0	Sawers, Duncan, and Co.	100		
Miss Garland (coll.).....	0	5	0	Thomas Bland Garland	100		
J. H. N., per Messrs. Simpkins and Marshall	2	0	0	Wm. Gibbs and Co.	100		
Miss J. A. Macpherson Grant (sub.) ..	0	5	0	Graham, Rowe, and Co.	100		
Liverpool Assoc., per Rev. W. R. Stephens	28	7	9	Gunston, Lidward, and Co.	100		
Sale of Work, per Mrs. Wm. W. Kirby (additional).....	2	14	7	Vorwerk and Co.	100		
Flushing, per Mrs. Pannett.....	2	10	0	Cross and Co.	100		
Weymouth, per Miss Thring	3	6	6	Myers, Bland, and Co.	100		
				John Martin	100		
				Thomas Cockburn.....	50		

	Dols.		Dols.
D. Thomas	50	D. Ferguson Stewart	25
Fred. Huth, Gunning, and Co.....	50	William Simpson	20
L. Schutte, Droste, and Co.	50	William A. Hill.....	10
Henderson and Co.	50	J. Sothers	20
W. Leece.....	50	Samuel Wallace.....	10
A. Hume.....	25	J. F. Cooper	10
Heatly and Co.	25	N. A.	10
Nicolas Schutte.....	30	H. H. Munro	20
A. Baird and Co.	30	J. Monk	10
G. Jenkins and Co.	25	Alexander Miller	20
W. G. Goldfinch	25	Thomas Rider	5
R. W. Wilson.....	30	H. Gore, Jun.....	6
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