

CALLE DEL PUERTO — FRENTE DEL MERCADO.

THE SOUTH AMERICAN

Missionary Magazine.

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OUR SOCIETY'S POSITION, 1868.

AND what is this? Shall we say it is something to boast of? Something to prompt to exultation, commendation, glorification? No. And why? Because, whatever may have been done during the past year by one and all the supporters, labourers, writers, and speakers for the South American Missionary Society, has been done by man, man whose wisdom proves too often foolishness, and whose best works, executed frequently with energy, self-denial, and forethought, require at all times the Hand Divine to complete, prosper, and bring to maturity.

If our readers desire to question the writer on this subject, his answer shall be, "Our position is better than we deserve." Humility becomes a Society as it does an individual, for a corporation is but the aggregate of units, and it is not presumed that one of our Christian fellow labourers will say before a heart-searching God, "Thou hast not exalted and prospered me as I deserve." Indeed, it is only the mercy and forbearance of God which often prevent the imperfection and shortsightedness of man marring the most noble work he himself proposes, but which, having God's approbation, has also His protection.

The writer, therefore, wishes to welcome his readers for another year with sincere thanks to Almighty God for that position which he finds the Great Disposer of all things has given to the Society which He Himself called into being, fostered, afflicted, and prospered; and he does so both as Editor and as Secretary.

First, as *Editor*.—This Magazine was brought out when but very little time could be devoted to it, when it was questioned whether the alterations proposed would be expedient, and when one, far better qualified to superintend its issue, had felt compelled to decline the responsibility. Yet, the Editor is thankful to say that it appears to have met with general approbation; and, if we may judge from the number of copies *sold*, and the necessity of having a reprint of the first number, and the few volumes now on hand, there is a good future in store for our new Magazine, and

the Editor conscientiously feels that its position is decidedly better than the time and care devoted to its production deserve. We are truly grateful to those numerous supporters who have encouraged us by their kind letters of approbation, and we hope (God willing) that, during 1868, we shall give even more satisfaction by securing the assistance of not only those who are warmly attached to the Society's work but able to interest its supporters by their writings. To make the Society more widely known, this exponent of its views, plans, and operations should be *widely and generally circulated*. We ask, therefore, for the hearty cooperation of all our readers in getting the Magazine sold and read in their particular neighbourhoods. We began with 3,000 bi-monthly; our present number is 3,800; but the circulation should reach 10,000,* and then if every distributor and reader will offer prayer unto God, what results may we not expect in the promotion of that great work which lies before us!

As *Secretary*, the writer defers speaking positively of the position of the Society till he can do so through the Annual Report, which will be published soon after the Annual Meeting. The *financial* position is scarcely yet known, for all the accounts at home and abroad are not returned; but it is with gratitude that the Finance Committee can announce the important fact of two LEGACIES being left during the past year, and one of these for 1,000*l*. With the exception of a small legacy of 50*l*., in 1866, we believe these are the first left to the Society since its foundation. No voluntary Society like ours can be kept up without the occasional assistance derived from a Reserved Fund or Legacies. At present we have not the former, and hence the greater need of the latter; and for the increased expenditure abroad during 1867, it is a cause of thankfulness the year did not close without the timely assistance obtained from the late Mrs. Admiral Thornbrough's Christian benevolence. It is a proof that our work is being more valued as well as better known, when such Christians as those who bequeathed these legacies think so practically of the truly sad and long neglected spiritual need of South America.

As regards the *work abroad*, this is rapidly developing. The

* We believe this number is not exaggerated. Letters are constantly received wherein the writers ask for papers and books of information about the Society, alleging the ignorance of even Christian and benevolent people in its great field of operations. The following is an extract of a letter now lying before us: "Have you any leaflets suitable for enclosing in letters explanatory of the *objects and work* of the Society? I feel it is so necessary that *they* should be more fully known; many, I find, are ignorant of *the existence* of such a Society."

visit of the Rev. Dr. Hume to the West Coast has stirred up a spirit of emulation in the most important of matters, and the first fruits of that visit are the appointments of the Rev. G. W. Hughs to Panama, which had been some time without a Chaplain,* and of the Rev. J. W. Sloan, LL.B., to Arica and Tacna, Peru, towns hitherto without Protestant means of grace and religious instruction for the old or young of our fellow-countrymen there located. To the River Plate we send a third Missionary Chaplain (the Rev. J. H. Murray, B.A.), under the auspices of the Rev. Samuel Adams, Consular Chaplain, for whom also the Secretary has been requested to select an Assistant Chaplain, the Rev. T. E. Ash, B.A.

All these gentlemen proceed to their respective duties this month. The Rev. G. W. Hughs, from New Jersey, U.S., to Panama; the Rev. J. H. Murray, to Colonia, and Rev. T. E. Ash, to Monte Video, on the 9th inst.; the Rev. J. Ware Sloan, with Mrs. Sloan and family, to Arica on the 17th inst. May they all be remembered in our Union for Prayer for South America, "that it may please God to preserve them travelling by land or by water," and that they may reach the desired haven, and with His help be abundantly blessed to the salvation of immortal souls, through the precious blood of Christ Jesus.

* The following extract of a letter written by a resident in Panama, will convey some idea of the need of the appointment referred to:—"This place is entirely without the benefit of Protestant clergy for many months past. The only service being held at the residence of the American Consul, each Sabbath evening, when he reads the Church Service and addresses a few words of exhortation to the few that assemble. It is, however, but a poor apology for what it ought to be. At funerals a corpse is laid in the ground like a dog, or perhaps a friend recites a short prayer. At one time we had a Wednesday evening service by a clergyman residing in Aspinall, but he has left the Isthmus. The population of the city, including all creeds, has been estimated at from 7,000 to 9,000; perhaps the Protestants may not be more than 200. Many passengers are often obliged to pass the Sabbath in Panama, amongst whom some would gladly take advantage of a Church service. Besides the city, there is quite a community of British subjects at the Island of Taboga, about twelve miles southward. There would not be, to my knowledge, any obstacle in the way of a missionary clergyman getting access to the people who mostly profess the Roman Catholic creed: there are many of their priests in the city. Many Jamaica negroes are in the place, who, judging from appearances, have never heard that there is a God at all. The climate, certainly, is not good, and anything but congenial to an English constitution as a rule, but it arises very much from excesses and exposures committed either in ignorance or thoughtlessness. For baptisms, marriages, &c., Protestant residents have many days' travel to go, such ceremonies being usually performed by clergy who, travelling, happen to pass across the isthmus, and by chance have occasion to remain there waiting for a steamer. I only hope we may before long be blessed with a really active, good minister. At present, dancing and gambling are the constant occupation of the women, and bull-fighting in the open streets on Sundays is what you must witness from your windows. Everything offensive to hear and see, when the weary merchant, after the day's writing, &c. (feeling the effect of climate, too), needs so much what in England may often be little valued. The Romanists have their cathedral and plenty of priests, but this does not even improve the *exterior* morality! Yet we know that even one really earnest, active, working missionary clergyman seldom labours quite in vain, or rather *I* would say *never*."

With these new Stations—Arica, Tacna, Colonia and Rosario (see page 19)—the Society has now *fourteen Stations*, whereas at the beginning of 1864, there were but *four*. This simple fact will show how the work abroad is expanding; and since several other places are waiting our assistance (see Dr. Hume's Report, Dec. No., 1867), surely we may earnestly appeal to the Christian public for pecuniary help, which alone is wanting, and ask the *Clergy* of the Church of England to co-operate with us and afford our advocates an occasional opportunity of appealing from the pulpit to their congregations on behalf of the spiritual condition of nearly one-seventh portion of the world, and in which so many of them are personally or relatively interested.

As regards the Indian or direct missionary work, which is necessarily slow compared with the English or ministerial, that among the Fuegians is most encouraging, while the Stations at Patagones and Lebu (in Araucania) promise to be the centre of light and usefulness. Then there is the contemplated evangelization of the countless Amazonians, to which the intelligent and practical mind of a generous British merchant is now being directed. Dr. Latham's paper (page 10) will be read with interest in connection with Mr. Arthington's proposition, and we purpose in our next number to give the valuable and interesting experience of Rev. R. Hunt in teaching Indians to read the Word of God.

To all our kind Collectors and Hon. Secretaries, we would desire to express our hopes that the New Year may bring with it many blessings of a rich spiritual nature in connection with the "work of faith and labour of love." We would commend to their notice the spirit of the following letter, written by one of their number:—

"Thank you for the 'Supplementary number.' It has, indeed, done me good to read Dr. Hume's report. The Lord *does* seem to be opening up that vast continent for the reception of ministers of the everlasting Gospel.

"So far as we can see there are bright days in store for a Mission whose commencement was under so dark a cloud. Doubtless it will be a partaker of that blessing which is for those who '*endure* temptation,' and shall, in its results, receive many immortal souls as a 'crown of life' which the Lord has promised to those who love Him.

"It is needless to conceal the fact that it is up-hill work getting funds for the Society at home, but we must do what we can. I have an agent at Wolverhampton whose heart is in the work, but he gets on slowly; however, I cheer him up. And when I send up my list of names and balance, it is no small consolation to me that it will not be less in amount than last year, so we must take courage and not be weary in well doing. But it is when one labours for a *spiritual* object that we find how little really *practical* love for the Lord exists in the world. Yes, and how little in our own souls. I am often ashamed that I can do no more.

"May the Lord, who has been proved by this Society to be entitled to the name 'Ebenezer,' in supplying a suitable man to take our late brother's place at Callao, show that He is still 'Jehovah Jireh.'"

T. H. G.

NEW YEAR'S ADDRESS FOR 1868.

“YE ARE THE LIGHT OF THE WORLD.”

THESE are wonderful words from our Lord to His Disciples, having no exclusive reference to His Apostles, but *addressed to all His Disciples*. They are stirring missionary words.

The figure of Light conveys to us that which we could understand in no other way, for in all creation light is the most powerful agent which is known to us. The world without light would be cold and deathly. Life, warmth, growth, and every varied colour are intimately connected with light. If the world's light could be put out, all animals would die, all vegetation would die. Thus, when God said, “Let there be light,” He was giving His greatest and best blessing. But we must not limit our view to the outside and surface of things. We are told that “God is Light, and in Him is no darkness at all,” and the Lord Jesus has plainly said, I am the Light of the World,” that is the spiritual light of the world. May we not then apply to the advent of Jesus Christ the Divine words first uttered at the Creation—“And God said, Let there be Light, and there was Light”—for “that was the true Light, which lighteth every man that cometh into the world.” From Him comes life, and love, and grace, and to every one his separate capacity for usefulness. In what sense then does the master say to his servants, “*Ye are the Light of the World?*” Sometimes Christians are spoken of, in the New Testament, as luminaries or planets, yielding a reflected light, as when St. Paul says, “Ye shine as Lights in the world.” Sometimes, as in Matthew v. 15, the disciples of Christ are compared to lamps. Of John the Baptist it is said, “He was a burning and shining light,” *i.e.* lamp.

Having our choice of these two explanatory figures, luminaries or lamps, we will for the present adopt the latter, and show how disciples of Christ may be lamps of Christ.

The ways of sin are the ways of darkness. Hatred, malice, envy, unbelief, indifference to the word and will of God, are darkness. Yet we are warned that some “put darkness for light, and light for darkness.” Living in darkness they say they have light. But if they have not light enough to see their sins, how great is their darkness! The first ray of light from Christ entering a sinner's heart shows him his sin; and it is accompanied by that

power of attraction, which light always has, to enable the sinner to make a right use of the blessing given him, and therefore to confess his sins to Him who is faithful and just to forgive him. Still, however clear the light may be, the heart is so full of misty doubts, it is so ready to assume that Gospel news is too good to be true; that the Giver of Light adds a plain direction in most encouraging words: "While ye have Light *believe in the Light*, that ye may be the Children of Light." The more of Christ is in the heart, the more light is in the heart. Believers are turned "from darkness to light, that they may receive forgiveness of sins and an inheritance among them that are sanctified *through faith*" that is in Christ. He has said, "I am come a Light into the world, that *whosoever believeth on Me* should not abide in darkness." Another direction is, *Walk as children of the Light*. Walk in Christ's way, with Christ Himself, conversing with Him by the way, learning from Him and yielding to Him all the way. Of such persons says St. Paul, *Now are ye Light in the Lord*. These are lighted lamps of Christ, and they are sent forth to be lights in the world. Collectively they are called the Light of the world, even as Christ is Himself called the Light of the world, because "they are complete in Him." But separately, they are burning and shining lamps. Such a lamp of Christ was the founder of our Society. Such lamps of Christ were his six volunteer companions in 1851. These all died in faith. That which to some appeared a disaster, has called out the faith of others. When in 1859 missionaries were cruelly massacred, they also were shining lamps. Uroopa, as we used to call him, John Allen Gardiner, as we prefer to call him now, was a lamp of Christ. He loved Christ, and wished to have the name of the disciple whom Jesus loved.

Let it be our prayer, that all who are members of the South American Missionary Society may be lamps of Christ; and that all our missionaries to the heathen, the chaplains among our countrymen in South America, and all our agents in their many departments at home and abroad may be lamps of Christ. Let it be our prayer, that there may be many Fuegian lamps of Christ, that there may be lamps of Christ among the Indians of Patagonia, Araucania, the Pampas, and the newly-opened regions of the Amazon.

That we ourselves may be enabled to promote these great objects, it is of great moment for us to *cultivate simplicity and transparency of character*. The draught from a side passage will make the brightest flame to flare and smoke. Our light is to shine; and, that it may shine, we must avoid all self-seeking, and self-assertion, and pray that our motives and aim may be kept alike pure. Whatever is necessary to keep a lamp of Christ burning, is included in the promise, "Your heavenly Father will give the Holy Spirit to them that ask Him." The gentle breathing of the air (John iii. 8) is all that is wanted to keep the flame bright, and He, who lighted the lamp, and keeps it burning, makes it to burn brightly. Difficulties will vanish like mist before light. *The duty and privilege of every one of us is to let our light shine before men*. May the lamps of Christ be greatly increased in number, and shine brightly on South America!

J. W. MARSH.

"The night is far spent, the day is at hand."

Lo, the morning star appeareth,
Herald of the Church's day,
Drooping Christian hearts it cheereth :
Brethren, let us watch and PRAY !

'Twas the *Master's* parting token,
Ere He closed the roll of fate,
True each word that He hath spoken :
Brethren, let us watch and WAIT !

Should He come and find us sleeping,
While His foes around us lurk ?
While for Him we should be reaping :
Brethren, let us watch and WORK !

Storms may come ere breaks the morning,
Trials sharp our faith to prove,
Darkest night precedes the dawning :
Brethren, let us watch and LOVE !

January 1st, 1868.

ADA.

THE LANGUAGES OF SOUTH AMERICA,
WITH SPECIAL REFERENCE TO THE VALUE OF SOME OF
THEM AS MEDIA
FOR MISSIONARY TEACHING,

BY DR. R. G. LATHAM, M.D.

(*Written for the South American Missionary Magazine.*)

THE following notice may be considered as a dissertation, of which Mr. Arthington's letter upon the Lingoa Geral in the last (supplementary) number [Vol. I., Dec., 1867] is the text; and it will be seen in the sequel that it confirms Mr. Arthington's view.

At present it is enough to say that the Lingoa Geral is probably understood by more South American Indians than any twenty of the *native* languages of South America put together—that is, if we except the Quichua, of which more will be said as we proceed.

Nevertheless, though the other languages may be *comparatively* unimportant, it is well to know what they are, and where they are spoken. A general view of the whole is a good preliminary to the study of the several parts.

The mutually unintelligible languages of South America, as known to me from the inspection of vocabularies, is somewhere about one hundred and thirty. I say "somewhere about," because, when the specimens are insufficient, two mutually intelligible dialects of the same language may take the guise of different languages, and *vice versâ*.

The most *convenient* division of the Continent for the purpose of the present treatise is as follows:—

I.—*Spanish America.*

II.—*Portuguese America.*

III.—*Guiana.*—This means that part of the Continent which is neither Spanish nor Portuguese; but still, more or less, European, and, as such, English, Dutch, or French.

IV.—*Patagonia.* This includes Tierra del Fuego, south, and parts of the Pampas, north. Its characteristic is the *minimum* amount of European influence—*i. e.*, a comparatively aboriginal condition.

I.—*Spanish America.*—(a.) *New Grenada.* Here the native languages are:—1, The Cholo; 2, The Andaqui; 3, The Correguage; 4, The Chibcha, or Muysca; 5, The Coconuco, Polindara, or

Guambia ; 6, The Ingano ; 7, The Zeona (? Brazilian) ; 8, The Yarura ; 9, The Ele ; 10, The Betoï ; 11, The Salivi.

To these add certain forms of speech, which, from belonging to Venezuela and Brazil rather than to New Grenada, will be noticed more fully in the sequel ; as Carib, Maypure, or Baniwa (Barre).

Respecting these it may safely be said that, for the purposes of the present notice, they may be neglected or ignored. For the parts between the mountains and the Pacific, the Spanish is all but universal. For the parts between the mountains and the Orinoco, none of the above-named forms of speech, even when treated as native languages, are so important as the three languages (Canb, Maypure, Baniwa) of the Brazilian Venezuelan frontiers.

(b.) *Peru*.—The *Quichua*, or, as it is sometimes called, the language of the Incas, has the same importance in Spanish, that the *Lingoa Geral* has in Portuguese, America. It is the best known and the most easily studied of all the native tongues. There is a good English dictionary of it, by Markham. It is not, however, the only form of speech of Peru. There are a few fragmentary languages on the eastern slope of the Andes, and there is also—

The Aymara.—The *Aymara* of Peru claims more notice than it has received. The Aymaras are the occupants of the highest ridges of the Andes, on both sides, between 15° and 20° S.L. Their language is different from the *Quichua*, and less cultivated, being the language of the aborigines of South Peru, upon which the *Quichua* has encroached, and which it nearly surrounds. Roughly speaking, we may compare it with Welsh, as contrasted with the English. As the *Aymara* area lies inland of Arica, Tacna, and Iquique, it cannot be difficult to increase our knowledge of it. It falls into dialects and sub-dialects, some of which are spoken beyond the boundaries of Peru, and within those of Bolivia. It is probable that for the purpose of intercourse with the Indians of the interior, the *Aymara* may be not less valuable than the *Quichua*. There is a translation of one of the Gospels in *Aymara*, and, as it is not mentioned in "Ludwig's Literature of the American Aboriginal Languages," it is probably a scarce book. The copy I have myself inspected was in the Public Library of the University of Cambridge.

(c.) *Bolivia*.—In Bolivia the once famous system of the Jesuit Missions has been more permanent than elsewhere ; and, at the present moment, the two Missions of *Moxos* and *Chiquitos* command our attention. These are the names of two provinces in Bolivia. They are the occupancy of numerous divisions and subdivisions of the native population ; yet it is doubtful if more than two or three of them are occupants of the soil to which they are indigenous or aboriginal. They are assemblages of colonies, the colonists being, in many cases, brought from a distance. In this respect they are best compared with the Indian Reserves of the United States of North America. These gives us a long list of tribes, some of whom

originally belonged to New England, some to New York, some to the districts south of the Lakes, some to the districts north of the Lakes, some to the drainage of the Missouri; not one of which is within five hundred miles of the present Reserves. Side by side, however, with these Northerners, the representatives of numerous tribes of the South are associated; fragmentary representatives of the tribes on the Lower Mississippi, the Texian, and Louisiana frontiers. A political system has brought these together. A missionary organization has associated the Indians of the South Americans. As a general rule, however, it may be laid down that, in this latter case, the associated tribes represent the Indians of the near, or not very distant, districts.

It must now be presumed that the name of *Mission*, as applied to the Moxos and Chiquitos areas, means an aggregate of Missions rather than a single one; *e. g.* in the Mission of Moxos there are, among others, the Mission of Exaltacion, the Mission of Santa Anna, the Mission of Magdalena, and the like; the same being the case in Chiquitos.

This is natural. The plan of the earlier missionaries, as that of their successors, is to take the leading language of the country and make it a *Lingoa Geral*, or *Lingua Franca*.

The *Moxos* languages are the following, arranged, approximately and provisionally, according to their nearness to:—1. The Moxos Proper; 2. the Saraveca; 3. the Chapacura; 4. the Itenès (this is a good landmark, inasmuch as the original Itenès district is the country at the junction of the Itenès and Mamorè); 5. the Movima; 6. the Cayuvava; 7. the Itonama. The line of 13 S.L. cuts the Moxos Mission. On the side of Peru the Sapiboconi leads the Quichua and Aymara of Peru.

The *Chiquitos* is not only more decidedly a *Lingoa Geral* than the Moxos, but it is, of itself, a more important language; and *Lingua Madre* is the one Spanish philologues called. It is spoken, as *such*, by upwards of 14,000 speakers.

In Chiquitos the subordinate languages, less numerous than in Moxos, are:—1. The Paioconeca; 2. the Canichana; 3. the Zamucu; 4. the Otuki; 5. the Chiriguana.

Four points still stand over for notice:—

“1. As a general rule all the Indians within the Missions are already Roman Catholic.

“2. Many, perhaps most, of these tribes have still unbaptized portions in the original districts.

“3. With two exceptions these languages are not different from each other, but different from the more important languages of the parts beyond the Missions. The exceptions are:—*a.* The Chiriguana; *b.* the Zamucu.

The best account of the Missions to be found in D'Orbigny's *Homme Américain*.

(*To be continued.*)



STANLEY, FALKLAND ISLANDS.

THE Falkland Islands are not, perhaps, so familiar to our readers as the name of their Chaplain at Stanley, the capital and seat of Government—namely, the Rev. Charles Bull, the Hon. Secretary of our Association in this little British colony, and who so frequently corresponds with us, and is ever ready to lend all the aid in his power to our devoted Superintendent Missionary, the Rev. Waite H. Stirling, in his most arduous work at Keppel and Tierra del Fuego.

Mr. Bull has laid us again under obligations to himself, by sending for our use some excellent photographs—one of which has been copied, and the result is seen in the above engraving. It represents the English church (Holy Trinity), schools, and two private houses; and as Stanley may very soon give the title to a Bishop of the Falklands, and for the English congregations on the East Coast of South America, so it represents, what may in itself be an unimportant place, yet, in bearing on others, one of the most important in connection with the Church of England and Protestant Christianity.*

* Mr. J. M. Dean, a merchant of Stanley, now resident in London, informs the Editor that there are between 80 and 100 children in Stanley schools; that the population is about 500 in the town and 200 distributed over the country or camp;

It was in this church that on the 24th June last the Rev. Charles Bull gave the funeral address, on the occasion of our great loss in the death of a most promising Christian Fuegian: and it was in the burial ground hard by that the faithful missionary, Mr. Stirling, consigned to the grave the once quick-witted and affectionate youth, George—so well known in England as Threeboys. It was in this British settlement of Stanley that “from end to end the flags drooped from half-mast high” out of respect to that solemn and interesting occasion. It was in this school-room, two days afterwards, that one of the Fuegian party from Keppel—formerly a wild, naked, cruel savage—stood up and “spoke of his desire to benefit his countrymen, and to teach what he had been taught of Jesus.” It was here, too, that our earnest, painstaking, persevering catechist, Mr. Bridges, interpreted the Fuegians’ dialect for the benefit of the chairman of the meeting, his Excellency Governor Robinson. Here a Bishop of the Church of England has never set foot: a Roman Catholic priest was once sent over from the Continent with authority to confirm, but the little community of settlers has never been visited by an English Bishop. The infant Church at Keppel, too, waits for such, while large congregations in the River Plate and the Brazils have long looked in vain for that godly counsel, fatherly wisdom, matured judgment, earnest encouragement, and affectionate sympathy, which the members of our Church have a right to expect from one who is chosen as their chief shepherd and overseer; that God may raise up such a Bishop of Stanley, with Episcopal superintendence of our missionary work and the English congregations on the East coast, and that He may bless those efforts now being made to appoint such, should be the devout and constant prayer at this time of every one of our readers!

Since the Falklands will, undoubtedly, be of greater importance in connexion with our future operations; and as Keppel Island, our Missionary Station, is one of them, we give the following particulars respecting them:—

The Falklands are a group consisting of two large islands—that the imports into Stanley from England are about 12,000*l.*, from Chili (flour, &c.) 1,000*l.*, and from Monte Video 1,000*l.*; that the exports are hides, wool, seal skins, oil, horns, &c., and for 1866 reached 12,000*l.*, the chief exporters being Mr. Dean and the Falkland Islands Company.

East Falkland and West Falkland—each of which is about 100 miles long by 50 miles broad, separated by a wide channel or strait, called Falkland Sound, with the Great Swan Island, KEPPEL, Pebble, Eagle, and Jason islands, with many smaller islets in the same group. They are situated in the South Pacific Ocean, about 300 miles east of the Strait of Magellan, which divides Tierra del Fuego from Patagonia, at the extremity of the South American Peninsula.

These islands were discovered in 1592, by John Davis. In 1594 the renowned Hawkins, ignorant that Davis had seen them already, named them "Hawkins Maidenland." In 1690, Strong, a navigator of note, sailed through the channel dividing the main islands, and named it Falkland Sound. In 1764 M. de Bongainville landed to form a settlement for the French, who carried on a lucrative trade with Chili and Peru, by way of Cape Horn. But in 1765 Commodore Byron took possession of these islands for the British Crown, under the name of the Falkland Islands; and in January, 1766, Captain Macbride arrived in H.M.S. "Jason," to commence a British colony, which in 1770 was attacked by a Spanish force at Port Egmont, and, the garrison being very small, was obliged to yield and quit the place, which was soon after restored to them. In 1774, however, the English colony was withdrawn, but the marks and signals of possession were left, and the British flag remained flying. Spain still held on, and had a small garrison to the eastward till about 1808 or 1809.

In the early part of this century Spain and Portugal began to lose their possessions in South America, and the revolutions that then occurred have made great and rapid changes.

In 1820 the Buenos Ayreans claimed the islands as part of the territories they had rescued from the clutch of Old Spain, but, till 1829, no one noticed their assumption. In 1823, Louis Vernet, a German, attempted to colonise, under Buenos Ayrean sanction, and in 1828 was appointed Governor.

In 1833 H.M.S. "Clio" arrived with a charge from our Government to rehoist the flag of Old England, and then the Buenos Ayrean garrison at Port Louis quickly withdrew. Since then we have continued lords paramount of the Falkland Archipelago; and it is of advantage to the whole group that at Keppel Island there is a Christian settlement,—under the superintendence of an able and self-denying clergyman—a church, schools, and industrial employment for the natives of a *neighbouring* island (the Fuegians), so dangerous in their unchristianized and uncivilized state, with a Mission vessel, and a band of hardy, brave sailors, ever willing to render good and generous service.

Yes, the people of Tierra del Fuego are our neighbours, and we, the people of Great Britain and Ireland, are their neighbours. They are the nearest people to an English colony, and these, our

fellow-countrymen at Stanley, living under the protection of the British flag, governed by English laws, having a Colonial Governor, Secretary and Chaplain, enjoying Christian privileges as established in our own land, are the nearest people to them, if we except the few nomads of Southern Patagonia. These colonists are a portion of England's people, Stanley itself is part of the United Kingdom, ruled over by the same beloved Queen, therefore there is an obligation—a Christian obligation—"that we should love our neighbour as ourselves," that these poor natives of Fuegia, so few in number, should not be allowed to remain unchristianized, uncivilized, and so degraded as they now are. Christianity, justice, neighbourly feeling, commercial advantages, all encourage the Society in its work at *Keppel* for the evangelization of the Fuegian savage; and we are thankful that the present work at Cranmer Station, Keppel Island, has the cordial approbation and hearty co-operation of all in authority at Stanley.

PROCEEDINGS OF THE COMMITTEE.

The Right Rev. Dr. W. Alexander, D.D., Bishop of Derry, has become a Patron, and the Baron de Ferrieres, Cheltenham, a Vice-President of the Society.

Wm. Macandrew, Esq., Westwood, Colchester, late of the West Coast of South America, has accepted the office of Chairman of the General Committee; and Alfred R. Pite, Esq., London, late of the East Coast, S.A., the office of Vice-Chairman. Arthur Hall, Esq., kindly takes the Chairmanship of the Correspondence Committee; and Isaac Braithwaite, Esq., and David Couty, Esq., that of the Finance Committee. It is thus expected that the business of the Society will be greatly promoted by having such fixed Chairmen of Committees, and especially by having for the General Committee gentlemen who are acquainted with both Coasts of South America.

On Friday, the 29th November, his Grace the Duke of Buckingham and Chandos, Secretary of State for the Colonies, gave an interview respecting Keppel, Falkland Islands, to a deputation of the Society, consisting of the Hon. A. F. Kinnaird, M.P., *Treasurer*, who introduced the other members; A. R. Pite, Esq.; Arthur Hall, Esq.; J. M. Dean, Esq. (of Stanley); John Longman, Esq.; Rev. W. Gray; and the Rev. Wm. Walter Kirby, *Secretary*. Admiral Sullivan, C.B., R. N. Fowler, Esq., Wm. Macandrew, Esq., and others were prevented attending.

THE SOUTH AMERICAN OBSERVER.

“The noise of archers in the places of drawing water.”—Judges v. 11.

No city in the world has so abundant and acceptable a supply of water as the metropolis of Brazil, Rio-de-Janeiro.

The water is conveyed by an aqueduct from the Corcavado mountain, 2,600 feet above the level of the sea, and several miles distant from the city.

The population numbering some 400,000, are supplied (with few exceptions) from pedestal fountains, erected on spaces accessible to every street for household requirements, and to passers by for drinking purposes.

There are also provided, in convenient central positions, large and spacious reservoirs with public fountains, where the slaves and Portuguese water carriers may draw their supplies more freely. These labourers are to be seen early and late, occupied in drawing water for the public, in pitchers, barrels, and carts, for distribution through the city.

I have often watched with considerable interest these water gatherings, and noticed singular contrasts of life and character in the Negro groups. Here, the lazy and indolent, hindering the industrious and diligent; there, the frolicsome lounge, waylaying and tripping up some unsuspecting wayfarer.

The temptations offered for discussing grievances and domestic topics, with the indulgence of boisterous mirth among the blacks, is very manifest, and that often to the detriment of those who are only anxious to supply their wants and live peaceably.

In festival times and public processions, these localities afford an encampment for those who feel their delight in making inroads on the quietude of the neighbourhood, and possessing for the occasion, the administrative power over the comfort of the inhabitants.

Should this city ever be the scene of internal revolt or civil conflict, I have often thought these places for drawing of water would be the first points to secure, by municipal and military authorities. A handful of troops might harass and perplex most distressingly a large population who claim the first necessary of life.

“Deliver us from the noise of archers in the places of drawing water,” is a prayer as applicable to those in such circumstances as to Israel of old. God has His witness to the truth of His own inspired Word in all countries, climes, and customs, and the echo of His Word still cheers the Christian pilgrim on his journey through life.

To draw from this sketch its true lesson, we must look to Christ the smitten rock, as the fountain of living water, from whom alone the Holy Ghost ministers life and salvation to needy souls, that like Israel in the wilderness, it may be said of us, *“they drank of that spiritual Rock that followed them: and that Rock was Christ.”*

The source of this living water is in heaven, and under the rich dispensa-

tion of the Holy Spirit is brought down to earth, and very near to us in gospel mission-times, that souls are left without excuse, under the proclamation : “ *Ho, every one that thirsteth, come ye to the waters.*”

We may notice further, that the water of life is not only brought nigh to us individually, but for those who have tasted that the Lord is gracious, there are also provided public places of resort, the means of grace, and the ordinances of the sanctuary, where the Lord vouchsafes to bless His people with “ *life more abundantly.*”

In gaining access to the fountain, how often the souls of the Lord’s people are harassed and perplexed by spiritual foes ; how often they are made painfully to feel they are still in a hostile country, and that the archers of sin—self and Satan—have sorely vexed and wounded the soul in its approaches to the Fountain of Life.

We must learn that besetting sin if indulged, will be but *the Archer*, to shoot grievously at us, and all our manifold weaknesses and lusts are powers to be overcome and resisted in the strength of the Lord, and the armour of His grace.

True, the arrows of temptation and trial may be thick and many, but they shall not harm us, when through the help of our Captain we are enabled “ *to draw water with joy out of the wells of salvation.*”

Let us remember also, that to obtain constant supplies of energy in spiritual life, renewing grace is as necessary to Christian health as the daily supply of our physical necessities.

To have the living water so very near that we may drink, and yet not to partake, is to declare that we have no concern for our soul’s health.

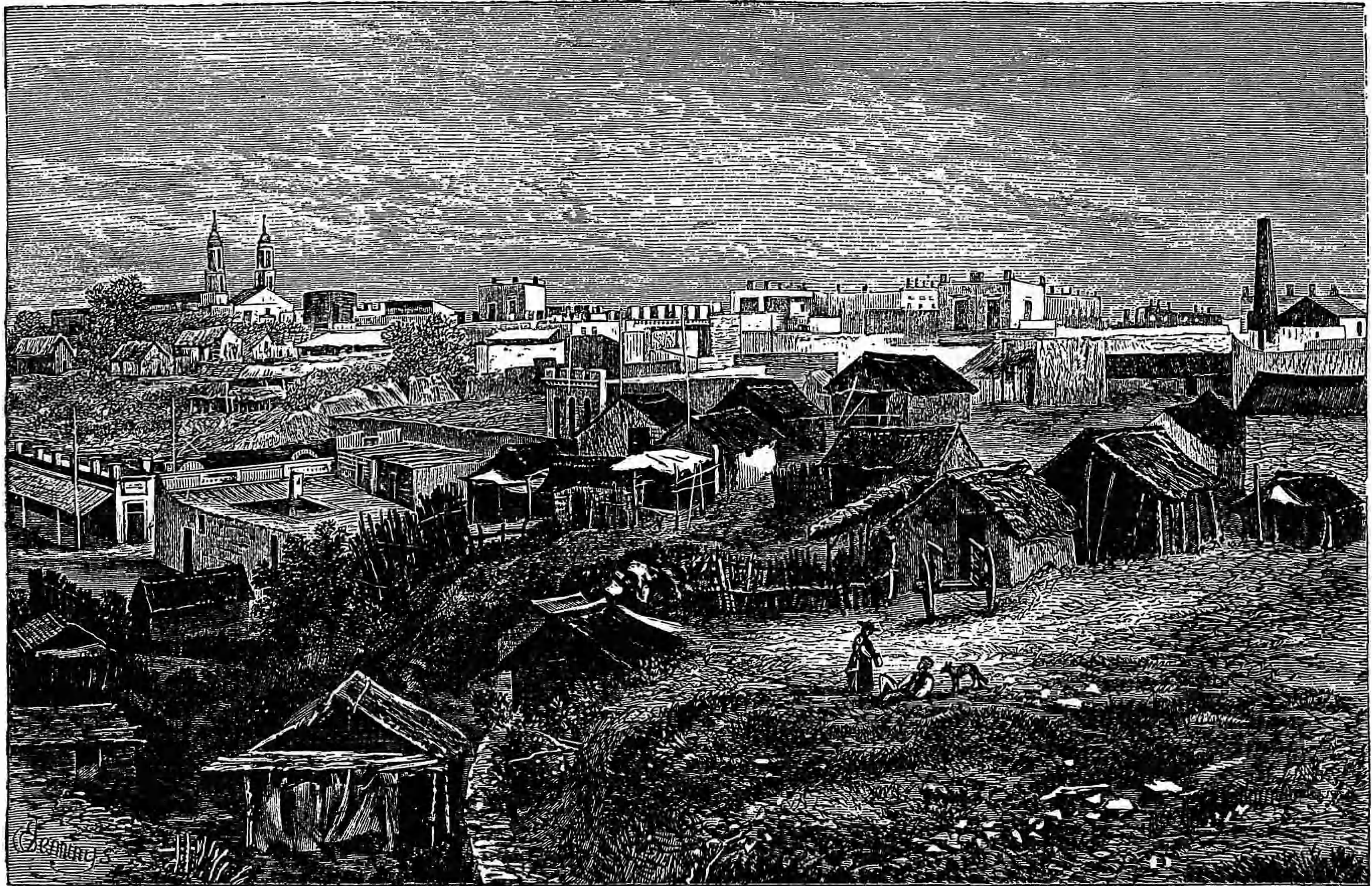
To frequent the means of grace, and to take professedly our pitcher to be filled, and yet to bring it away empty, is but to declare our inability to apprehend the elementary principles of the gospel, and ignorantly to excuse ourselves, saying, “ *We have nothing to draw with, and the well is deep.*”

On the other hand, how refreshing and reviving to the believer’s heart is that gracious power he derives for duty and privilege, for spiritual health and strength, for endurance in wayfare and warfare, when Jesus brings the healing waters into contact with the soul’s need, and causes it to rejoice with “ *joy unspeakable and full of glory.*”

Our appeal to Christians who value their national privileges, and the life-giving power of that Word, which, implanted in the heart is indeed “ *a well of water springing up into everlasting life,*” constrains us to urge for importunate prayer, and by every means and gift God has endowed us with, to communicate the knowledge of salvation to our long neglected countrymen on the Continent of South America.

Our earnest desire is, that the healing and reviving streams we so richly enjoy, may flow to our brethren, and that they with us, may be the instruments through grace of co-operating with our Society, in bringing the Fuegian, Patagonian, Araucanian, and Amazonian Indians under the sound of the gospel ; that its living streams may flow into their souls, giving the saving knowledge of Him who said, “ *Whosoever drinketh of the water that I shall give him, shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*”

A LAYMAN.



VIEW OF ROSARIO CITY, FROM HIGH BANK, NEAR THE CENTRAL ARGENTINE RAILWAY STATION.

ROSARIO DE SANTA FÉ.

THREE years and upwards have passed since the Editor of this Magazine brought before the readers of the "Voice for South America," the importance of a Missionary Chaplain for this place. By the providence of God, and more by His leadings than man's direction (which may be explained in a future number), the Rev. W. T. Coombe, who had been sent to join Dr. Humble, at Patagones, has been directed to visit the city of Rosario, the most important river port in the Parana, and there supply our fellow-countrymen with those means of grace and ordinances of religion which many of them have so long desired, and which they are willing as far as possible themselves to support.

The province of Santa Fé (Argentine Confederation) is divided into four departments—viz., Santa Fé (the capital), San José, San Geronimo, and Rosario. The whole of the province is a flat plain, and only near the River Salado to the north is there any appearance of forest. The population is about 45,000.

Rosario is the southernmost of the four departments. Its southwestern boundary is the pampas or desert, said to be occupied by Indians, but this is doubted by Mr. T. J. Hutchinson. Its situation is lat. $32^{\circ} 55' S.$; long. $60^{\circ} 30' 50'' W.$

The City of Rosario was originally but a miserable hamlet, founded in 1725 by Don Francisco Godoy and some of the Calchaqui Indians from the frontier of Santa Fé. It continued little more than a village up to 1852, when the separation of Buenos Ayres from the other provinces made its geographical position of great importance. Its being a port of outlet has had much to do with its rapid rise. The population, which in 1853, according to Commander Page, was only 4,000, is now about 16,000. So rapidly is this city improving and extending, that it has been already contemplated to remove the seat of Government of the Argentine Confederation from Buenos Ayres to Rosario.

Through the kindness of Mr. Edw. Stanford, Charing Cross, publisher of "Hutchinson's Argentine Gleanings," we are enabled to give an engraving of Rosario City, taken from a spot near the Central Argentine Railway Station.

Consul Hutchinson, in his "Gleanings," says:—

"Even on the beach at Rosario, before ascending to the town, there is more stir of business than at any other city on the Paraná. The towers of the cathedral high up, and the large unsightly-looking custom-house on the edge of the river, are the first objects that attract attention. There are two wooden moles, from which passengers can walk ashore or go on board the steamers coming alongside. Ascending a steep hill we find ourselves at the end of a long vista of street, passing two half squares of which bring us to the 'Plaza 25 de Mayo.' Every city on the Paraná has either a street or square designated after that memorable date."

"A stroll through the town, laid out on the chess-board plan of all South American cities, will show a busy population, especially in Cordova and San Lorenzo Streets. The northern end of the former brings us to the Plaza de las Carretas, where are several hundreds of the large bullock-carts that trade to the interior provinces. Here on Sunday evenings is generally congregated a crowd of

mounted gauchos, who are either spectators of the horse-racing, or take part in the amusement."

Our frontispiece in this number represents one of the best streets—Calle del Puerto, with the front of the market—and is copied from an excellent photograph sent home by E. H. Woods, Esq., the resident engineer of the Central Argentine Railway, the terminus of which is at Rosario, and which railway is destined to prove the precursor of civilization to many remote countries through which it is to pass. The Argentine Government has granted to the Company three miles of land on either side of the rails from Rosario to Cordova. May the Gospel Messenger ere long be conveyed from station to station, and may others in due time follow, who, going north and south of the contemplated 1,000 miles of rails, shall proclaim the good news of salvation and peace!

It is always interesting to obtain general information about the Mission Stations opened by our Society; and, as we may expect other kind of news from our Missionary Clergyman when he begins his duties, we will now put our readers in possession of a few reliable particulars, most of which have been kindly sent to us by one who is in constant communication with Rosario:—

RAILWAYS.

The progress of railways in the Argentine Republic has been more prodigious than anything else. In 1862 there were only 25 miles constructed, whereas at the present time there are no less than 357 miles, and by about the end of 1868 the Central Argentine Railway (of which 158 miles have been opened) will be completed to Cordova, making a total of 443 miles.

In a paper concerning this railway, which was read before the Royal Geographical Society on January 23d, 1860, by Mr. Wm. Wheelwright, that gentleman described the entire length of this railway from Rosario in the river Paraná (which communicates with the Atlantic) to Caldera on the Pacific Ocean—a distance of 1,000 miles, divided into the following sections —

	Miles.
1. Port of Rosario on the Paraná to Cordova	250
2. Cordova to Eastern base of Andes	350
3. Eastern base of Andes to Junction with the Tres Pontos Railway	320
4. Junction with Tres Pontos to Caldera	80
—	
Total length	1,000

The Central Argentine Railway, on its completion to Cordova, a distance of 247 miles from the port of Rosario and the central and capital of the most populous and wealthy province of the Confederation will, without doubt, give a great impulse to immigration, and to the development of the vast resources of the interior provinces, which abound in mineral wealth, with a fertile soil and salubrious climate.

The railway terminates on the bank of the river Paraná, at Rosario, the depth of which on the side adjoining the railway station is so great that ships can be brought up close to the railway trucks and sheds, and the goods transferred from one to the other with the greatest economy and despatch.

SETTLEMENTS ON THE LINE OF THE CENTRAL ARGENTINE RAILWAY FROM ROSARIO:—

Roldan	...	...	...	23 Miles.
Carcarañal	...	...	...	33 „
Canada de Gomaz	...	...	...	49 „
Tortugas	...	...	...	72 „
Fraile Muerto	...	...	...	123 „
Villa Nueva	...	...	...	158 „

At these stations a very considerable local traffic has arisen. The through traffic is transferred to and from the carts at the present (temporary) terminus of Villa Nueva. The inward local traffic promises fair to go on (as hitherto) steadily increasing, as every settler has to take out material of various kinds for the construction of his house, besides stores, &c.

Hitherto attention has chiefly been paid to wool, but the great fertility of the soil and the excellence of the climate are inducing settlers to undertake agricultural operations on a large scale in place of sheep farming.

30,000 sheep is the utmost a league of land will carry, and in many parts it cannot bear more than 12 to 20,000. A league of land under cultivation will give about 80 times the weight of produce that a league of land under sheep farming will do.

30,000 sheep, at 3 lbs. wool each 45 tons.

1 league, or 6,672 acres of land under wheat, at 20 bushels

(of 60 lbs.) per acre 3,500 „

Hence the Railway Company also will derive great advantage from the expansion of agricultural operations.

Those who are well competent to judge affirm that the lands will produce on an average from 17 to 20 bushels per acre.

Some of the settlers in the neighbourhood of Frayle Muerto are commencing potatoe planting on a large scale, the soil there being particularly well suited to the culture of potatoes, which fetch a very high price in the Rosario market. Agriculture, it is believed, will afford a much larger profit than sheep farming, and, besides, has the great advantage of giving those who pursue it full occupation, whereas sheep farming does not.

Other colonists are now procuring from this country the most modern and improved agricultural machinery, and the effect of steam ploughing will soon be tested on the pampas near Frayle Muerto.

Where tillage is carried on the lands must be enclosed to protect the crops from injury by sheep and cattle, and, accordingly, light iron fencing of a cheap but effective kind is now being made and sent out for the purchasers of land in the district.

EMIGRATION.

The great want of the country is foreign emigration of two classes; 1st, small capitalists and employers of labour, 2nd, the labourers themselves. Both should be of the hardworking industrial class. This want is now being supplied at a rapidly increasing rate, the number of arrivals during the year 1866 having been 13,696, against 6,600 in the year 1862.

Mr. William Hadfield, the proprietor of the River Plate Mail, left London for Buenos Ayres in December last, with the view of organizing an emigration move-

ment to Brazil and the River Plate on a large scale, in conjunction with Messrs. T. M. Mackay and Son, who have sent 150,000 people to Australia.

A great many of those who came with a little capital are now finding their way to the provinces of Santa Fé and Cordova, where they are able to purchase land at the very low rate of from sixpence to one shilling an acre.

The lands immediately adjoining the line of the Central Argentine Railway will of course command higher prices.

Two principal Colonies have been formed in the neighbourhood of that railway, and near the towns of Frayle Muerto and Villa Nueva.

The Central Argentine Railway was opened to the former town (123 miles) in September, 1866, and to the latter town (158 miles) in September last, and the process of taking up lands and colonizing is going on fast.

COMMERCE.

The custom-house revenue may be taken as a pretty good gauge of the increasing wealth and growing importance of the country. During the last four years (1863-1866) the receipts have nearly doubled themselves; those for 1866 being 9,500,000 patacones as against 5,500,000 in 1862.

The value of the imports and exports have increased in about the same proportion, from 38,000,000 dollars in 1862 to the high figure of 70,000,000 dollars in 1866.

The quantity of wool exported in 1866 was nearly treble the amount for 1862, being 75,000 tons as against 28,700 tons.

This is at present the chief industry, and to which hitherto most of the newcomers have turned their attention. It is, however, beginning to be overdone, and some people have suffered in consequence. Nevertheless, there are plenty of other enterprises to be gone into which offer ample returns, especially agriculture.

The amount of shipping in both the ports of Buenos Ayres and Rosario has very much increased. In December, 1866, no less than 26 sea-going vessels were at Rosario at once, whereas two years previously there were hardly any besides the ships bringing materials for the railway.

At Buenos Ayres ships are so numerous that it is almost impossible to get goods landed on account of the scarcity of lighters. The consequence is that ships are delayed for weeks and weeks without being able to get away.

At Rosario, on the contrary, where the ships come up alongside the mole in deep water, they can be discharged easily in five or six days, and can even now, although the line of railway does not yet reach Cordova, in many cases obtain good return cargoes.

No doubt it will be shortly found a remunerative undertaking for the Liverpool steamers to come on to Rosario, and thus bring the emigrants direct. They would have no difficulty in passing the "bar," at Martin Garcia, as any ship drawing 17 feet of water can get over. This would lengthen the voyage by about 20 hours, and at the end of it passengers and cargo would be comfortably landed straight into a wharf instead of having to encounter the great inconvenience of being brought in (as they now are at Buenos Ayres) six miles in an open boat.

At the end of the year 1866, the traffic "inwards" and "outwards" on the route between Cordova and Rosario was *double* the amount of what it had been found to be by Mr. Campbell twelve years before, when he reported on the

project of the railway to connect these towns. It amounted to a total of 3,500 tons per month, the "outward" traffic exceeding the "inward" by about 25 per cent., and it seems probable that the traffic will go on increasing in an accelerated ratio when the line is opened all the way.

As regards passengers on the route, the number both ways was in 1865, only 3,000, whereas in the last six months of the following year 5,000 were conveyed, being at the rate of 10,000 per annum.

JOTTINGS MADE IN ROSARIO, APRIL, 1865.

BREAD.—The staff of life arrives at our door every morning about 7 or 8 o'clock. It is conveyed in paniers made of cowhide slung across the back of a well-conditioned mule, the said beast of burden being guided in its perambulations from door to door by a gaucho, who rides lady fashion over its neck. A pretty little dog standing on the lid of one of the paniers completes the picture. On stopping at a house, the man dismounts to give a rap, and then the little beast is all on the alert, looking around him on every side, and faithfully fulfilling the mission for which he is assigned—that of guarding his master's property. The man, upon receiving orders as to how much bread is required for the day's consumption, opens one of the paniers, and produces the desired quantity. The price is similar to what we pay in England.

MILK.—The milkman bringing the above necessary of life to the door on horse-back in battered tin paniers, is a most surly creature, and very irregular, and no scolding or threats have any effect upon him. His milk is generally good, though we have been obliged all through the summer to scald it directly after its arrival, to prevent it from turning sour. The man only goes his rounds once a-day.

GREENGROCER.—There is no such being in Rosario. About twice a-week — goes to the market followed by the boy and a basket, and there lays in a stock of vegetables, &c. Potatoes are anything but plentiful, and just at present there is rather a dearth of all perishables, as we are between the summer and the winter season.

BUTTER.—Sometimes on a Saturday morning, a Frenchwoman rides up to the door with the above article, and sometimes not. She lives in the country, and when most wanted does not choose to appear. As, however, she is the only person in the place who sells fresh butter, we are forced to value her.

GROCER.—A nice respectable English grocer has set up a store since we came here. We deal with him, and find it a great convenience. Though we have no difficulty in buying groceries, we have no little trouble in keeping them. The ants find their way into everyone of our nice japanned tin canisters, even when the lids are closed. A little while ago, during the hot weather, our English servant had an ant hunt every day among the sugar, and sometimes twice a-day. I am glad, however, to say that these disagreeable little visitors now seem to be disappearing for the winter.

The price of butter is about the same as in London. Bread, milk, and vegetables are about the average English price. Groceries are, as may be expected, decidedly dearer, and meat cheaper. The household arrangements of even the most respectable native families here are scarcely consistent with our English notion. There is generally a tidy and not unfrequently ornamental drawing-room; perhaps another respectably kept sitting-room or more, and a show bed-room, these are all the rooms that are fit to look at. Perhaps the less said about the kitchens the better. The food for the most part consists of stews, frizzled lumps of meat, bread, native wine, and matè. The native ladies do a great part of the housework themselves, or else it would never be done. They do not keep any store of things in the house, but live, to use a homely expression, from hand to mouth, buying, for instance, not more than a quarter of a pound of sugar at a time.

THE CHINESE IN PERU.

It is the boast of some Peruvians that no country beneath the sun can equal their own. It produces, they say, the best of coffee and cotton; beneath the surface there is abundance of gold and silver; and its climate is unsurpassed, indeed scarcely equalled. Though within the tropics the heat is not excessive,—there is scarcely any thunder or lightning,—and an Englishman, fresh from his weeping atmosphere at home, is surprised to find a rainless and sunny land like Egypt. More than once has the expressive line in the “Bride of Abydos,” risen irresistibly to the lips,

And all, save the spirit of man, is divine.

But, like the inhabitants of many lands which have been greatly favoured by God, industry is not one of their national virtues. Thousands pass their lives in a world of dreamy contentment, which involves very little exercise of either body or mind; a limited amount of clothing suffices, vegetable food is abundant, and even physical existence beneath such a sun and sky has a sort of charm in itself. It is true that around Lambayeque, which is about 7 deg. south of the equator, at Iquique, which is 20 deg. south, and in the colder region of the Cordilleras, there are brawny and industrious men, who would not suffer by contrast with English “navvies,” but these are exceptions to an obvious rule. It is plain, therefore, that if industrial pursuits are to be conducted with regularity, either very strong inducements to work must be held out, or a cheaper kind of labour must be imported. The latter alternative is preferred in a large number of instances, and hence the existence of Chinamen in Peru.

I can say little of the mode in which the agents of Peruvian speculators collect them in the large towns of China. Some, no doubt, are the refuse of humanity, who find home dangerous or uncomfortable, and care little what distant places they visit. Others are those who have become a prey to gambling or intoxication; and probably many believe that their engagement is a *bonâ fide* hiring, for a specified term, and at reasonable wages. They are collected at large depôts in the Chinese sea-ports, and kept in good humour, but under strict guardianship, till the time for embarkation.

The ships by which they are conveyed to Peru commonly sail under the Italian flag; but every one knows that this is merely a “blind.” The Peruvian Government agents are supposed to pass none except those who are in good health; but as they receive a fee for each certificate, whether its statements be correct or not, it is said that many are put on board enfeebled by riotous living or organic disease. And though common humanity would suggest that a surgeon should be on board every ship, and that she should be properly supplied with provisions and medicine, there are numerous complaints of the frequent evasion of regulations on these subjects. It is not surprising, therefore, that the mortality on the ocean passage is sometimes very great.

When at Iquique, on the 22d of April, I was informed that a ship, laden with Chinamen, had arrived on the coast after 192 days from Macao. She had been obliged to call at Batavia for provisions, where she stayed two days, and out of 253 who sailed, only 21 were landed! The statement seems utterly incredible, but as I took it down in writing at the moment, there is no mistake on my part. About the same time another arrived with only about twenty short in a cargo of nearly the same number. In one of these there had been an insurrection three days after they left the coast of China. On Sunday, the 10th of March, a vessel arrived at Callao

with 600 on board, and on the Monday evening a large number of them went northward to the cotton plantations. On the evening of Monday I sailed for the Chinchas, along with about thirty, who were going south to the neighbourhood of Pisco, to work on the hacienda or estate of a well-known native gentleman, whose son was with us. He had been educated partly in England, and knows Paris and London very well. His father cultivates both grapes and cotton, and at one of the great Exhibitions in Europe he had obtained a medal for the latter.

The Chinaman is thin and light-looking, evidently with little strength for hard work; but he might do light work sufficiently well if he were not lazy. Of the whole thirty, very few had either hats or shoes; some wore the heavy cane hat, which is a sort of umbrella, and, when not required, hangs like a great shield on the shoulders; some had slippers, with the heels permanently turned down; and one or two had shoes, with the thick white-edged soles. The trousers of white cotton were short, so as scarcely to reach the calf; and they were wide, so as to look like little petticoats. The shirt was worn outside of the trousers, as is common with the labouring classes at Panama; and there was usually a thin cloth jacket over that. The sleeves of the shirt were wide and loose at the wrists, so that by the insertion of the opposite hands they formed a sort of ready-made gloves, like the cuffs of an Irishman's long frieze coat.

I found it difficult to make any reasonable guess as to their ages, for in general they have little or no hair on the face, and their teeth are good, probably from the frequent use of vegetable diet. A few were evidently boys, from fifteen to seventeen, and the hair of the crown unshaven stood up like a shoe brush; and others appeared to be nearly or actually forty, their plaited "pig-tails" being wound three or four times round the head. Some of these were so long—from five to seven feet—that I questioned whether other hair had not been twisted up with their own; I was assured, however, that such was not the case.

They slept on the foredeck, beneath an awning. Each one spread a bit of reed matting to form his bed. It was about five feet long and half as broad. Some had the little semi-cylindrical pillow of bamboo, others a piece of timber or rope, and others still a small cushion, which served also for a seat. In general each had a blanket or a piece of coloured woollen cloth, and several had little cubical baskets, in which their articles were kept. In the morning they dried the dew from their mats against the funnel of the steamer before putting them away; and some negroes and Peruvians dried their ponchos or coverings in a similar way.

There were two interpreters, who managed to keep them in good humour, and to shorten the apparent time of sailing. These men smoked, almost without intermission, pipes of very simple construction, or paper cigarettes. The vessels from which they breakfasted were like the little tin cans used by English workmen, the lids of which can also be made to serve the purpose of cups. The chopsticks were freely used, but instead of holding one in each hand, as I expected, they held both in one hand, with a finger inserted between them. Each of these is about the size of a penholder, or a cedar pencil, so that the man appeared as if he were carrying his food to his mouth with a pair of small wooden glove-expanders.

These men are purchased from the proprietor or importer, at a cost of about 450 dols. each, the greater part of which sum is supposed to have been expended in bringing them thus far. They are usually "hired" for eight years, at wages of about 1 dol. per week; and they are supplied with food, clothing, lodging, and medical attendance. As they have few opportunities for spending money, some become comparatively wealthy.

The importer loses by those who die or become disabled before being

“hired.” It is said that 3,000 died on the passage in 1866 ; and from an unusual fatality more than 500 in one ship. On four or five of the estates there are about 600 to each. Some of them become blind on the passage, and are left as beggars in the Peruvian towns. One sees them on Saturday, as on that day the whole pauper fraternity make their rounds. Some visit their patrons on horseback ; but they do not gallop, as an English proverb would lead one to suppose.

The ordinary ones must work, or if they do not the whip is unsparingly applied. The taskmasters are frequently negroes ; and a strong, brutal class of these are the executioners. One poor man was sentenced to receive fifty lashes, but the negro apparently forgot to stop when the proper number was administered. The sufferer, as soon as he was released, leapt right in among the machinery used for crushing the sugar canes, and was dead in a few seconds. The machinery was stopped for a few minutes, some water was dashed over the place, the body was pitched into the watercourse, and floated out to the ocean. Negroes are also employed to hunt down runaway Chinese in the north ; and if anyone, his term of service being completed, tries to find his way along the shore to Callao, the chances are that he proceeds only a few miles. His hardly-earned dollars are afterwards found in a negro’s pocket ; and some traveller finds a murdered Chinaman near the tide.

Yet, small as is the amount of earthly enjoyment which these poor people possess, it is the utmost extent of their hope. They know nothing of immortality and eternal life. It may be said of them that they are “of all men most miserable,” for instead of making “the best of both worlds,” they have little in one and no idea of the other. Their morality also is of a low grade ; and the Chinaman has vices which it is to be hoped are peculiar to his nation. Yet he is acute, and often intellectual, simple and harmless in disposition, and usually teachable. The position which some of the people take in Peru is a guarantee for capability and industry ; and I have seen several young lads who made excellent servants.

The number of Chinese in Peru is variously estimated, but it must amount to many thousands. They are nearly all on the coast, or at accessible points, so that *a missionary speaking their language* would have little difficulty in visiting them at any point. A very large proportion of them can read, and they receive Chinese tracts with eagerness ; so that there is no unusual difficulty in the way of their moral and spiritual instruction if a suitable agent were found. Some of the employers are Englishmen ; and even when they are natives they are likely to favour the inculcation of Christian truth, as the masters are occasionally heavy losers by the horrible practice of suicide.

I do not think it necessary to repeat the earnest appeal made in my Report for these perishing poor people, for whom Christ died, but let me by all means try to enforce it. I cannot believe that rich and Christian England will turn a deaf ear to the plaintive cry of wretched men who are like the beasts that perish, or will hesitate to do all that is requisite to bring them to God. Probably a *special subscription* would be more effectual than mere payments to the general funds ; but the fact of a mission to the Chinese in Peru should be secured—the manner is unimportant. The language of Cain in exculpation was, “Am I my brother’s keeper ?” The language of Christ, in reference to the Judgment, was—“Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

A. HUME.

MISSIONARY SHIPS.

ALL who love the Mission work in South America, must feel an interest in the "*Allen Gardiner*." They know how necessary that vessel is to our Station on Keppel Island, to the work in Patagonia, and especially in Tierra del Fuego. Many holy memories, and many sad recollections cluster round the Mission vessel. As the planks of her deck bore the marks of fire kindled by the natives after the massacre of the crew—the "*Allen Gardiner*" yet being preserved for God's work,—may not our little schooner be regarded as a continual remembrance of those words of St. Paul: "We should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us" (2 Cor. i. 9, 10).

But let us take a glance at past times. The Bible contains not a few notices of the seafaring of God's servants. The prophecy, "In that day shall messengers go forth from Me *in ships*," has a wider application than merely to Ethiopia. (Will our young friends search out the passage?) The "small ship," which Jesus desired "should wait on him," and out of which he often "taught the people," is a pattern of many others. How much of St. Paul's missionary work was reached by sea, we know, not only by the account of his famous voyage to Rome in the "ship of Adramyttium" and the "Castor and Pollux," but by his mention of having previously "thrice suffered shipwreck," and (among other "perils of waters") having been "a night and a day" on one occasion "in the deep."

When we come to study the history of Missions, we read of many vessels built or purchased on purpose to be employed in this holy work,—a goodly fleet, if seen with the eye of faith, although in cost and tonnage insignificant by the side of the "Warrior" or the "Minotaur." The time would fail me to tell of the "Harmony," the "Hawk," the "John Williams," the "Active," the "Eirenè," the "Southern Cross," the "John Wesley," the "Border Maid," the "Duff," the "Undine," and the rest,—which have carried the Gospel flag across the warm Pacific, or along the frozen coasts of Greenland or Labrador.

But of one of these vessels I will give you a short account, taken from the German:—

"If you were to sail from one of our eastern sea-ports to Hamburg, and thence proceed by railway towards the city of Hanover, you would pass through a wild country called the Luneburg Heath, not very unlike the New Forest in Hampshire. One of the large parishes in that part is called Hermannsburg, in memory of the German hero Hermann or Arminius, who fought so bravely against the Roman invaders. In the village church you will be surprised to see the pulpit placed over the Communion-Table, and above the pulpit, a model of a brig. This is the '*Candace*,' belonging to the Hermannsburg Mission. What is the history of this ship? In the year 1843, a young clergyman, by name Louis Harms, came to be his father's curate in that parish. Five years later, in 1848, the

year of revolution and civil war in Germany as well as other parts of Europe, Louis succeeded, on his father's death, to the charge of Hermannsburg. He was a 'chosen vessel' in God's hands—one of those men who 'turn the world upside down.' Before long, the parish became, by God's blessing on the prayers and labours of the young and ardent Minister, a very 'garden of the Lord.' I must refer you to a beautiful little book called 'Praying and Working,' for the account of the way in which Harms was led to found a missionary training-school in his village, from which the first band of Missionary Colonists sailed for Africa in September, 1853. But I must give you in his own words the story of the '*Candace*.'

"Now listen (he writes) to the story of our ship, and if you do not see God's hand in the matter, you must be blind indeed! In the earliest years of our Mission, I never even dreamed of building a ship. My plan was simply this: when our students were ready to go forth, I meant to pay their passage to some heathen land in a merchant-vessel. However, some two or three years ago [about 1851] it came to pass that several young men belonging to the German fleet, then in harbour at Bremen, were awakened to Christian faith. They soon conceived the idea of founding a colony at Abomey, the King of Dahomey's capital in Western Africa. Their hope was, by teaching the negroes industry, to convince the King that it was for his interest to employ his people in agriculture, rather than to sell them as slaves. By this means they thought to do something towards repressing the dreadful slave-trade. They soon however felt the necessity of having missionaries associated with them, both for their own souls' health, and for the prosecution of spiritual work among the natives.

"Their awakening had led to an acquaintance with several members of the Bremen Young Men's Christian Association, who had spent some time at Hermannsburg. On hearing of our Mission House, two of the young sailors were deputed by the rest to visit us, and expound their plan. When they learned that we were purposing, by God's help, to found a colony in *East* Africa, among the Gallas, they agreed to join us if we approved of their scheme relative to the slave-trade. They were invited, as soon as their term of sea-service should expire, to spend six months or a year with us, in order that we might see whether they were faithful and in earnest, willing and able to work. If so, well; but with strangers, untried persons, we could make no terms. When our proposal became known, so many offered themselves as colonists, from our own neighbourhood, that we might have sent out sixty at least. Thus was the plan made, as it were, ready to our hands; we had only to take what was offered. When fears came into our minds: 'How shall we compass it? the undertaking is too extensive for us;' there was always an answer ready: It is the Lord who hath given this work into our hands, and He saith, Fear not, only believe! Now mark the next stage of the history.

"The sailors came to us in succession, and were received, either into our Mission House, where building was actively going on, and

many hands were needed,—or into the houses of our peasants and artisans, where they could assist in trades or in farm-labour. But what was the issue? Most of these probationers absconded, having found the time of trial too long, or else being disgusted with hard work. How useful is such a probation, with compulsory work! By this means we distinguish between the fire of excitement and the true flame, which the Holy Ghost kindles in the soul. Two only of our friends from the German Fleet remained steadfast. But was not God's hand in this? Without these sea-faring men, the plan of sending out colonists as well as missionaries might never have occurred to us, ignorant countryfolks as we are.

“But now the question pressed mightily upon us: How can so large a company be conveyed to their destination? What a terrible sum their passage money will amount to! And after three or four years, again this prodigious expense would occur—and yet again! Earnestly I knocked in prayer at the Lord's gate, knowing assuredly that He would lead us forth by the right way. But a praying man must not fold his hands in sloth, but exert himself. Accordingly I applied to several mercantile houses in the seaports, who were known to trade with East Africa. But every door was closed. I next applied to Bishop Gobat at Jerusalem, as one who had lived and laboured in Eastern Africa, but no answer came back. Next I applied to Dr. Krapf, who was then located as a missionary in that country; but my letter miscarried. Then, said one of the seamen who had continued faithful: ‘Why should you not build a ship for yourself? this would cost about twelve or thirteen thousand dollars; while the passage-money of *two* parties of Missionaries and Colonists would amount to nearly the same sum. You have only to spend this on the building of a ship, and you will be able to send your parties out as frequently as you please, free of further cost; and your vessel between whiles may make trading voyages, which will probably defray the cost of keeping up the ship.’

“This proposal was a good one, but where was the money to come from?”

“At this time I had a great conflict in my mind, and wrestled much with God; for no man encouraged me, all dissuaded me, and my sincerest friends and brethren thought me demented. Well! When Duke George of Saxony lay a dying, and knew not where to rest his soul, whether on Jesus Christ and His merits, or on the Pope and his ‘good works,’ one of his faithful courtiers said to him: ‘My Lord, straightforward wins the race!’ This saying was often in my mind. What was to be done? Whenever I had had recourse to men, in search of another path, every door has been shut against me; *this* plan was evidently a good one, and to God's glory. So then, ‘Straightforward wins the race!’ I prayed earnestly to the Lord, committing this cause into His hands; then at midnight, rising up from prayer, I cried aloud from the fulness of my heart, so that I was startled at the sound of my own voice: ‘Forward then, in God's name!’

[To be continued.]

“C. P. PHINN.”

Contributions thankfully received from Dec. 22nd to Dec. 31st.

* * Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense.—Full particulars will be given in the Annual Report.

	£	s.	d.		£	s.	d.
Brixton A, per Rev. J. M'Connell Hussey, Coll. after S, in Ch. Ch., by Rev. W. W. Kirby.....	13	19	1	St. Paul's, Kilburn A, per Rev. R. Towers.....	4	15	0
Ditto, per Miss Haywood	3	8	6	Critchell, A, per Rev. C. Phinn	12	7	1
St. Dunstan's-in-the-East A, per Rev. W. W. Kirby	2	2	6	Leeds A, per Rev. T. Whitby	18	4	8
Hampstead Drawing Room M at Hill- field House, per B. G. Woodd, Esq.	23	8	0	Rock Ferry, per Mrs. J. W. Clarke... ..	3	14	6
Ditto, ditto, E. Gotto, Esq. (don.) ...	5	5	0	Henbury, per-Miss Dadswell (coll.) ..	4	14	6
Ditto, Master E. H. Paterson (card) ...	0	17	6	Barnet, per Rev. P. Dowe.....	3	0	0
Tan-y-bwlch A, per Mr. B. Jones ...	8	10	1	Birmingham A, per Wm. Goode, Esq. ..	45	19	0
Rev. Dr. Hume (don.)	10	0	0	Leamington, A, per Mrs. Mandell ...	20	1	6
Liverpool A, per Rev. Dr. Hume.....	100	0	0	Chichester, A, per Miss F. H. Chambers	15	14	6
St. James's, Clerkenwell, Coll. at Working Men's Service, after S by Sec., 3 <i>l.</i> 10 <i>s.</i> 2 <i>d.</i> ; Rev. R. Maguire, M.A., don. 1 <i>l.</i> 1 <i>s.</i>	4	11	2	Maidstone A, per Miss Abbott.....	11	7	6
Christ Chapel A, per Rev. C. B. Mayhew	37	16	0	Worcester and Stafford A, per Rev. T. H. Gregg	16	10	8
Bristol, per Mrs. W. Hartnell (coll.) ..	2	12	6	Meltham Mills A, per Mrs. C. J. Brock	13	15	0
Maidstone A, per Mrs. Abbott	9	0	0	Peterboro', Rev. S. W. Merry (sub.) ..	2	0	0
Ditto, per Mrs. Corke (box)	0	6	5	Miss Birks (coll.).....	0	13	6
Cheltenham A, per Rev. H. Joy	133	4	11	All Saints' Gordon-square A, per Rev. A. R. Godson	7	2	9
York A, per Mrs. Clarke	15	15	0	Carlisle A, per Admiral Pennell	0	15	0
Mrs. Hockin and Mrs. Messenger, for a Chinese Missionary	1	10	0	Miss Simon, per Rev. Gordon Calthrop ..	1	0	0
Master Frank Burgess (box).....	0	5	4	Clevedon A, per Major Hamilton.....	18	19	0
Eaton Chapel Offertory, per Rev. Samuel Minton	2	7	9	Torquay A, per Miss Jellard	19	19	2
Rev. E. W. Michell (don.).....	1	0	0	Nottingham A, per Rev. T. M. Macdonald	109	16	8
Hadlow, Miss Watson (coll.).....	0	10	0	Brighton A, per Rev. T. Halliwell ...	25	13	2
Wm. Macandrew. Esq. (sub.)	5	0	0	Exeter A, per Rev. W. Hockin	30	0	0
Hastings A, per Mrs. A. Gardiner ...	14	12	6	Lincoln A, per W. Moss, Esq.....	25	14	3
Mrs. Oakeley (don.).....	20	0	0	Miss White (coll.)	8	13	7
Ditto, for W. and O. Fund (don.) ...	10	0	0	Kilburn, per Rev. G. Despard	10	6	0
Mrs. Smart (sub.).....	0	5	0	Walmley, per Rev. G. W. Robinson... ..	28	0	0
Mrs. Clark (don.)	0	5	0	Mrs. Sankey (coll.) 16 <i>s.</i> 6 <i>d.</i> , Miss Alexander (coll.) 1 <i>l.</i> , Rev. J. L. Longmire 10 <i>s.</i> 6 <i>d.</i> , Miss Power (coll.) 1 <i>l.</i> , Rev. C. W. M. Boutflower (coll.) 6 <i>l.</i> 3 <i>s.</i> , Miss Coxhead (coll.) 1 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> , Rev. J. H. Holford 1 <i>l.</i> , Mrs. Snell (coll.) 4 <i>l.</i> 8 <i>s.</i> , Miss Henly (coll.) 2 <i>l.</i> 4 <i>s.</i> , Mr. J. G. Rope 4 <i>l.</i> 16 <i>s.</i>	23	0	6
Cambridge University A, per Rev. H. F. Burnaby	17	10	11	SCOTLAND.			
Maidenhead A, per Miss Atkinson ...	1	18	0	Aberdeen A, per Mrs. Col. Kirby ...	24	0	6
Rev. Alfred Povah (sub.)	1	1	0	Edinburgh A, per H.S.A.L. Hay, Esq. ..	27	7	11
Bakewell, per Rev. T. G. Hall.....	1	0	0	Elgin A, per Rev. Dr. Wylie	6	19	3
Sweffling Rectory, per Mrs. Skinner ..	7	11	0	Montrose A, per James Mudie, Esq. ..	12	14	0
Misses Gillson, per Mrs. Lloyd	2	0	0	Stirling A, per Dr. Gibson	10	8	5
Miss Litchfield (coll.).....	9	17	8	IRELAND.			
Capt. H. King, R.N. (don.)	1	0	0	Mrs. Murphy, Dublin (sub.)	0	10	0
Himley Rectory, per Rev. Ed. Davies ..	3	0	0	Waterford A, per Rev. J. F. Ryland ..	4	18	0
Islington A, per Miss L. Williams ...	8	12	0	Skibbereen, A, per Miss Fleming ...	7	6	8
Rugby A, per Miss Stott	15	16	11	Belturbet A, per Rev. J. Mc. C. Jackson	3	11	7
Rochester and Rainham A, per Miss Drawbridge	18	18	9	Belfast A, per J. T. Abbott, Esq. ...	5	17	6
Northampton, per Mrs. Gale	3	0	0	Cavan and Donegal A, per Mrs. Gahan ..	20	0	0
Trinity Church, Little Queen-street A, per A. R. Pite, Esq.	4	3	1	Ditto, S. Hanna, Esq. (sub.).....	2	0	0
Plymouth A, per Mrs. Edlin.....	7	3	7	Ditto, per Rev. W. C. Peyton	0	14	0
Appledore, per Miss Kingsworth.....	0	14	0	Tramore A, per Rev. Ed. Dalton ...	16	13	2
Bath A, per Rev. R. Gascoyne.....	8	7	3	Dublin A, Capt. Simson (coll.).....	0	6	0
Reading A, per Ed. Uhthoff, Esq. ...	10	0	0	Tandragee, Miss Patton (coll.)	2	16	0
Notts A, per Rev. J. W. Marsh	51	17	6	FOREIGN.			
Hoddesden, per Rev. J. W. Morice... ..	12	0	9	West Coast S. A., bal. of colls. per Rev. Dr. Hume	1	2	0
Brampton, per Rev. J. M. Mello	0	5	0	Monte Video, from Rev. Samuel Adams, passage money for two Clergymen to Colonia and Monte Video	102	0	0
Guildford and Stoke A, per Rev. F. Paynter	5	2	4	Sale of Mags. 6 <i>l.</i> 7 <i>s.</i> 2 <i>d.</i> , Phots. 1 <i>l.</i> 15 <i>s.</i> 6 <i>d.</i> , Story 4 <i>l.</i> 3 <i>s.</i> , Sermons 4 <i>s.</i> 2 <i>d.</i>	12	9	10
Miss Nellie Crouch (coll.).....	2	14	1				
Master Silverlock (coll.).....	1	0	0				
Norwich A, per Miss Cooke	6	19	6				
Chelsea A, per Mrs. Grautoff, coll. after M, less Ex. and subs.	9	18	6				
Derby A, per Miss Gell	1	0	0				
Matlock, per Miss E. Garton.....	2	2	0				
Wm. Price, Esq. (sub.)	1	1	0				
Enfield, per Miss B. Jones.....	1	18	6				

The Secretary begs to acknowledge a grant of £8 worth of Books, besides Spanish Prayer-books and Tracts, for Rev. Jas. Stuart, Society's Chaplain at Coquimbo, Chili, from the Society for Promoting Christian Knowledge.

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 2, 1868.

ACCIDENT TO OUR MISSION VESSEL.

THE "Allen Gardiner," Missionary schooner, has been fourteen years engaged in the Society's operations, having been built at Dartford, in the year 1854. During this period she has been exposed to dangers of various kinds, but we are thankful in being able to state that our ship has been on the whole most providentially preserved. Those who are experienced in the dangers of the ocean and the risks attending the merchant shipping of Great Britain, will be sensible of God's goodness in allowing our little craft—for a vessel of 100 tons is but a little one for ploughing the stormy seas of Cape Horn—an immunity of so many years from any serious accident at sea.

We have, however, at length to record a collision between the "Allen Gardiner" and an Italian barque, the "Elvizia," which took place off Port William, Stanley, East Falklands, but which will be better described by our Missionary Superintendent, who was on board at the time of the accident.

The Rev. W. H. Stirling thus writes, alluding first to the unusually unhealthy state of Keppel, and then giving at length the particulars of the accident off Stanley:—

UNHEALTHY CONDITION OF THE MISSION STATION.

"Stanley, October 22, 1867.

"Since writing to you in August, I have returned to Keppel Island, and again, as you see from the date, to Stanley. On arriving at the Mission Station, I found Mr. Bridges in bed with rheumatic fever; William Bartlett, too, was ill, and the natives for the most part had been ailing.

"Rheumatism, sciatica, neuralgia, and other rheumatic affections, flourish in the Falkland Islands, and have recently laid a broad and rough hand upon the various residents at our Mission Station.

Never since its formation has the Station been visited by so much sickness and suffering. Camilenna, however, quite undismayed by the severity of our circumstances, added a daughter to her family, and a promising member to our infant society.

“Much latent friendly feeling found its expression during the late trying season, and has multiplied our strength and confidence in one another, I think. Natives have had an enlarged experience of the care bestowed on them; and the great mercy of God in healing their bodies will not, I hope, be without its influence in confirming their trust and confidence in Him for the future.

COLLISION AT SEA.

“On September 28th, at 9.40 a.m., the ‘Allen Gardiner’ quitted Keppel Island for Stanley. My intention was to fill up our complement of men, to ship a few cattle, and take them direct to Picton Island, and to return with wood to Keppel, thence to proceed with natives to Picton Island, and begin our operations for the spring and summer. It was my hope to have laid out gardens in Tierra del Fuego, and to have prepared the first rudiments of a Christian settlement, which should become the centre of a new life in the midst of the natives themselves.

“I must now account for a delay here of twenty-four days already, with a probable detention of ten days longer. A letter from Captain Jones will give you his official report of an accident to the ‘Allen Gardiner,’ which is very serious, but which might have been more disastrous still.

“The ‘Allen Gardiner’ had made a good run from Keppel Island, and at 12.40 a.m., September 29th, was on the point of entering Port William, which is the outer port of Stanley. She was without top-gallant sail, and without stay-sail; as for gaff-topsail we never use it here. The wind was blowing strong, and the night was moonless, and quite dark; the ‘Allen Gardiner’ was going ‘every inch of nine knots an hour.’

“The captain and first and second officers were on deck, besides the man at the wheel. Suddenly a cry rose, ‘A vessel ahead,’ followed by orders to put the helm hard up, and to let go the main-sail. All this in one moment; the next a terrible shock, officers thrown on their faces, man at the wheel thrown back over the taff-rail, myself head foremost against the bulkhead of my cabin, while books, stove, lamp, chairs, everything in fact which could get loose, fell about one’s ears, or threatened one’s toes. I had been lying

down for some time on my couch aft, expecting to hear every minute an announcement of the light being visible from the Lighthouse, and intending then to go on deck. The light is visible 14 miles from Port William, and misjudging the rate at which the 'Allen Gardiner' was going, I did not think she could be nearer to it than that. When the shock came, therefore, my first impression was we had shipped a heavy sea, and that the masts were carried away into the bargain. Arriving on deck I saw lofty masts overtopping us, and knew we were in collision with some large ship. Gradually my eye caught the loom of the land, and I heard breakers—which was all explained by the captain telling me we were in Port William.

"In spite of the force of the collision, the 'Allen Gardiner' made no water. The well was sounded, and all was right below. One of our men got on board the stranger; but not finding himself welcome, and finding, moreover, that the 'Allen Gardiner' did not sink, he scrambled back again.

"As soon as we were disentangled from our adversary, the captain tried to work the vessel up Port William; but when it became necessary to back, the 'Allen Gardiner' refused to come round, all the head-gear having been carried away, and the broken wood impeding her course as it hung about her bows.

"Our safety depended now upon one anchor, which with difficulty had been made ready to be let go; for amongst other inconveniences arising from the collision, our anchors and cables had been displaced and rendered difficult of handling. One half minute's more delay, and the 'Allen Gardiner' would have been a wreck on the York Rocks, the spray of the sea as it broke over them coming back upon our decks. For an hour, I think, we were thus perilously placed, the vessel rolling, and struggling, and straining on her one anchor and cable, as if affrighted by the danger.

"From this danger, however, we were mercifully delivered; the skill of the captain and energy of the officers and crew being made effectual to the release of the 'Allen Gardiner' from the threatening position in which she had been placed. To the great relief and thankfulness of all, we brought up in a safe berth for the night on the sheltered side of Port William. About 12.40 p.m. (Sunday) the 'Allen Gardiner' anchored in Stanley Harbour.

"For official details I refer you to Captain Jones' letter. You will accept what I say as merely supplementary.

"1. The care which Captain Jones takes in navigating the vessel

is indisputable. He spares himself no fatigue, being up night after night when the 'Allen Gardiner' is coasting.

"2. He had no light up when the collision took place, and this is the weak point of the case. But I must say—1. In my estimation, that the taking down of the light on the occasion in question was not from a spirit of recklessness or carelessness, but, as he says—and there can be no reason to doubt it—in order to enable him to make out the land better with which he was intentionally closing. 2. There was no reason, either founded on experience (and our experience here is large) or on probability, to suppose that in the fair-way of ships entering Port William, a vessel would be lying at anchor; and it seems to me now most difficult to conceive how it was possible for a captain—not actually wishing to set a trap for other vessels—to place himself where the 'Elvizia' (for that is the name of the barque with which we came into collision) was placed, and yet to exhibit no light.

"That the captain of the 'Elvizia' knew he was in a wrong berth is proved by the fact of his being warned by the pilot not to anchor there. It seems, however, that he anchored outside the harbour limits, and that at that time the pilot could not enforce his suggestion about the place of anchorage. Since the accident, the Governor, I hear, has extended the limits of the harbour.

"You will see, then, first, that Jones *had* been using his lights; and I may add that he had burned two blue lights in addition to enable him to see, if possible, with more distinctness than he had been previously able, a schooner—the 'Enterprise'—which was approaching Stanley from the same point as ourselves, and which we were rapidly overhauling. He had likewise, on getting no signal of any kind from the 'Enterprise,' been himself aloft to look out for her, and it was only when he had seen her binnacle light, by looking right down on her deck, and knew she was astern, and no more in our track, that he closed with the land, and placed his lamp on deck, that he might, undazzled, make out the entrance to Port William.

"You will see, secondly, that in my opinion he is a careful navigator.

"Thirdly, that there was every reason to expect a clear course into harbour from the point where he ceased to show a light.

"Fourthly, that the taking down his light was with a good intention.

"Fifthly, that the 'Elvizia' was in a wrong place, and without any light at all.

“Sixthly, that a good watch was kept in the ‘Allen Gardiner,’ but that the darkness of the night prevented the vessel ahead being seen till too late.

“I must ask you to remember, also, that Stanley Harbour is not like an English harbour, much frequented; but sometimes for two or three months together there are scarcely more than two or three vessels entering and leaving.

“The damage to the ‘Allen Gardiner’ is not easily estimated. A copy of the survey on her, and on the ‘Elvizia,’ Captain Jones will send.

“It is right to mention that the surveying captains most kindly returned their fees to the Society—8*l.* 8*s.* in all. Their names are: Captain Dyer, of the brig ‘Matilda,’ and Captain Eaton, late of the barque ‘River Derwent.’ This last vessel was unfortunately lost, a few weeks since, on New Island, in the West Falklands.

“When we arrived, all the ships’ carpenters of the place were engaged in repairing a large vessel lying in the harbour—a Chincha-island vessel, the captain of which knew Mr. Thring, and had his child baptized by him. They would not be released from their engagement for some weeks. This was discouraging, but on my certifying the Governor of this, he, with all that practical kindness and consideration which distinguish him, gave an order for the carpenters of the dockyard and such of the marines as knew anything of carpentering, to be taken off the Government work, and placed on our vessel. The Surveyor-General most kindly offered his services to superintend the men and the work; and, consequently, the ‘Allen Gardiner’ was brought alongside of the dockyard, and has been carefully taken in hand by the Government employés.

“You will, I am sure, appreciate the service rendered to the Mission by his Excellency the Governor, for a most important saving of time and money has been effected by it. To Mr. Bailey, also, the Surveyor-General, your best thanks are due.

“On Saturday last (I am writing on Tuesday) H.M.S. ‘Shearwater’ came in. To the captain, whose name is Smith, I applied in the evening of that day for help. Again I met with the utmost kindness and consideration; and on Monday morning six skilled shipwrights and caulkers were sent on board the ‘Allen Gardiner’ to help to set us right. The caulking over my head is still vigorously going on, and, if not very musical, is at least productive of the utmost satisfaction to my mind, and of use to the ‘Allen

Gardiner.' The rain has come through the decks like a sieve since the collision.

"For these helps, by the way, I am truly grateful. It has, too, been a great pleasure to me to meet with warm-hearted Christian friends among the officers of the 'Shearwater' (one young man is the son of Canon Eardley Wilmot). On Sunday, by the captain's request, I had the pleasure of holding Divine service in the 'Shearwater.' The congregation was large and attentive. By request of some of the seamen and officers, there will be a special service to-morrow evening in the church ashore. The sacrament will be administered, and I hope the dew of the Divine blessing, and the felt presence of the Saviour, will refresh many hearts. Mr. Bull [the Colonial Chaplain] is always glad to afford these opportunities of refreshment to strangers.

"I am going into the camp for the next few days, to hold services for the settlers. The weather is bad, but I hope to get through the work.

"WAITE H. STIRLING."

We cannot allow the above letter to go forth without a few words of comment. In the first place we see how narrow an escape the vessel and all on board have had:—"*One half minute's more delay, and the 'Allen Gardiner' would have been a wreck on the York Rocks.*"

These are Mr. Stirling's words, and we indeed thank God that once more he has been delivered from imminent peril. Hundreds of our readers will unite in ascribing praise to Him who redeemeth our life from destruction.

We are glad the accident is so fully entered into and explained by Mr. Stirling and Captain Jones. Even in the portion which we publish above, there is sufficient evidence, and that given in a most lucid manner and with the clearest judgment, to convince our supporters we have both a superintendent and a captain worthy of their confidence.

Let, therefore, the just appreciation of the services of our devoted Missionary, undergoing perils by sea and dangers on land (probably, at this very time on Tierra del Fuego), be manifested by personal exertions to prevent the expenses of this collision coming on the general charges of the Society; the accident will cost nearly 250*l.* Nothing would give greater satisfaction to him who is bearing the burden and heat of the day than to know that the friends of the "Allen Gardiner" and its sacred associations had cleared off this unexpected liability. Donations and collections will be most thankfully received,



THE TOWN OF STANLEY, EAST FALKLANDS.

[See page 39.]

but it is hoped such contributions will not interfere with the ordinary means of raising the annual income of the Society. A special collection card may be had for this purpose, and let us remember he that giveth QUICKLY—GIVETH TWICE.

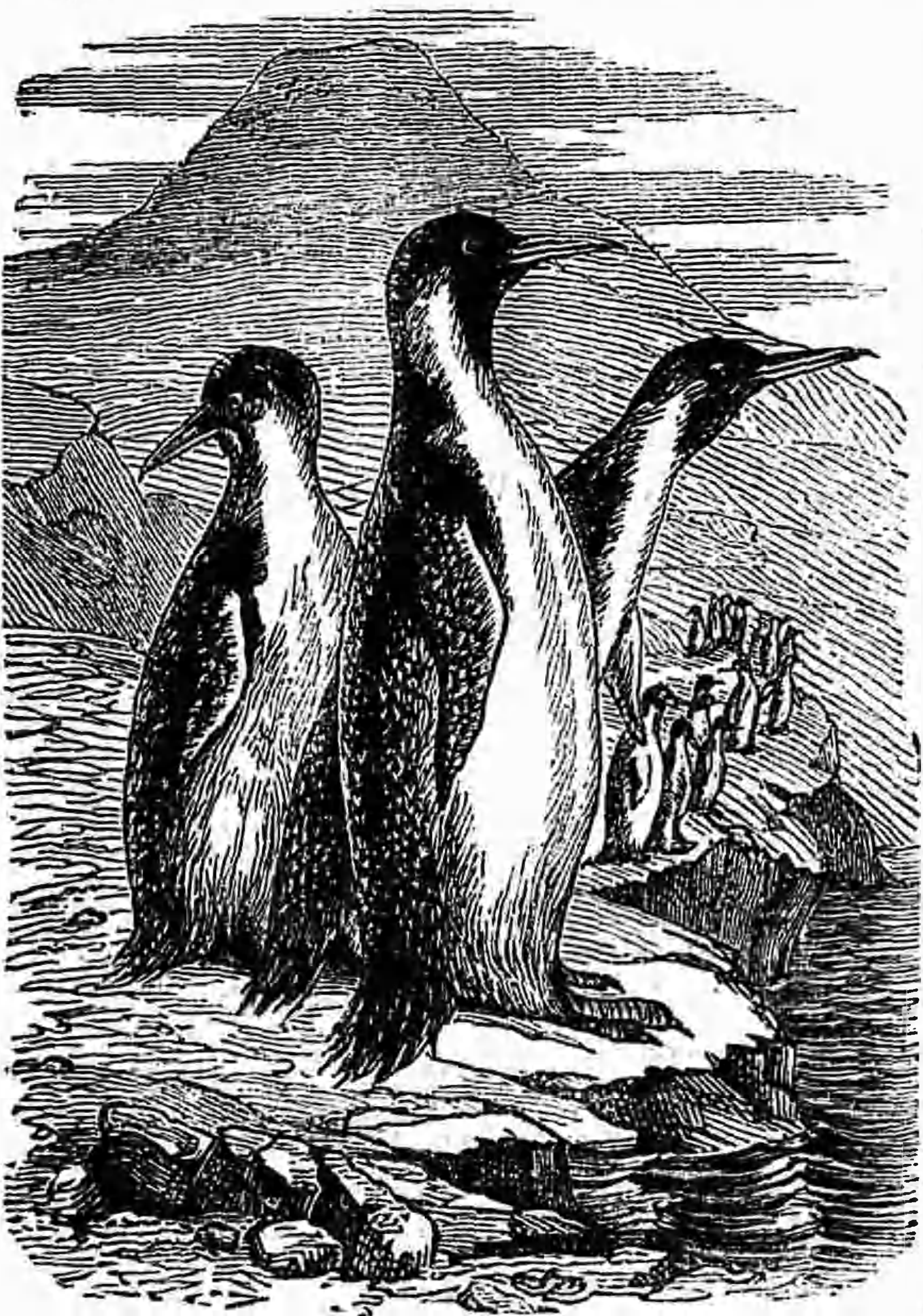
We have been favoured by Mr. F. E. Wilmot, of H.M.S. "Shearwater" (referred to above), with a drawing of the *town of Stanley*, and are therefore able to present our readers with a view of the chief settlement of the Falkland Islands. We believe that Stanley will give the title to the contemplated Bishop for the Falklands and the English congregations on the East Coast of South America. The church, of which we gave an illustration in page 13, will be noticed in the foreground. Neither trees nor shrubs grow on the island. Our Mission yacht, the "Allen Gardiner," lies at anchor.

A PENGUIN ROOKERY.

The Society possesses such on Keppel Island. Thousands of these odd-looking birds are to be seen both on the Falklands and along the shores of Tierra del Fuego. As we gave some description of them in our last volume (page 53), we will only add a few lines in addition to the little engraving, which represents Mount Keppel and the penguin rookery, whence hundreds of eggs at a time are obtained in the season by the Mission party at Cranmer. One species (*Aptenodytes Magellanica*) dwells in thousands during the breeding season. The sailors in Captain Cook's ships killed immense numbers of them. "An old navigator," says a writer,

"took three hundred in a quarter of an hour," and we hear of one hundred thousand eggs being carried off for food.

Dr. Latham states that M. Bougainville "caught one, which soon became so tame as to follow and know the person who had the care of it; it fed on fish, flesh, and bread, but after a time grew lean, pined away, and died." Of the two largest known species, one is from the Falkland Islands, named the Patagonian Penguin (*Aptenodytes Patagonica*), described by Mr. G. Bennett, who saw a colony of these birds which covered an extent of forty acres. He says, "They were arranged on shore, in as compact a manner and in as regular ranks as a regiment of soldiers, and were classed in the greatest order, the young birds being in one situation, the moulting birds in another, the sitting hens in a third, the clean birds in a fourth, etc.; and so strictly do birds in a similar condition congregate, that, should a bird that is moulting intrude itself among those which are clean, it is immediately ejected from them."



PATAGONES.

THE Rev. Geo. A. Humble, M.D., our medical missionary in North Patagonia—El Carmen and Patagones, Rio Negro—thus writes:—

“*Patagones, Nov. 11, 1867.*”

“I take the opportunity of the steamer starting to send you a few lines.

“I am happy to say that all is going on well here. The Sunday congregation has much increased lately; yesterday our church was full, indeed some could scarcely find seats. If our congregation goes on increasing, we shall have ere long to find increased accommodation; this may be easily done by throwing the passage into the church. The sight of a full church in this distant part of the world is very cheering: it makes us thank God and take courage. I am now able to preach in Spanish; this is a great step in advance; the people in Patagones can now hear in their *own tongue* the wonderful works of God. I might, perhaps, have preached in Spanish much sooner than this, but a dread of making mistakes kept me back. Ever since I came here, I have been a somewhat close student of Spanish, and now I think I have a fair knowledge of the grammatical structure of the language; indeed, I am so constantly speaking and reading and writing Spanish, that I sometimes feel a little at a loss in writing English.

“Last Sunday week was quite a red-letter day with us. I admitted no less than seven children into our Church by baptism. The sight was interesting and encouraging. One was a pure Indian child, whom I christened Rosa. The others were of Welsh extraction, but born in South America. My dear wife being Welsh gives me an influence over those speaking Welsh who live in or near Patagones; and some of the Welsh colony at Chupat have come to this place and higher up the river.

“We have lately opened a *girls' school* for Spanish-speaking children; at present we have only nine, but there is every probability of a great increase ere long. Mrs. Humble and I teach together. You are aware from my previous letters how great is the importance I attach to a girls' school. We have now the education of the children of both sexes entirely in our own hands, there being no other school on this side of the River Negro

(Patagones). The boys' school contains about twenty-three when they all come, which is, I think, pretty well for the population. Some of the children are Indian and semi-Indian, but the majority Spanish-speaking natives. I superintend the boys' school, and keep the religious instruction in my own hands.

“ I have written to Mr. Corfield, of Buenos Ayres, with the view of getting some of our kind friends to aid us in procuring an harmonium for our church, which Mrs. Humble proposes to play. We purpose having Spanish hymns set to music, and teaching them to the children in the school, so as to sing on Sunday. I have no doubt they will sound well, for the Spanish, like the Italian, is a very musical language; and the same hymns, if repeated at home, may be the means of conveying important religious truths to the parents of the children.

“ As the captain is waiting for this letter, I must conclude.

“ GEORGE A. HUMBLE.”

In the above letter three things are worthy of note. 1. Dr. Humble being able to speak and read as well as to preach the Gospel in Spanish. 2. The baptism of the little Indian girl, Rosa, who resides with Mr. and Mrs. Humble, and of whom our missionary in a previous letter said,—“ She is getting on well; she knows the Lord's prayer, and manifests an interest in the religious services of both the family and the church. I hope to baptize her soon.” 3. The Welsh colonists settling at Patagones, and there finding not only the public ordinances of the Protestant religion, but the minister's wife one of their late number at the Chupat. Few of them thought on leaving Wales for Patagonia that they would there enjoy these Christian privileges. This gives a very strong claim to our Society on the affections and charity of our Welsh brethren. At present, with one exception, little or nothing is done in the Principality for this Society. May we not now fairly ask for the prayers and support of all in Wales who love, not only their exiled countrymen, but the Lord Jesus Christ, whose blessed Gospel is faithfully preached by our Medical Missionary, and whose words, “ Suffer little children to come unto me,” are echoed by their kinswoman, the missionary's wife, in the schools and ranchos of Patagones?

PAYSANDU.

WE are sure the following letter and journal will interest our readers. It is from the Rev. John Shiells, the active itinerating Chaplain to the widely-scattered settlers in the extensive sheep-farming district of Paysandù, Uruguay :—

“ Since last I wrote to you, giving some extracts from my journal of tours through my extensive district, besides the ordinary routine work of holding weekly services, &c., &c., at the various stations, I have paid some very interesting and important visits to districts and towns lying without my own sphere, a short account of which I now forward, as it may not be uninteresting to some of the readers of your magazine to learn how much the ministrations of the Church of England are sought after and valued in the distant plains of South America.

“ But before doing so, I have to record the sudden and melancholy death of a young gentleman (Mr. Edwards), who was thrown by a buck-jumping horse, and instantly killed. Fortunately I was then at home, having arrived but a few hours previously from a distant part of my district. I immediately started for the place of interment (twenty-one miles from my house). Soon after my arrival, we buried him in a beautiful and peaceful spot on the banks of the Rio Negro (his favourite bathing-place when living), under the wide-spreading shade of a Nanduhay tree. His remains were followed to the grave by many sympathizing Englishmen and natives, all subdued and impressed by the melancholy occurrence; and never to me, nor perhaps to any present, did our inimitable funeral service appear so beautiful and solemn as on that occasion.*

“ It is also my painful duty to record the sudden and lamented death of our late dear friend, Wm. Plowes, Esq., of Paysandù. He was an active member of my committee, a most thorough English gentleman, sound Protestant, and devotedly attached to the Church of England. His death was a great trial to his young wife, and a severe loss to us all; but it is consoling to think that our loss is his unspeakable gain; absent from the body, he is present with the Lord. When last I saw our departed friend, it was on the occasion of a service being held at his house, to be present at

* Mr. Shiells here quotes a very gratifying letter, written by Mr. Edwards' partner to himself, showing that his being able to perform this last ceremony “was a source of satisfaction to the deceased's friends.”

which he postponed for a week his intended visit to Buenos Ayres. On that occasion we had a large gathering. My text was taken from 1 Cor. chap. ii., 9 and 10 v., and in describing the good and great things prepared for God's people, I little thought how very soon our friend would be in the enjoyment of that inheritance beyond the skies. At the funeral service, shortly after Mr. Plowes' death, a very large congregation assembled, many having come from a considerable distance, testifying by their presence the high esteem in which he was held.

“NOTES OF A TOUR SOUTH OF THE RIO NEGRO.

“Late at night, some little time since, a Scotch gentleman, with his companion, called on me, and said he had heard of me through some friends, and had ridden sixty-two miles to ask the favour of a visit, I being the nearest clergyman to his place; that he had several children, and was most anxious to have them baptized. I promised him a visit at the earliest moment convenient, arranging to have a horse and guide sent to meet me to the pass of the Rio Negro. Arriving here on the day appointed I was met by a young Englishman, who, like myself, had already ridden a considerable distance that morning, and feeling hungry, we made up our minds, before proceeding further on our journey, to ask the ferryman to broil us a piece of beef. He was very polite, expressed his regret at not having any meat, but ordered something to be prepared for us. After a little delay his wife appeared with a tin dish, containing a preparation of grease and hard biscuits—a dish, even with the help of that excellent sauce, hunger, I did not at all relish. Thinking it a preliminary to something more palatable, I sat patiently, while my guide and the ferryman cleared the dish. Only imagine my feelings, when, at the conclusion, instead of another dish appearing, our kind host, standing up, and in the most courteous manner shaking our hands, said, “Ahora, mio amigos, nada mas” (now, my friends, nothing more). Nor was it more consoling, when mounted on horseback, to be told by my guide that he was unacquainted with the country over which we had to ride, and should depend upon the sagacity of his horse to take us home. However, I was much pleased by the diversified scenery of the camps as we rode along. About sunset my guide's horse broke down, onwards he was unable to go. What were we to do, fully eighteen miles from our destination? The young man was dreadfully perplexed, and reluctantly asked me to put up at a pulqueria

(a kind of grog shop), which appeared in the distance. There was no alternative, so we made our way to the "pulq." We offered any money for horses and a guide, that we might proceed on our journey, but were met with the emphatic Spanish shrug of the shoulder, the meaning of which there was no mistaking. While pacing up and down outside the house, an old Indian doctor from the pampas, with hair almost to his feet, which, by the way, were naked, came staggering from the bar, and endeavoured but in vain to mount his horse. The Pulquero, having pocketed the money for the poison called spirits, took no notice of the old man's difficulty. The doctor being of rather stout proportion, to lift him bodily on his horse was out of the question. I had therefore to have recourse to a simple mechanical contrivance, namely, the fixing some pieces of wood, so as to form a sort of an inclined plane; then, placing the horse in position, and steadying him by putting my shoulder against his off side, in this way the old man mounted easily. It is needless to relate the incidents of the night further than to say that after dark I was invited into the kitchen, where we all sat round a fire made by placing some pieces of wood in the centre of the floor, while supper, consisting of soup, &c., strongly flavoured with garlic, was preparing. Regardless of the pain to my eyes, caused by the smoke of the wood fire, I had to render an account of my theological tenets to the Pulquero and his wife. Supper over, we were shown into our bedroom, an outhouse, having indication that it was once thatched, but now well ventilated from above. My guide slept on his ricado (a native saddle), while I got a bed consisting of a piece of canvas extended on wood, with a single sheet for a covering. Immediately on the appearance of light we proceeded on our journey, the frost and cold being intense, my hands and feet were quite numbed, but arrived safely after a few hours' gallop at my friend's house, where I was received with the utmost hospitality, and fared sumptuously. At the baptismal service there was a considerable number of the neighbouring estancieros, who were afterwards entertained at dinner, those from a distance remaining all night. Early next morning I started for home, well mounted and provided with relays of horses, where I arrived at night, having galloped 62 miles, delighted and encouraged with the result of my tour.

"*Thursday, Sept. 26.*—To-day started for Salto (a town on the borders of Brazil), at the invitation of the Protestant residents. After a ride of 55 miles under a severe rain, arrived at Fray Bentos,

hence proceeded by steamer up the Uruguay, and on the arrival of the steamer at Salto, the evening of the following day, I was met by the English and some of the German residents, who conducted me to the hotel.

“*Saturday, 28th.*—This morning proceeded on horseback for an estancia, six miles from town, to baptize the baby of a Scotch gentleman, where I made the acquaintance of several young men lately arrived from England, intending to commence sheep farming.

“*Sunday, 29.*—Early this morning was waited on by some German and English gentlemen, to inform me that the Freemasons on hearing of my visit to Salto had placed their hall at my disposal, and that my presence in Salto had created great interest amongst the natives, many of whom would attend the service to testify their good feeling towards us. At twelve o'clock, the hour appointed for Divine service, a large number had assembled of almost every nation and tongue—English, Germans, French, Spaniards, Italians, Natives, &c. Service was commenced by the organist playing a voluntary. During the whole service all appeared most devoutly attentive, and at the conclusion many expressed their thanks in the heartiest manner. All the afternoon and evening, up to a late hour, I was occupied in baptizing and marrying. The first baby baptized was the daughter of an English gentleman married to a native lady; the house was crowded with persons who came to witness the ceremony of baptism as administered in the English Church. After the service the people, who were very much pleased, freely expressed their astonishment at their Padre asserting that Protestants are not Christians. The next baby baptized was the son of Waldensian parents. Great indeed was the delight I felt in receiving into Christ's Church a descendant of those noble people, who through long ages of sore persecution heroically contended for the faith once delivered to the saints. In the evening at the house of a German gentleman, where I was baptizing and marrying, the crowd of people was so great I had scarcely standing room, so anxious were the people to witness the proceedings. Between nine and ten o'clock at night I concluded my day's work.

“Monday morning, eleven o'clock, the Protestants of the town and neighbouring estancieros assembled at my hotel, from which we proceeded to open the new Protestant cemetery, where we were met by the Escribano Publico and a large number of native ladies, who had come to take part in the opening of the burial ground. Carefully avoiding any appearance of Episcopal functions, I com-

menced a service appropriate for the occasion, consisting of the reading of a chapter, prayers, and a short sermon or address. The people were anxious that there should be some ceremony or service performed on the occasion, to which I could see no objection, and therefore did not hesitate for a moment to perform such service. The remainder of this day was spent in paying visits to some of the principal residents of the town, many of whom asked me to procure them *Protestant Prayer-books in Spanish*. I also paid a visit to an elderly Scotch lady, who has been in Salto above forty years. I found her very ill, and though at intervals a little incoherent, her delight and gratitude at seeing a Protestant clergyman was intense. She expressed her regret at not having been able to attend service the day previous, it being her only opportunity during her long residence in this country. Weeping, she spoke to me of home and home associations, of the comfort she now derives from the reading of the Scriptures and that beautiful little book, 'Heaven our Home,' and hoped to see me once more in Salto before she died.

"Tuesday morning returned home, greatly delighted with the result of the few days busily, and, I hope, profitably spent in that important town. My visit caused great excitement amongst the natives, which it is to be hoped may result in good. The Protestants were abounding in their kind attention and hospitality to me. They have liberally subscribed funds for the support of a clergyman, but as they are of various nations, and Spanish being the common tongue, the clergyman must needs speak it fluently, and such is not easily found.

"I must conclude; but before doing so I should tell you that through the kindness of Mr. Harris, the resident manager of the splendid estate of the 'Bichadero,' we are now comfortably quartered in the centre of my district. Mr. Harris takes a great interest in my work, and is an active member of my Committee, and admirably manages my mundane affairs, that I am able to give my undivided attention to my duties.

"JOHN SHIELLS."

In a letter of a later date, December 21, Mr. Shiells writes:—
 "You are no doubt aware of the depressed state of sheep farming. Cholera also prevails to some extent, I am sorry to say; but we are in the hands of a powerful and merciful God, and He will overrule all for good."

THE LANGUAGES OF SOUTH AMERICA,

WITH SPECIAL REFERENCE TO THE VALUE OF SOME OF
THEM AS MEDIA

FOR MISSIONARY TEACHING,

BY DR. R. G. LATHAM, M.D.

(Continued from page 12.)

No. 2.

I.—*Spanish America*.—(a.) *Ecuador*. The chief language here is the Quichua, as spoken in its most northern dialect, the Quiteno. For the parts about Quito, and for the whole district between the Andes and the Pacific, no other language is known. On the slope, however, which is watered by the feeders of the Amazons, the case is different. Here the forms of speech are numerous; but, though numerous, unimportant. They are:—1, The Iquito; 2, The Xumano, Chomano, Chimano; 3, The Peba; 4, The Yagua; 5, The Orejones; 6, The Ticunas; 7, The Zapara; 8, The Jibero; 9, The Andoa; 10, The Shimignes; 11, The Mayoruna; 12, The Omagua and its congeners.

These last claim a further notice. The *Mayoruna* is, probably, a dialect of the Quichua; or, if not a dialect, a separate language of the same class.

The *Omagua*, of which the affinities are even more important and interesting, is neither more nor less than a member of the great Tupi, Guarani, or Brazilian group; in other words, one of the forms of speech sufficiently akin to the *Lingoa Geral* to be placed in the same category. To say that, in all its forms, and on all subjects, a man speaking or reading in the *Omagua*, would be intelligible to one speaking or reading in the *Lingoa Geral* (and *vice versâ*), would be, at present, premature. The general opinion, however, is in favour of such being the case. Nor is this affinity a recent discovery. It was known to the old missionaries, and is prominently noticed by Adelung. The following short table shows a difference as well as a likeness:—

ENGLISH.	OMAGUA.	GUARANI.	TUPI.
<i>Man (homo)</i>	ava	aba	aba
— (<i>vir</i>)	mena	aba	—
<i>Woman</i>	huaina	cugna	cunha
<i>Head</i>	yacae	acang	acanga
<i>Eye</i>	ssissa zaicama	tesa	teca
<i>Ear</i>	namí	namby	—
<i>Nose</i>	ti	te, tu	un
<i>Tongue</i>	cumuara	cu	apecu
<i>Hand</i>	pua	po	pu
<i>Foot</i>	pueta	pi	pi
<i>Sky</i>	ehuatemai ritama	ibag	ibaca
<i>Earth</i>	tujica	ibi	ibi
<i>Sun</i>	huarassi	quarassi	coaracy
<i>Moon</i>	yase	yasi	iaci
<i>Fire</i>	tata	tata	tata
<i>Water</i>	uni	i	i

That a list like this, consisting of picked words, gives a greater amount of similarity than would be given by a list made haphazard is evident, and should any one wish to find out for himself what it is worth, as a proof of the mutual intelligibility of any two languages, let him make a similar one in German and English, in Italian and Spanish. He will get the same amount of coincidences, but he will get no proof that the languages are mutually intelligible. In the case of the Omagua and Lingoa Geral, they probably *are* so, but in the four European instances they are *not*.

This, perhaps, is as much as need be said concerning the philology of Ecuador. To the comparative linguist it is important. For missionary purposes it is simply the philology of the Quichua and Guarani.

(e.) *Venezuela*.—Of the Venezuelan languages, some extend over the frontiers into New Grenada, Ecuador, Brazil, and Guiana; indeed, the exact definition of the political geography of more populations than one is difficult. Nor in the present treatise is it necessary: all that is attempted being an enumeration of the languages of South America, and a notification of the more important. Hence, it is not thought worth while to name such languages as occur in more than one district twice over; unless, like the Quichua and Guarani (Tupi, Lingoa Geral), they claim notice on other grounds.

The best known forms of speech are those that belong to the great Carib, or Caribbean, group. This is spread over Venezuela and Guiana; but the typical Carib dialects are Venezuelan. The

value of this as a class is important, inasmuch as it would be unsafe to assume that because the Carib is a large class, every member of it is of primary practical importance. The class is large; but the languages that compose it are numerous; and, besides being numerous, they are small, *i.e.*, each is spoken by but few individuals; nor has anything like a Lingoa Geral, or a Lingua Franca been established. Besides this, such dialects as exist are current in the parts where the Spanish-speaking population is comparatively numerous. The Guaque Carib belongs to New Grenada. Most of the other dialects are vernacular in Guiana, so when Guiana comes under consideration, the fuller notice will be given.

Next to the Carib, and of nearly equal importance as a class, is a group for which we at present have no recognised general name. It comprises the Maypur and the Achagua, the latter known through a few words only, the former by a vocabulary of Humboldt's. Akin to these is the Pareni; less closely allied are the members of the Barree group of Wallace; to which may be added the hitherto unpublished vocabularies of Mr. Spruce. These, too, may stand over until something has been said about Guiana, and the northern parts of Brazil.

On the Delta of the Orinoco, the *Warow*, one of the most isolated languages of South America, but, nevertheless, one that has miscellaneous affinities, is spoken by a population of fluviate boatmen, whose inundated country has got them the credit of living on trees. The languages with which they come in contact are those of the Carib group.

Then, towards the frontier of New Grenada, comes the language of the *Otomacas*, one which is comparatively isolated.

With these two exceptions, and the *Salivi*, all the forms of speech of Venezuela are either Carib, Maypur, Barree, or Baniwa.

The Lingoa Geral of the northern parts of Brazil seems to be understood beyond the frontier.

(*f.*) *Chili*.—Here the dialects are all referable to one stock, the *Araucanian*.

(*g.*) *Paraguay, and the Argentine Republics*.—These may be taken together; indeed, the whole drainage of the La Plata may be dealt with in a single district. In Paraguay, the *Payagua* is spoken by a few individuals in or about the city of Assumcion. Elsewhere, the language is the Guarani, *i.e.*, the Brazilian, or basis of the Lingoa Geral, under another name. Elsewhere, except in the Gran Chaco, and the Pampas, the remains of the native tongues are inconsiderable.

The languages of the Chaco are;—1, the Mataguaya; 2, the Mbaya; 3, the Abiponian; 4, the Toba (these two closely allied); 5, the Mbocobi; 6, the Vilele; 7, the Lule. The Lingoa Geral is, probably, of little avail here; neither is there any corresponding Lingua Franca.

(*To be continued.*)

THE SOUTH AMERICAN OBSERVER.

“*I will hiss for them, and gather them; for I have redeemed them.*”—
Zechariah x. 8.

The common acceptation of the term *to hiss*, is one so expressive of contempt, that we are apt in reading such passages as the above, also Isaiah v. 26, and Isaiah vii. 18, to pass over the word as obscure in its application. We are led, however, to the conclusion, that the idea of *power and authority hard to resist*, is conveyed by this expression of *hissing*; and in illustration of this we notice, that the ordinary method of appeal in many parts of the continent of South America, in order to arrest the attention of a person within sight and hearing, is *to hiss* at or for them, while to adopt our usual custom of calling by name, or shouting, would be of little avail.

I recollect well the occasion of first landing in South America, being cast on my own resources for the want of a street porter to carry a portmanteau in the main thoroughfare of a Brazilian city. Having no acquaintance with the Portuguese language but that afforded by a vocabulary of terms, the most natural thing to do was to hail the first negro, but the curse of Babel painfully convinced me of the fact, that the confusion of tongues prevented his understanding my appeal, as he only stared vacantly and passed on. The next eligible candidate seemed highly amused at my gesticulations, and made a dancing caper round the baggage, but left me evidently tickled at my personal eccentricity, as I was most certainly at his.

Surrounded by helpers yet to be destitute of help, all that could be done was to carry my own burden; but I had scarcely moved a step when a disagreeable amount of unqualified and *unmistakeable hissing* assailed me. The suspicion of having done something wrong possessed me for a moment, when to my relief from this embarrassing position several volunteers proffered their services, and after a series of petty struggles for the honour of the work, by the eloquent exhibition of a coin for a reward, all my difficulties were overcome.

It became self-evident from this trifling incident, that the right way to appeal for help was *to hiss*, and so accustomed are the people ordinarily to this method of attracting personal attention that strangers soon conform to the habit, which, alas! when acquired grows so strong that it is difficult to eradicate in returning to English homes and habits, the unwitting *hiss* has often escaped to be recalled with a word of apology.

To place side by side with this statement of usage abroad, the promise of God to Israel that “*He will hiss for them, and gather them as his redeemed in the latter days;*” we are assured that what God has promised in blessing He will certainly perform, as He has in the curse. In the passage of Scripture before us, God declares the purpose of His grace to send forth an appeal to His people when “*the redeemed shall return with singing unto Zion, and everlasting joy shall be upon their heads.*”

The claims of the Gospel upon the masses at home and abroad are, alas ! regarded too often as a contemptuous *hissing*, instead of the loving call, and if persisted in will bring certain judgment on the abusers of light and grace, to make them retributively a *perpetual hissing*. Oh ! that the call of the Gospel were rightly understood, causing the response, "*Speak, Lord, for thy servant heareth.*" Then, and then only, will the change of heart be known in the light of that truth which affirms "*If any man be in Christ, he is a new creature ; old things are passed away ; behold, all things are become new.*"

To avert the curse and secure the blessing, Israel's continual entreaty was, "*Oh, that the salvation of Israel were come out of Zion !*" So our appeal to the Throne of Grace should correspond with the spirit and grace of the promise, that God would raise up His witnesses in South America, and give His *Word* a door of utterance and of entrance to the souls of many, that we might know and believe, that the time to favour this vast continent had arrived, that the *21 millions of souls* might be brought under the sound of the Gospel, fulfilling literally the covenant promise that "*many shall come from the West as well as the East, and from the South as well as the North.*" We believe that God is calling us as Christians "*to the help of the Lord against the mighty ;*" and though, like Gideon with his small army of valiant men, strengthened by the promise of the covenant angel, and girded with strength for victorious conquests amidst much outward discouragement ; so we are graciously conscious that our weakness in man's esteem may be our strength with God to prevail, for "*We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*"

It is our happiness to know, that during the last ten years much seed has been sown on the continent of South America through the agency of our missionary Society, and that we have therefore a two-fold responsibility and privilege in which all Christians may participate, first, by joining in earnest prayer that our God would give His effectual blessing, and pour down His Spirit on the seed sown throughout the land ; and, secondly, that He would raise up the necessary means, both in pecuniary help and qualified missionaries, with hearts in full sympathy with the Lord Jesus, that as labourers they may go forth to the fields in many places already "*white for the harvest.*"

By the fiery trials of our early mission, and the bitter afflictions of devoted servants, who "*have not counted their lives dear unto them*" for Christ's sake, we see "*the bread cast upon the waters to be found after many days ;*" we believe the bread is *now being found and appreciated*, and that many souls ready to perish are calling loudly for the "*Bread of Life.*" Is not the Lord *hissing* for us to gather them ? are we not sure that He has His redeemed among them ? Christian brethren, we beseech you by all the means, and by every talent and power God has blessed you with, to respond to the call for help in this work, as "*a great door and effectual*" is certainly opened to us in South America.

A LAYMAN.

MISSIONARY SHIPS.

(Continued from p. 29.)

THE "Candace." We have heard by what guidings of Providence Pastor Harms was led to resolve that a ship should be provided for the Hermannsburg Mission. Let us now glean some particulars about his undertaking, and its success.

Friends were soon found at Harburg (a town on the left bank of the Elbe, opposite Hamburg), who contracted on favourable terms for the building of a large brig. Harms tells his readers, with pleasing simplicity, of his own blunders, caused by ignorance of the sea and ships; and of the way in which even these were overruled for good. He did not, for instance, perceive the great difference between a vessel being copper-fastened, and copper-sheathed; so that, when an extra expense of some 2,000 dollars had been incurred unwittingly, "my face (he writes) lengthened a bit, you may suppose. But not for more than a moment; for I could not but adore the grace and faithfulness of God, who, through my foolishness, taught me a lesson of faith."

But how was the heavy cost—over 15,000 dollars—to be defrayed? The parishioners and immediate neighbours contributed "to their power, and" almost "beyond their power," towards the good work. After the annual missionary festival, notices of the plan were inserted in two or three local journals, and no further appeal was made, except in earnest prayer to Him who can dispose all hearts. "Who, then, can it have been, who sent me contributions in money, with words of faith and good cheer, from New Orleans, from Antwerp and Amsterdam, from Odessa and Narva? Was it not the Lord? Yes! the Lord has been so gracious to us, that, to my own shame be it spoken, though I have often *prayed*, I have oftener had to give thanks! To my own shame, I say; yet I wish I could convince you, dear friends, that there is no greater happiness on earth than to know how to *pray*, and how to *give thanks!*" Thus writes the man of God. Let us hear his ideas about Insurance. "When a ship like ours goes to sea, it is usual to insure it with one of the so-called Insurance Offices, and on payment of so much per cent., the office engages to replace the value of the vessel, in case of disaster. Now, I never could bring myself to this plan. My notion is this. It is in *faith* that we have built our ship; and in *faith* we launch forth into the ocean. We know from the Gospel, that He commandeth the wind and the sea; He speaks, and there is a calm. If He is in our ship, then *it is insured*. The 'Candace' belongs, and shall belong, to faith and prayer. But, what if it were to founder? To this I can only reply: 'O ye of little faith, why are ye so fearful?' Already I have been asked a hundred times, 'Is it true that the ship has been lost?' My reply has always been: 'Don't you know who is the father of lies? It is he who puts about these rumours.' I am strong in the faith that our vessel can never go down, while those

who are on board are doing the Lord's work, and we at home continue instant in prayer; while this is the case, the Lord is in the ship. Were we or they to forget our duty, and the 'Candace' were to be lost, what must we do? Why, humble ourselves, acknowledge our fault, ask God's forgiveness—and set about building another ship." Surely the friends of the South American Mission may well learn a lesson from this German brother, who has recently gone to his rest, having proved God's faithfulness to the last.

When the "Candace" was nearly ready for sea, the funds for defraying her cost were indeed ready, but there was an urgent need of money in hand, for the large body of missionaries and colonists about to go forth. Prayer was made, and speedily answered. Letters came from Hamburg and Harburg, containing offers from merchants to send goods out to the Cape of Good Hope in the Mission-vessel (for which there was room on board), the freight of which would bring in some 2,500 dollars. Thus another stone of difficulty was providentially rolled away. And here we may mention, that the plan of employing the ship in commerce during the intervals of missionary employment proved very successful. One of the earliest of these voyages was to Monte Video.

The first voyage of the "Candace" was marked with many mercies. Letters of introduction to the English officials at the Cape and at Natal had been obtained from the Duke of Newcastle, Colonial Secretary, through the Hanoverian Government. These, however, did not reach Pastor Harms until the vessel had sailed. This apparent mishap turned to the furtherance of the Mission; for the letters, having been forwarded by mail steamer to the Danish Consul at Cape Town, outwent the "Candace," and the missionary colonists, on their arrival, found letters awaiting them, and a zealous friend in the person of the Danish Consul. Frequent calms delayed the voyagers; and these, as Harms piously remarks, "proved excellent teachers of the brethren in *patience*. For (he adds) you may imagine, when the whole soul is burning with desire to go forward to the heathen, how hard, yet how necessary a lesson it is, to learn to possess one's soul in patience during days of delay, and to wait on the Lord. And who that knows how useful to all, how *indispensable* to a missionary, is the grace of patience, but will acknowledge that the Lord by means of the calms at sea was putting our dear brethren to school." The Christmas season was spent at sea. It is characteristic, to hear of the "Christmas Tree" produced from its packing-case, and to read how the Mission party gathered round it on Christmas Eve, with prayer and praise, sharing the presents sent by friends at home with the crew. These men, so childlike in spirit, proved themselves, with scarcely an exception, to be "good soldiers of Jesus Christ," amid many hardships and long toils in heathen Africa.

On her second voyage, the "Candace" was under the command of Captain Lange, the seaman who had originally suggested the plan (see p. 29) of building a Mission-vessel. Several young

women, affianced brides of missionaries, took passage on this occasion, the entire party numbering fifteen. After an affecting farewell service in Hermannsburg Church, a great concourse accompanied them to the ship, on board of which, as she lay at the Quay of Harburg, prayer and praise once more resounded, amid marks of interest from crowds of the townspeople.

Our space will not allow of further details. Suffice it to say, that this remarkable Mission has gained firm footing among the Zulus of Natal, and that the "praying and working" men of Hermannsburg have given one more illustration of the apostolic Eliot's maxim: "Prayer and pains, by the blessing of God, can accomplish anything."

C. P. PHINN.

A DRAWING-ROOM MEETING.

Mr. and Mrs. Edward Woods received a numerous party at their residence, Gloucester-crescent, Hyde-park, on the evening of January 27th, to hear statements regarding the advancing work of the South American Mission.

Among those present were Rt. Rev. V. W. Ryan, D.D., Revs. W. M. Falloon, R. W. Forrest, A. Hume, W. W. Kirby, J. H. Ballard, Capt. Fishbourne, R.N., C.B., Dr. Gladstone, F.R.S., Messrs. A. Hall, A. R. Pite, Hatley Frere, Denny, &c. The proceedings were opened with prayer by the Rev. R. Forrest, who in a few words introduced the Secretary, who gave a brief description of the progress of the Society, whose stations had within the last four years increased from four to fourteen. Of these Rosario, for which a special effort was now being made, was one of the most important. The Rev. W. T. Coombe had been sent there, and Mr. Kirby was glad to say that Mr. Thos. Brassey and their host this evening subscribed 25*l.* each per annum towards the Rosario Fund, while Mr. Woods, jun., had sent home a list of subscriptions raised at Rosario to the amount of 150*l.* per annum. The Central Argentine Railway, which would be opened this year from Rosario to Cordova, would lead to a large emigration to that district. It was very essential there should be a missionary clergyman for such an extensive field of labour, and he thought nothing could be more in unison with the "mind of Christ," which, as had been eloquently shown the evening previous at St. Paul's Cathedral by Mr. Falloon, could be ascertained from the life of Christ, than the objects for which this Meeting was now assembled.

Dr. Hume then gave a graphic sketch of his tour from Panama to South Chili, and furnished a very encouraging account of the desire evinced by the English-speaking people both for clergy and schools. At several points where the need was urgent and the promises of help on the spot large, arrangements were being made to fix clergy and schoolmasters. At the close of his address, Dr. Hume exhibited a number of curious articles which he had brought from South America, illustrative of the manners and customs of the natives and Indians.

Captain Fishbourne, in a few words, confirmed, from his own experience, the remarks of the preceding speaker, as to the need of such a Mission in South America, and dwelt on the importance of its two-fold character.

Bishop Ryan spoke of the religious perils which beset our fellow-countrymen settling in foreign lands. He had seen something of this in his late sphere of labour (the Mauritius). The Bishop also mentioned some facts which had occurred

within his own observation, in evidence of the necessity for promptitude in Christian effort—"Whatsoever thy hand findeth to do, do it with thy might."

Mr. A. R. Pite (late of Rio de Janeiro) described the sad religious condition of a large number of English-speaking people, and the want of earnest, spiritually-minded men to labour among them. The work of such men would be welcome.

Rev. J. H. Ballard said that when that famous missionary Henry Martyn was on his way to India, he stopped at Bahia, in Brazil, and while there left on record an earnest aspiration for the evangelization of that beautiful but spiritually-degraded continent. His prayers were now being answered in a measure, but it rested with the Church of Christ how far the desire of the missionary should be carried out into full accomplishment.

After a few earnest words from Rev. R. Forrest, concerning the Mission and promising his help, the Meeting was closed by a hymn, the benediction being pronounced by Bishop Ryan.

Several annual subscriptions and collections were promised. We believe no kind of Meeting tends to help the Society more effectually than a Drawing-room Meeting. Will our supporters kindly and energetically endeavour to procure such?

CALLAO.

The Rev. T. W. Wilkinson, Chaplain at Chantilly, Paris, has been appointed to supply the important position lately filled by the lamented Rev. W. C. Murphy, and will sail (D.V.) for Peru on the 17th April.

PANAMA.

We are glad to state that the Rev. G. W. Hughes has arrived safely here, and has met with a hearty welcome from those among whom he is to labour as the Minister of Christ and the Society's Chaplain.

Contributions thankfully received from Jan. 1st to Feb. 20th.

* * Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense.—Full particulars will be given in the Annual Report.

1867.		£	s.	d.			£	s.	d.
Brixton A, per Miss Haywood.....	3	8	6	Tunbridge Wells A, per Capt. Orle-	6	13	0		
Folkestone A, per Miss Flwin.....	27	1	8	bar, R.N.					
Wimbledon A, per C. B. Gould, Esq.	8	13	9	Nottingham A, per Rev. W. M. Mac-	10	15	0		
Streatham Common A, per Miss Cow	17	6	6	donald					
Croydon, per Mrs. Ditmas	2	15	10	Miss A. C. Weymouth (sub.)	0	5	0		
North West Branch Church of Eng-				Eastbourne A, per Rev. W. H. Lloyd	14	12	9		
land Young Men's Special Fund,				R. N. Fowler, Esq.	10	10	0		
per J. Hyslop	8	7	5	Battersea and New Wandsworth A,					
Bristol and Clifton A, per Dr. Bartley	99	13	10	per Rev W Kirkby	1	11	6		
Ditto, per Major Tubby	1	1	0	Dover A, per W. Knocker, Esq.	26	3	6		
Ulverstone, per Miss Butler	3	5	6	Mrs. Stewart, per Miss Litchfield ...	0	10	0		
Ramsgate A, per Rev. J. T. Cooke...	3	10	0	Meltham Mills A, per Mrs. Brook ...	0	5	0		
Ramsgate A, per Dr Humble	5	0	0	Leamington A, per Mrs. Mandell ...	1	4	1		
Harrogate A, per C. B. P. Bosan-				Ditto, ditto, for "W. & O."	0	10	0		
quet, Esq.	8	19	6	Lock Chapel A, per R. C. Greatorex,					
Shrewsbury A, per Mr. T. F. Poole...	18	9	0	Esq.	3	0	0		
Southborough A, per Miss Hooper...	10	8	6	W. M. Macdonald, Esq.....	5	0	0		
Miss Oldaker (coil).....	0	16	6	Stonehouse A, per Rev. M. D.					
James Macandrew, Esq. (sub.)	2	0	0	Diamond - Churchward	6	6	0		
Miss Macandrew. Isleworth	0	10	0	Maidstone A, per Mrs. Abbott	1	0	0		
Miss A. Macandrew, do.	1	0	0	Rev. J. D. Hales (sub.)	1	0	0		
Derby A, per Miss Gell	1	2	0	Exeter A, per Rev. W. Hockin.....	22	18	8		
West Horsley, per Mr. Maidment ...	1	5	0	Chelsea A. per Mrs. Grautoff	1	1	0		
Mrs. Nettleton	0	10	0	March Phillipps, Esq., per Miss Jel-					
Rev. W. Gray (sub.) ..	1	1	0	lard (sub.)	1	0	0		

	£	s.	d.
Ealing A, per Rev. Ed. Relton	2	4	6
Newington Butts, per Mr. Gordon Llewellen	0	17	6
Cheltenham A, per Rev. H. Joy	10	1	6
Rev. Thomas Hills	1	0	0
Lee and Blackheath Assoc., per D. Couty, Esq.—Miss Davies (coll.) 10s., Dr. Carr (sub.) 10s., Capt. Liebenrood (sub.) 1l., Capt. Eaton (sub.) 5s., Major-Gen. Clarke (sub.) 1l. 1s., Miss D. Campbell (sub.) 5s., Gen. Jameson (sub.) 10s. 6d., Mrs. Green (sub.) 10s., (coll.) 5s., Mrs. J. C. Church (sub.) 1l. 1s.	5	17	6
Ditto, coll. after L. by Dr. Hume, in Trinity Lec. Hall, less ex.	1	10	0
Pacific Steam Navigation Comp., per W. Just, Esq., for Chinchas	50	0	0
Helston, per Miss Moyle	0	11	0
Mrs. Tipping (sub.)	0	7	6
Reigate A, per Rev. G. A. Hayward "Stephen the Yeoman" Ragged School (children's box)	0	4	0
Rotherhithe, Mr. Farmer (box)	0	5	0
Coll. by an Inmate in a London Model Lodging House	1	12	7
Rear-Admiral Sullivan (sub.)	2	0	0
Reading A, per Ed. Uthoff	0	0	6
Lady C. Sturt (sub.)	1	0	0
Mrs. Adams (sub.)	0	10	0
Sheffield S, by Rev. J. E. Blakeney	20	0	0

1868.

(Some of the following are for the past year.)

Wm. Price, Esq. (sub.)	1	1	0
The Misses Hunt (sub.)	1	5	0
Miss L. Bigg (sub.)	1	0	0
Rev. J. Cooper (sub.)	1	1	0
Pluckley, coll. after L by Rev. W. Kirby, less ex.	2	1	9
Cradley A, Rev. T. H. and Mrs. Gregg (sub.)	1	1	0
Capt. F. Wall Justice (sub.)	1	1	0
Rev. J. D. Hales	1	0	0
Mrs. Kinch, per Miss Kirby (sub.) ..	0	5	0
E. A. Tarner, Esq. (sub.)	1	1	0
E. T. Tarner, Esq. (sub.)	1	0	0
Miss L. T. Tarner (sub.)	0	10	0
Miss C. T. Tarner (sub.)	1	0	0
H. T. Tarner, Esq. (sub.)	0	10	0
Miss F. Straton (sub.)	0	10	0
Miss Bruce, per Mrs. Hatton (sub.)	0	4	0
Church of England Young Men's A, coll. after L. at Portman Chapel, by Assoc. Sec., less ex.	1	15	6
Miss Atkinson (sub.)	5	0	0
Weston-super-Mare, per Miss Burridge	25	11	6
Brighton A, per Rev. T. Halliwell ...	0	7	0
F. D. Brune, Esq.	0	10	6
Mrs. Riach, per Rev. C. Stirling (coll.)	0	14	6
An Invalid. "In due season ye shall reap."	0	17	6
Richmond, Miss Bushnell's coll, per Rev. J. D. Hales	2	0	0
Rev. Robt. Williams (sub.)	0	10	6
Peter Carthew, Esq. (sub.)	5	0	0
Rev. J. D. Wastell (don.)	7	0	0
Totnes A, per Miss Derry	1	3	6
J. G. Watson, Esq. (sub.)	1	1	0
Burslem A, per Rev. C. O'N. Pratt	6	6	0
Miss Evans, Cardiff (sub.)	1	0	0

	£	s.	d.
Liverpool A, per Rev. Dr. Hume ...	170	0	0
Rev. Algernon Coote (sub.)	1	0	0
Felix Ladbroke, Esq. (sub.)	5	0	0
Mark W. Collet, Esq.	20	0	0
Flushing, per Mrs. Punnett.....	3	4	0
Hastings A, per Mrs. A. Gardiner ...	43	4	6
W. Golling, Esq. (coll.).....	0	13	6
Miss Harvey Andrew (sub.)	2	2	0
John Leatherdale, Esq. (sub.)	1	1	0
Dartmouth A, per Miss S. Eales ...	2	15	0
Peterboro' A, per Rev. S. W. Merry	3	0	0
Mrs. M'Auley, per Mrs. Hembrough (sub.)	0	10	0
Sir Richard Kindersley, per Miss White (sub.)	2	2	0
Mr. J. Morton	0	10	6
Capt. Caldbeck (sub.)	1	1	0
Mr. Caldbeck, jun. (coll.)	0	10	0
Southsea A, per Miss L. Absalom ...	1	15	7
Islington A, per Miss L. Williams ...	0	4	6
Hawkinge S, by Rev. W. Kirby ...	1	15	9
St. James's, Paddington S, by Rev. W. Kirby, less ex.	12	16	6
Exeter A, per Rev. W. Hockin	1	5	0
Rev. N. Dimock (sub.)	1	1	0
Rev. R. C. Callender (sub.)	0	10	6
Mrs. Mower (sub.)	2	2	0
Master H. F. S. Ramsden (coll.)	0	18	6
Lee and Blackheath Assoc., per D. Couty, Esq.—D. Couty, Esq., 1l. 1s., Mrs. Hartley, 1l., Miss Cooke (coll.) 1l. 2s., part of legacy late Chas. Dixon, Esq., 1l., Mrs. Church, 1l. 1s.	5	4	0
Maidenhead A, per Miss Atkinson ...	5	1	0
Notts A, per Rev. J. W. Marsh	100	0	0
Sale of Magazines, 10l. 8s 10d., Story 19s. 6d., photographs 5s.	11	13	4

IRELAND.

Dundalk A, per Rev. J. G. Rainsford	9	12	6
Antrim for Rosario, per Mrs. Greene	2	4	6
Clonakilty A, per Miss S. E. Townsend	32	10	8
Tramore A, per Rev. Ed. Dalton ...	3	17	1
Clonmel A, per Miss Fitz Henry	10	13	6
Belfast A, per E. N. Banks, Esq. ...	21	11	0
Ditto, per J. T. Abbott, Esq.	0	5	0
Cork A, per A. P. Aylmer, Esq.	10	1	8
Ditto, per Rev. Dr. Kearney	5	10	7
Kingstown A, per Mrs. Conolly	20	11	0
Londonderry A, per Rev. W. Craig... 4	4	0	0
Cavan and Donegal A, per Mrs. Gahan	103	15	7
Blackrock, per Miss Stephens	2	4	6
Dublin A, per Rev. F. C. Hayes	20	18	6
Sandford A, per Miss Wright	8	4	8
Waterford A, per Rev. J. F. Ryland	1	13	6
Arklow A, per Rev. W. G. Ormsby... 11	11	14	9

SCOTLAND.

Aberdeen A, per Col. Kirby	24	0	6
Dundee A, per Jno. Henderson, Esq.	5	7	6
Perth A, per D. Mackenzie, Esq. ...	9	17	1
Cupar Fife A, per Mr. J. Fleming ...	8	3	9
Stirling A, per Dr. Gibson	0	13	8
Paisley A, per A. R. Pollock, Esq., a Thankoffering	5	0	0
Edinburgh, for Uruguay, per Miss Oldham	1	2	6

FOREIGN.

Monte Video A, per Rev. S. Adams	39	15	7
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The Secretary begs to acknowledge a grant of Bibles, English and Spanish, for Arica and Tacna, Peru, from the British and Foreign Bible Society; also a grant of Tracts for the Rev. J. W. Sloan, Tacna, from the Religious Tract Society.

THE SOUTH AMERICAN

Missionary Magazine.

MAY 1, 1868.

BIBLE, TRACT, PRAYER AND HYMN-BOOK DISTRIBUTION.

To follow God's leadings—to avail ourselves of the openings made by God's providence—to persevere in a course only when we believe it is according to the Divine will, and to wait, and even hold back, till “a door is opened unto us”—are characteristic alike of a faithful, humble child of God in his individual condition, and of a body of Christian men and women banded together in a Society like ours, in their collective capacity.

“God moves in a mysterious way, His wonders to perform.”

And it becomes man to remember, that the finite cannot compass the Infinite—that “His ways are past finding out!” and that sometimes it is well to feel, “Verily thou art a God that hideth thyself, O God of Israel, the Saviour.”

These remarks are made in reference to the wonderful and mysterious manner in which the God of all grace and providence has ever dealt with the South American (formerly Patagonian) Missionary Society. It is most interesting to trace the chain of Divine Providence since 1821, when a young naval officer was taught to pray, and a venerable clergyman was led to plead, for the long-forgotten people of South America. Many links in this chain led to the institution of a strictly MISSIONARY Society in 1844, and again its establishment on a surer basis in 1852; and we desire all our friends to be assured, that never was the *Missionary* work in a more satisfactory way of accomplishing its ends than at the present moment. The Rev. W. H. Stirling, forming a settlement at Tierra del Fuego; the Rev. Dr. Humble, in Patagones; Mr. Keller, at Lebu; and the Rev. Allen Gardiner (who is gladly welcomed at home after eight years' absence) preparing for more effectual and direct efforts among the scattered Araucanian Indians. The Committee are doing all in their power to strengthen the hands of their missionaries among the Fuegians, Patagonians, and Araucanians. But another link was formed in 1861, when God distinctly showed His servant, the son of the founder of this Society, the importance of not passing over his fellow-countrymen at Lota, which action led to that MINISTERIAL work that is

now being carried on in no less than eleven stations. We then come to yet another link in the chain of Divine Providence. The Master's command is "Go *teach* all nations." In "preaching" the Gospel, the minister of Christ teaches; but there are other ways of accomplishing the Lord's will than by the means of the preached Word; there is the written Word, and there is the useful tract, the word in season; there is also the Gospel contained in many a hymn; there is the sound religious volume to quicken the spirit, and the moral book to counsel the young; besides the Book of Prayer for public or private use. All these are calculated to teach the people, and to assist the missionary and the minister in their solemn duties.

We desire our readers to understand that all our agents abroad may be distributors of bibles, tracts, prayer and hymn-books, as well as of sound moral and religious books. We hope that ere long the Fuegians will have portions of the Bible printed in their own tongue. As for the Patagonian and Araucanian Indians, there are but few within our reach who do not understand Spanish. The other people who may be benefited by obtaining books through our agents are (1.) The English-speaking populations; (2.) The Germans; (3.) The Spanish and Portuguese natives.

It will be readily understood that with many of these people truth may be conveyed more easily by a book than through any other medium. A present would be accepted with courtesy, while a sermon would not, and perhaps could not, be heard, or if listened to, might not be understood.

The Society should, therefore, always have ready on hand—to send abroad as opportunity offers—a supply of books, such as might, under God's blessing, be likely to tend to the increase of Christ's Kingdom, by awakening and instructing some, and by comforting and confirming others in their most holy faith.

Consequently, we propose having a "Bible and Book Fund," to which friends may devote small contributions without interfering with other subscriptions; or they may send special books which, under the sanction of the publication committee, they would desire to have distributed. In most cases our fellow-countrymen would purchase bibles, testaments, and prayer-books, but with others a gift might be most desirable. For the present we suggest the following as the most useful for our various stations:—

Bibles and Testaments—English, Spanish, and German.

The Psalms and Gospels, ditto, ditto.

The Common Prayer-book, ditto, ditto.

N.B.—Our Common Prayer-book in Spanish is considered one of the most useful books we can give to a Spanish Roman Catholic. Single Gospels and Epistles, as well as the Acts of the Apostles (separately and all in Spanish), would be very useful.

Tracts.—English, Spanish, German, Chinese; for sailors, miners, &c.

Hymn-books.—S. P. C. K., for public worship; Bonar's, the Olney, &c., for private use.

Religious Books.—Rev. Ashton Oxenden's—especially "Pathway of Safety," "Sermons," "Parables," "Home Beyond," "The Christian Church," and "Great Truths." Whateley's "Evidences." Rev. W. B. Mackenzie's Works.

Moral Books.—"The Quiver," "People's Magazine," and "Leisure Hour." Rev. J. Erskine Clarke and Rev. Dr. Whittemore's Publications (for the young). Histories, Biographies, &c., which, like the tracts, should be carefully selected.

In the circulation of such words of truth and soberness we believe God's blessing will accompany our efforts, which we trust will be made strenuously and persistently. As in the preached word of all our missionaries and missionary chaplains, we would ever desire the exaltation of Christ—Christ crucified, Christ risen, and Christ ascended—so, in the written word, and prayer, hymn, and devotional book, we would remember—

"The only ground whereon we stand
Is Christ and His most precious blood;
The only aim of all our band
Is Christ, our highest, only good;
The only rule we understand
Is His own living, mighty Word."

We beg to acknowledge a grant of Spanish and English Bibles, to the value of 15*l.*, from the National Bible Society of Scotland, for Panama.

ACROSTIC.—No. 1.

These lonely islands in the Southern seas
In vite the love and sympathy of all
Earrest in gathering souls into the fold.
Rich fruits already have been harvested,
Reaped from those rock-bound isles. **Two* safely lodged,
As trophies—won by their victorious King.
Do thou, O Holy Spirit from above!
Each worker in thy vineyard quicken now,
Lest the night come, when labour here must cease.
Fulfil thy promise to all those thou sendst:
" **U**nto the end—Lo I am with you still;"
Encouraged by that promise, may they each
" **G**o"—in thy strength, and comforted in soul—
On thy blest errand, messengers of peace.

R. HUGHES, Donegal.

* Two of the four Fuegian youths brought to England in the "Allen Gardiner" by the Rev. W. H. Stirling. One died on the voyage home, the other shortly after; both were baptized, and gave evidence of being "new creatures in Christ Jesus."

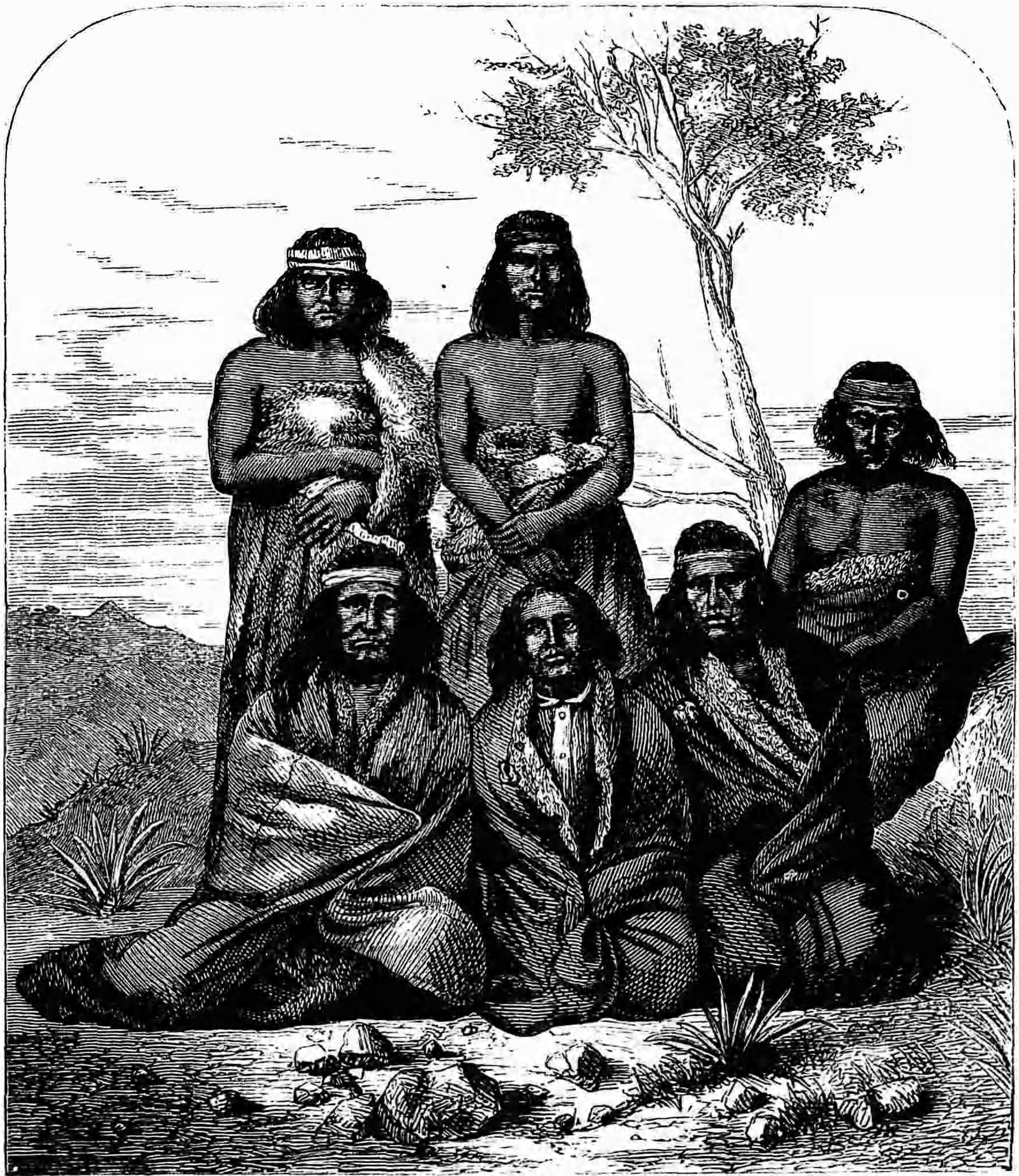
PATAGONES.

THE Rev. George A. Humble, M.D., Medical Missionary, has sent a photograph of a group of Indians, which has been admirably copied by our artist, and forms the frontispiece of the present number. We give a short extract from Dr. Humble's last letter:—

“ *Patagones, Dec. 11, 1867.*

“ Things are going on well at Patagones. The Church services are well attended; I now preach every Sunday in Spanish. The girls' school steadily increases, we now have twelve; in the boys' school there are upwards of twenty, consequently, we have nearly forty children under instruction. I have recently admitted three fresh Indian children. I have just received a handsome harmonium from Buenos Ayres for our Church, which Mrs. Humble will play; our friend Mr. Corfield kindly undertook collecting subscriptions for the harmonium; he also took the trouble of selecting it and sending it down. It is encouraging to find our friends in Buenos Ayres taking an interest in the work here. I hope the harmonium will increase our congregation, by rendering the service more attractive, and thus be indirectly a means of spreading a knowledge of Christ and Him crucified in this remote part of the world. I have also received a supply of Spanish hymn-books, which will be used in church, and the children taught to sing them during the week. This will also be a means of conveying Christian truth into the homes of the children.

“ You inquire in your letter about the Welsh colony at Chupat. I cannot give a very flourishing account; they have lately received a supply of food from Buenos Ayres, and so are not in want of something to eat, but by all accounts they have suffered, and are still suffering hardships. Several families have left, and the numbers seem gradually diminishing. Some persons are still sanguine about the colony, but the common opinion is that it will have to be abandoned. If another shipload of emigrants come out, composed of hardworking men, single or with their families, it might infuse new life into the colony, and be the means of averting the fate with which it is threatened. With regard to the spiritual wants of the colonists, they are mostly Dissenters, and have at present a minister of religion among them. Should the colony survive and eventually prosper, there might be an opening for a missionary; at present there is no use sending one. There are no Indians permanently residing at Chupat, they only come occasionally for trade. I should not wonder if some of the Welsh were to come to Patagones, and settle up the river Negro. The firm of Messrs. Aguirre and Murga have a large tract of land, about eighty miles up the river, which they desire to populate. I send you an abstract of a contract which they are willing to make with any families who like to accept the terms. The contract seems a very good one, and well suited for those with little or no capital.



TUELICHE OR PATAGONIAN INDIANS FROM CHUPAT.

[See page 62.]

“ I think if you were to give it publicity in the Missionary Magazine, some families might be glad to accept the terms. Mrs. Humble's two brothers have gone to settle up the river, and speak well of the land; they have got a fine tract of land well wooded and watered. Any intending emigrants should be persons of the right sort, that is intelligent, sober, and willing and able to work hard; fine ladies and gentlemen had best stay at home, or at least leave their grand notions of gentility behind them.

“ The nephew of the cacique who was in our school, I regret to say has since died; he was a good quiet boy, diligent in his studies, and sometimes came to church. I cannot say that I saw any evidence of real conversion of heart, still we may hope that the instruction he received was not without some good effect. The present cacique promises me his two sons when they are old enough to come to school. Having enlarged the missionary ground, it will be easy to accommodate and find employment for as many Indian children as we are likely to get. I think of teaching them gardening and carpentering, which will not only keep them out of mischief, but be the best means of civilizing them.

“ I send you a photograph of six Tuelche or Patagonian Indians from Chupat, in their usual costume; the one sitting next the tree is called Francisco, and is the cacique or chief. He was very friendly with my wife and her two brothers (at the Chupat), frequently bringing them guanaco meat in exchange for various articles. The picture is quite recently taken.

“ GEORGE A. HUMBLE.”

ACROSTIC.—No. 2.

Poor benighted ones! your wailing
And your sighs have reached our ears:
There is One whose strength prevailing,
And whose love can dry your tears.
Gracious Lord! our cold hearts quicken,
Of Thy wondrous love to tell,
Now call home these lost and stricken,
In Thine earthly fold to dwell,
And in heaven with us Thy praise to swell.

K. J. G.

ANNUAL MEETINGS.—LONDON.

THE Seventeenth Annual Meeting of the South American Missionary Society was held in the large Hall of the Hanover-square Rooms, on Wednesday, the 11th March. There was a very good attendance, despite the unfavourable weather, and the Society has every reason to be thankful at the results attending the first attempt at holding the Annual Meeting in so large a hall. The platform was well filled. His Grace the Lord Archbishop of Armagh presided, and among the friends present were Major-General Arthur J. Lawrence, C.B., Major-General Burrowes, R.A., Colonel W. M. Macdonald, Baron de Ferrieres, the Revs. Canon Eardley-Wilmot, B. Cassin, J. W. Marsh, W. Niven, G. H. Stanton, H. G. Cutler, R. H. Killick, C. B. Mayhew, J. Bailey, B. W. Bucke, J. H. Ballard, R. J. Haynes, W. H. Lloyd, J. Wason, R. Towers, W. Kirkby, R. Hunt, W. W. Kirby, V. S. Fox, A. Hume, C. H. Banning, T. G. Dixon, and T. W. Wilkinson, proceeding to Callao, Peru; Messrs. W. Macandrew, A. R. Pite, D. Couty, E. Woods, Felix Ladbrooke, &c.

The Rev. J. H. BALLARD having invoked the Divine blessing,

The Most Rev. CHAIRMAN observed that they were met together for a very important purpose, that of extending the knowledge of the Redeemer to a very dark and long-neglected part of the earth, namely, the continent of South America. Hitherto the Lord had blessed them, and with small and insufficient means they had been enabled to do a great deal of good. There was a very large field before them; there was a great opportunity presented, a wide and effectual door open, and all that was wanted was proper exertion among the friends of the Gospel to enable that Society to carry out with due energy and effect the important mission which had devolved upon it. He most cordially wished the Committee and the Society success.

The Secretary (the Rev. W. W. KIRBY) then read an Abstract of the Report for the year 1867, which, from the nature of some of the circumstances related therein, was of a deeply interesting character. [As the Report is now published in full we do not give this Abstract, but refer our readers to the Report itself.]

The balance-sheet showed that the total receipts for the year 1867, home and foreign, including the balance from the preceding year, amounted to 9,702*l.* 4*s.* 1*d.*, and the total expenditure, home and foreign, 8,945*l.* 17*s.* 7*d.*, leaving a balance of 756*l.* 6*s.* 6*d.* to be carried forward. The amount received was 647*l.* in excess of the income of 1866, and 1,491*l.* more than that of 1865; so that, notwithstanding the financial and commercial depression of the last two years, the two years' experience in London had been attended with a very marked and satisfactory increase. It was added that while the receipts had considerably augmented, the expenditure for home management had decreased.

Baron de FERRIERES moved the adoption of the Report, and the

appointment of the Committee for the ensuing year. All present must, he observed, have listened with satisfaction to a Report showing how well the Society was doing its work in South America. As a member for many years of one of the oldest Associations of this Society he could not withhold his compliance with the request of their excellent Secretary, when asked to take part in the proceedings of that day. There were many Societies professing to carry the Gospel to other lands, but it was to be feared that all were not carrying it in its simplicity. This Society, having originated in the efforts of one man, who gave himself entirely to the missionary work, had carried on its evangelising labours faithfully, depending on the influence of the Holy Spirit. Its operations had increased so much of late, that it was a matter for consideration whether there ought not now to be episcopal superintendence; and he trusted the Committee would soon see their way to the sustaining of a bishop, who would go out fully determined to maintain the principles on which the Society was founded. As the Society progressed the field before it widened. Many years ago it confined itself to Tierra del Fuego; now it was labouring in the immense continent of South America, and various States and provinces were feeling its beneficial influence. The eyes of the ruling bodies were open to the advantages of having European, and especially English colonists, and great inducements were being offered to the people of this country to emigrate. The Report alluded to the English in Chili, and other parts of South America; and most satisfactory was it to find that persons who had so long been without the ministrations of the Gospel had through this Society excellent clergymen labouring among them, and, besides preaching the Gospel, administering rites which every Christian valued. This Society was on the right track, and he trusted it would prove a blessing, not only to the English population in South America, but also to the heathen around.

The Rev. Canon EARDLEY-WILMOT seconded the Motion. The great Apostle of the Gentiles told them, he said, that it was well to be "zealously affected in a good thing." After hearing the Report no one present could doubt that the Society's mission in South America was a "good thing." He himself thoroughly approved of its principles, its constitution, and its operations; and those who knew in what spirit the work had been carried on must feel that its chief promoters had from the first been "zealously affected." He was, perhaps, almost the only person in that room who, in 1844, was co-operating with Captain Allen Gardiner in his mission to Patagonia; and no one could have watched that excellent man's career without feeling that he, above all, was "zealously affected" in reference to the object of that Society. His mind was thoroughly imbued with the missionary spirit. He well remembered that when, on his return from one of his pioneering expeditions in South America, he found some of the leading friends of the Society in favour of giving up the work, he replied, "They (the Patagonians)

have a right to be instructed in the Gospel of Jesus Christ," adding, in effect, that if he were not supported he would go forth on his own responsibility, and see what God would enable him to accomplish. Such was the spirit of the man throughout. In illustration of this he would read some words taken from his last prayer, made when he expected to be starved to death. As he was sinking from exhaustion for want of food, he used these words:—"Grant, O Lord, that we may be instrumental in commencing this great and blessed work; but shouldst thou see fit in Thy providence to hedge up our way, and that we should even languish and die here, I beseech Thee to raise up others, and send forth labourers into this harvest." How thoroughly that prayer had been answered was shown by the Report which had just been presented. He could not help saying, even in the Secretary's presence, that he too had been "zealously affected in this matter;" and he believed that but for the earnest zeal and persevering energy of Mr. Kirby the good work could not have been carried forward as it had been. He congratulated the Meeting, that along with the zeal displayed by the leading friends of the Society, there had been fidelity—fidelity to the great truths and principles of the blessed Gospel, and he trusted they would always adhere to those truths and principles, and not do anything to exhibit in South America what the "Times" had happily termed a "plated Romanism." It was an excellent thing for the people of this country to have a devoted clergyman at such a place as Stanley, which was visited by ships of the navy and merchant vessels. He had a son in the Royal Navy, whose ship, named the Shearwater, touched at that place, and he saw Mr. Stirling. A letter which he had written to him contained the following words:—

"At the Falkland Islands we met the Tierra del Fuegian Missionary, the Rev. W. H. Stirling, and I received much information from him with regard to his labours, and experienced much pleasure in his society. He is indeed an excellent man, and, as far as I can judge, admirably adapted to the work he has in hand. I should say it is impossible for a man to have heart in his work more than he has. He is very hopeful and cheerful in his prospects."

That was the independent private testimony of a young officer, and in his opinion it was of great value as illustrating the character and labours of Mr. Stirling. Mr. Stirling was invited on board the Shearwater, and conducted two or three services there, and he believed he was instrumental in doing great good among the sailors, with whom he held personal interviews. There was in that vessel a little knot of Christian officers and seamen who thoroughly responded to his efforts. As there might be Christian parents in that room who had children abroad and felt discouraged on that account, he would here mention a remarkable illustration of the way in which God's providence often blessed such absences. In the Shearwater there was a sergeant of Marines named Braley. He was a humble, pious Christian, and God had so honoured him in his

example and influence, that in the course of eighteen months his faithful simple testimony had led no less than thirteen persons on board, officers and seamen, to a knowledge of their Saviour. How did that show the importance of planting faithful Christian men in different spots in South America!

The Motion was then put and carried.

Mr. MACANDREW, late of the west coast of South America, 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 Arica, Tacna, Colonia, and Rosario." He said that, having resided for a considerable time in South America, he knew personally the great and pressing need of such agencies as were afforded by that Society; while, as a member of the Committee, he could also testify to the suitableness of the steps which had been taken to supply that need. The Report stated that whereas a few years ago that Society had only four stations in South America, it had now fourteen. That implied a large amount of labour, of anxiety, of correspondence, and of money. He desired to say a few words in reference to the ten new stations, touching, as it were, for a moment at one or two of the most prominent ones. There was a very great diversity of labour, of situation, of climate, and of political government in the various countries of that vast continent which were now reached by the agents of the Society. The Report mentioned Panama, that highway of nations which connected the Atlantic with the Pacific. The United States poured thousands and tens of thousands of her children into that isthmus, on their way to California and other parts; and the Anglo-Saxon element, especially in the form which it assumed in the United States, predominated. One effect of a tropical temperature was great physical laxity, with which was combined a great deal of moral laxity. The examples there exhibited were not good; there was a great indifference to all serious matters, and the Committee long ago felt it to be its duty to send out a minister as soon as possible. It was very difficult to get and keep a suitable chaplain for Panama, the difficulty being increased by the unhealthiness of the climate. For some time, indeed, after the mission work had commenced, there was a vacancy, but now, thank God, it was filled by a man who there was every reason to believe would prove a faithful and useful labourer. Proceeding down the west coast they arrived at Peru. Peru was a country of great wealth, but also of great political disorder. There was continual revolution, and there was revolution now. Liberal ideas prevailed to a great extent in the Government, but not sufficiently to secure the legal establishment of toleration, and consequently the Society worked there on a sort of sufferance. In the capital of the country (Lima) there had been for some time past a consular chaplaincy, and a clergyman ministered to

the English and English-speaking Protestants. The port of Callao was an important station of the Society. As was stated in the Report, the Rev. W. C. Murphy, who laboured there so usefully, had been taken away; and he hoped that the connexion of the Rev. T. W. Wilkinson, who was about to start for Callao, with that field of exertion, would prove both useful and permanent. Further down the coast there were other towns which he would not particularise. Suffice it to say that there were numbers of their countrymen busily engaged in commercial pursuits where the whole tone of society had been, as he knew from personal experience, opposed to any seriousness of thought or improvement of manners; Sunday being regarded by many as a day for amusement when it was not employed in business. These ten new stations, besides benefiting their fellow-countrymen in that position, were centres of useful influence among the Roman Catholic Spanish population, and they formed the best, the surest, and in his opinion the only means of reaching the aborigines. Let him now allude for a moment to their fellow-subjects who were settled and settling in daily-increasing numbers in the Argentine provinces. Rosario, which had lately been taken up, was a most important Station, being the terminus of the Central Argentine Railway. The chief occupation of these colonists was sheep-farming. In the various places where they had settled they had evinced a praiseworthy desire for the ministrations of the Gospel and a readiness to contribute towards the support of those who were sent out to them by the Society. They had frequently applied for ministers, and the Society had in response (especially to the call of the Rev. S. Adams, of Monte Video) rendered them most valuable assistance. In the Province of Uruguay the Society had now three clergymen, stationed at Fray Bentos, Paysandù, and Colonia.

The Rev. J. W. MARSH, in seconding the Resolution, said he hoped the Meeting would understand that the Committee had never lost sight of the primary object of the Society, namely, the promotion of the preaching of the Gospel of Christ among the heathen population of South America. He had heard persons say that the Society was overlooking its original programme, and forgetting the heathen, but there was no foundation for that objection. Those who took that view resembled a landsman who, because he saw a ship tacking, imagined that it was not making any progress. The Society was making progress, even as regarded the heathen, though not in the direct way that some persons might desire. It was a most important fact that the Government of Buenos Ayres had declared that if the Society's agents laboured among the Indians their officers should give them all the moral support in their power. Another favourable sign was that in Chili the intolerant clause in the Constitution was now erased, and there was nothing to prevent missionary enterprise among the Araucanian Indians. Looking northward, they saw the immense regions of Brazil opened to the agents of the Society. The great

traveller, Humboldt, after visiting those regions, said that the views of nature would be perfect but for the natives. That Society, on the contrary, attached more importance to the souls of the natives than to the plumage of the birds, and desired to extend its labours to the natives in the region of the Orinoco. Last year the Brazilian Government declared the River Amazon free for commerce. It was navigable, probably, for at least 1,500 miles, and was as free to the missionary as to the trader. With an income of only 9,000*l.* a-year, the new field of operations thus inviting them could not be entered. The offer of a thousand pounds, which had been made by a gentleman to commence the work, must be supplemented before the work could be undertaken. Among those who had formerly rendered essential help to this Society, and were zealously affected in its operations, were Geo. Pakenham Despard and J. Furniss Ogle. He hoped that many more would now be raised up with the same spirit and disposition to help in this great work.

The Rev. T. W. WILKINSON, who was announced as about to proceed to South America to take charge of the station at Callao, in supporting the Resolution, said his home ministry had always been regarded by him as a steppingstone for missionary work. He had been long waiting for the finger of Providence to direct him abroad; and with such a pedigree of predecessors, he had, he hoped, learned not to count life dear, so that he might serve Christ in South America. He should take his departure on the 17th of April, and he trusted those present would pray on his behalf, that he might go forth, not in a spirit of fear, but in a spirit of power, of love, and of a sound mind.

The Resolution was then put and carried.

While the collection was being made, the Meeting sang the hymn commencing, "Thou whose Almighty word."

The Rev. B. W. BUCKE moved the following 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 said, as one of the oldest clerical advocates of the claims of the Society, he felt very thankful that it was now receiving so large an amount of support from the clergy as well as the laity. They knew what kind of men formed the Committee; they knew that they were men who were not afraid to proclaim the old-fashioned doctrines of the Reformation, which they believed to be adapted to the spiritual wants of our race both at home and abroad. He loved to think that the men who were employed at the different stations preached the Headship of Christ, and not that of Rome, preached justification by Christ, and not by human merit, and proclaimed that Christ's blood was the only fountain for the remission of sin. That being the case, the Society commended itself to the support and the prayers of all evangelical Christians, and notwithstanding all discouragements, he anticipated for it a career of great success.

The Rev. Dr. HUME, of Liverpool, in seconding the Resolution, said he had the pleasure of visiting the stations on the west coast last year, and his visit was an extremely interesting one. On that very day twelvemonth, for example, he was in the North Chincha island, in company with the Society's missionary agent, Mr. Thring, and examined the hospital for the Chinese, and visited the American missionary. On the very day on which the last Annual Meeting was held, he was sailing southward for Callao, and he then sent to this Society the firstfruits of his gleanings in the shape of 1,300 dollars. Along the coast, extending from north to south for 3,300 miles, there were twenty-six places where the English chiefly congregated. At four of these the Gospel was preached last year independently of the work carried on there by the Society; they were Lima, Valparaiso, Aspinwall, and Santiago. The Rev. Gentleman then entered into an account of the provision made for the other stations, showing that nearly all had, partly through their own action, secured the assistance of the Society. In conclusion, he bore testimony to the value of the labours of the late Rev. W. C. Murphy, at Callao.

The Resolution was then put and carried.

Mr. A. R. PITE, late of the east coast of South America, moved the following:—"That the best thanks of this Meeting be given to his Grace the Archbishop of Armagh for presiding on this occasion." After remarking that the Report was a simple unvarnished statement of facts, he alluded to the results of his own observation when residing at Rio de Janeiro. It was, he said, made a complaint against the Society in former years that a great deal had been subscribed and but little done. That complaint might, he thought, now be turned in the opposite direction; the Committee might say, "We have a great deal to do, but very little to do it with." They were now entering, as it were, into possession of South America: they had a vast work to do, and it was for Christians generally to sustain them in their efforts. It was a common saying in Brazil, that Englishmen made fortunes there, and did not care about leaving anything good behind. The whole country was now open, and what the Society required was sympathy and aid in its efforts to spread the Gospel. In Rio de Janeiro the English were to be found everywhere; there were English bankers and English brokers, English merchants, English engineers, and English mechanics, and what was wanted was the influence of English religion. In conclusion, the Rev. Gentleman made a strong appeal for branch associations, sermons, and other agencies in furtherance of the Society's object; and observed that the Committee were so united that they never had a division on a question of principle.

Mr. W. MACDONALD MACDONALD, in seconding the Resolution, expressed his perfect confidence in the Committee, and in all the arrangements made by them in carrying on the work.

The Resolution having been adopted, the proceedings concluded with the Doxology and Benediction.

CLIFTON AND BRISTOL.

THE Annual Meeting was held at the Victoria-rooms, Clifton, on the 19th March. Bishop ANDERSON presided, and there were present the Revs. S. A. Walker, R. Henderson, W. Bradbury, Dr. Doudney, B. Charlesworth, W. Wilkinson (who is about to proceed to Callao), W. W. Robinson, W. W. Kirby (Secretary of the Society), — Cooper, T. G. Luckock, C. Strong, Admiral Hay, Col. Channer, Major Poulden, Capt. Hall, R.N., Messrs. A. R. Pite, J. Longman, Tovey, C. J. Worthington, Stowe, and J. Hardy Tubby. After prayer,

The Right Rev. CHAIRMAN offered some introductory remarks. He said he always felt a measure of ease in speaking on behalf of the Society in Clifton, because it was here a favourite. The Society had always been, and he hoped it would continue, a favourite in Clifton. It was, in a measure, their own child cradled here in the past and always returning to them for encouragement and support. The Society had been, as they knew, transferred to London, where it had obtained a large increase of life, and hence it came before them in a new aspect; and he felt sure they would welcome it in its altered condition. A third ground on which he might commend it to their sympathy was on account of its large and increasing variety of incident. It was now extending its work, and was to comprise the east side of South America, for it had already stations at Callao and other places on the west coast. When the work was divided, that part first undertaken would be placed under the charge of the first bishop, who was likely to be one much beloved in Clifton. As there was a larger number of persons going out to South America to engage in trade and commerce, the Society should excite the sympathy of their friends at home. He might notice that there was in connexion with this Society a large infusion of the lay element of an important character. It received contributions not only from laymen, but from commercial bodies and trading firms on the undertaking that the Society placed Christian ministers on this or that particular spot. He would not longer detain them, as they had several friends on the platform who would address them.

Mr. J. H. TUBBY, one of the Hon. Secretaries, in the unavoidable absence of Dr. Bartley, read a brief but comprehensive Report of the Society's proceedings, concluding by referring to the "South American Missionary Magazine" as a most interesting record of the Society's work, and rendering thanks to the Great Head of the Church for His many mercies vouchsafed to the Society. The grain of mustard seed is indeed becoming a tree, spreading its foliage widely. May the doctrines taught by our agents continue to be those of the pure Gospel of Christ, without any admixture, that so God in all things may be glorified through Jesus Christ!

With regard to finance, the Report said:—"We regret to have to record that the receipts from this Association have somewhat fallen-off. The total amount received, after deducting expenses, has been 189*l.* 7*s.* 4*d.*—viz., from Bristol and Clifton, 155*l.* 11*s.* 6*d.*; and for

the St. Matthew's Association, 33*l.* 15*s.* 10*d.* We would urge upon our friends increased exertion to maintain the cause in this locality; above all, we would invite them to more earnest prayer on its behalf."

Mr. R. A. PITE, Vice-Chairman of the London Committee, addressed the Meeting. Referring to the connexion of the Society with Clifton, he said he was anxious that its friends in this neighbourhood should feel thoroughly persuaded that the transference of its operations to London was, under God, the right step. He assured them that the Committee still recognised the evangelical principles which animated Captain Gardiner in originating the Society. They took the utmost care to select and send out men who would do the Lord's work. The speaker then stated the circumstances under which he first became acquainted with the Society. In 1857, when at Rio de Janeiro, he noticed one morning in the paper the arrival of the "Allen Gardiner," missionary ship. He did not know what to think of this, but, on making inquiry, he was brought into connexion with the Rev. G. Pakenham Despard. The result was that he was ashamed that the large business community in that port did so little for the Society. In such places, where the English were gathered together, it only required the right man to occupy the post of clergyman to secure a large congregation. The Society's losses and trials had been bitter, but not more so than those of other Societies. Captain Gardiner cast his bread on the waters, expecting that it would be found after many days. He believed the Society was now beginning to find the result, and that God was giving to the people, and even English people, a spiritual appetite which indicated spiritual life. The prospects of the Society at home were of the most healthy character; and abroad its interest was increasing. There was no Society that attempted so much with so small an income, and that had accomplished so much with such scanty means. There were large spheres of labour yet opening, both missionary and ministerial, and they were doing the work with the maximum of machinery and the minimum of expenditure. There was a deathlike cloud hanging over the English communities in South America; and it only required persons to open a correspondence with them and minister among them to secure an immediate response; this might be done by very little help being given for a few years to supplement what they themselves would subscribe. Afterwards, he believed they would not only support their own minister, but also aid the Society.

The claims of the Society were also pleaded by the Rev. W. W. Kirby, Rev. S. A. Walker, and Rev. T. W. Wilkinson (proceeding to Callao). Colonel CHANNER and Major POULDEN having moved a vote of thanks to the Right Rev. Chairman, Bishop ANDERSON took the opportunity of earnestly commending the Society, and concluded a most interesting Meeting by pronouncing the Benediction.

BEDMINSTER.—On the evening of the same day a lecture was given by the Rev. W. W. Kirby, in the large School-room of St. Luke's, which was presided over by the esteemed Incumbent, the Rev. Dr. Doudney. There was a very large attendance, and much interest excited. On the suggestion of Major Tubby, who kindly arranged for the meeting, and accompanied the lecturer, an association was formed, with the hearty approval and generous support of Dr. Doudney. The unusual amount of coppers and small silver coins received in the collection showed how the poor can sympathize in a work like ours when they are led the way by a pastor who has their affection and confidence. We earnestly solicit the offerings of the rich, but on no account would we lose the contributions of Christ's poor.

LIVERPOOL.

THE Annual Meeting of the local branch of this Society was held on Tuesday, April 7, at Hope Hall. Mr. B. DARBYSHIRE took the chair, and among other gentlemen present were—The Revs. Dr. Hume, W. R. Hunt, T. M. K. Morrow, W. R. Stephens, Professor Whitworth, W. W. Kirby, of London, Secretary of the Society; W. R. Wilkinson, Missionary Chaplain to Callao; and Messrs. W. Just, J. J. Rowe, and M. W. Collet.

The CHAIRMAN regretted the absence of the Mayor, and said that as his Worship could not attend, he had consented to take the chair, from the fact that he knew something of the Society's work from its establishment. The Society had so far been blessed with great success. On the west coast of South America there were numerous Missions well supported by the English residents. On the east coast also, especially on the river Plate, and down to the south as far as Tierra del Fuego, the Society was doing great good. A short time ago there were only two clergymen on the river Plate, and now three or four had already been appointed through the agency of this Society; and considering so many of our fellow-countrymen were there, it was wonderful how they had been neglected hitherto. Our transactions with the South American coast were great, and as we were taking their silver and gold, he thought it was our bounden duty to meet them in that way, which we as Christians considered more valuable than silver or gold, by sending to it the everlasting Gospel. Not only was Liverpool and the district around intimately connected by commerce with South America, but throughout the country were scattered many families who had relatives in that country. He believed the Society was eminently deserving of support, and he would have nothing to do with it if he did not believe it sent the pure Gospel to the people. He wanted no semi-Popery, but the preaching of the pure Word.

The Rev. W. STEPHENS then read the Report, which stated that the three counties of Lancashire, Cheshire, and Yorkshire yielded 1,137*l.* 14*s.* 7*d.* in 1867, against 1,531*l.* 14*s.* 7*d.* in 1866; but as no

less than 352 $\frac{1}{2}$ subscribed in 1866 was for special and temporary objects, the deficiency in the usual sources of income is less than 50%. Liverpool and its immediate neighbourhood show an increase not only in subscriptions, but what is very gratifying, in the number of subscribers; and throughout Yorkshire and Lancashire there appears to be an increase of interest. In Manchester, however, both the subscribers and the subscriptions have diminished for the present; but there is reason to believe that the falling off is only temporary.....The Committee cannot avoid regretting that so few of those who are engaged in commercial relations with that great continent have yet afforded any aid towards the operations of this Society.

The Rev. W. W. KIRBY, in moving the adoption of the Report, advocated the claims of the Society upon the general as well as the commercial public, and, though the few large contributions of generous donors and companies, especially in Liverpool, were received with gratitude, yet he insisted upon the importance of numerous small contributions, especially when accompanied by the prayers of many faithful givers. He also showed that the Society was not only—(1) Missionary and (2) Ministerial, but also (3) a Bible and Tract-distributing Society. This was a most important portion of the Society's work. The English-speaking populations were often in want of Bibles, Prayer-books, and good religious and moral reading books; while it was well known how deficient was the Spanish and Portuguese literature.

Mr. M. W. COLLET seconded the Resolution. He stated that his chief reason for doing so was that he was a member of the London Committee, and he wished to show the interest which that Committee felt in the Liverpool branch. Having referred to the smallness of the attendance, he said it must be that the Society and its objects were not sufficiently well known, or they would have a much larger attendance. He then expressed his thanks to Dr. Hume for that gentleman's visit to South America, and its results.

The Resolution was carried unanimously, and a collection was then made.

Mr. J. J. ROWE then moved "That the marked progress of the Society, especially during the past year, calls for devout thankfulness to Almighty God, and awakens new hopes of success and usefulness; but as only a small portion of the field has as yet been occupied by either our ministers or missionaries, the friends of the Society be earnestly entreated to put forth new efforts in its behalf." The speaker pointed out that there were large English-speaking populations along the west coast of South America (where he himself had resided) from Panama to Southern Chili who earnestly desired the co-operation of this Society, and he therefore urged that large additional efforts should be made in its behalf.

The Rev. T. W. WILKINSON, who next addressed the Meeting, said he had long had a desire to go out as a missionary, and now as the opportunity seemed to be made for him, he gladly embraced the

opportunity of undertaking the work at Callao. He earnestly pleaded for the prayers of those at home, and showed at some length what he hoped his teaching would ever be.

The Rev. Dr. HUME supported the Resolution, and having alluded to the progress of the Society as set forth in the Report, said this rapid extension was attributable to the blessing of the Almighty God upon a good cause; but, under Him, there were subordinate causes which explained to a certain extent the success of the Society among men. In the first place, it was not now the Patagonian Society, but the South American Society; secondly, its head quarters had been removed to London; and another cause was the partial examination of the country which had taken place. One great cause of the rapid extension of the Society and its increase in public approbation had been that his friend the Secretary was at its centre, and was its mainspring. He looked forward to a still greater extension, for the Society had nominated a bishop on the eastern coast. The Society on the west coast had doubled itself within little more than one year. That was ground for congratulation and thankfulness.

The Resolution was then put and carried.

Mr. ROWE moved a vote of thanks to Dr. Hume for his labours in South America, which he said were undertaken at great personal inconvenience, and carried out with an energy, zeal, and ability very rarely witnessed.

This was seconded by Mr. JUST, who also proposed a vote of thanks to the Chairman for presiding.

IRELAND.

POLITICALLY and religiously disturbed as Ireland unfortunately has been for some time, we have reason to be thankful that our friends of the sister branch of the United Church continue to send us so good an amount of contributions. During a visit made in February last by the Rev. J. H. Ballard, Association Secretary, sermons were preached at Arklow, Cork, and Skibbereen; and Meetings held at Arklow, Clonakilty, Kilmeen, Ballineen, Moragh, Dunmanway, Kinsale, Cork, and Monkstown (St. John's).

The Annual Meeting at Cork was presided over by the excellent Bishop of the diocese, who has so long and warmly befriended this Society. His sermon in London, and speech at our City Meeting last year, will not soon be forgotten by those who had the privilege of being present on those occasions, and in his own cathedral city he is ever ready to preside at our Annual Meetings. The Meeting was addressed by Revs. R. Gregg, J. H. Ballard (Deputation), and Dr. Kearney; also by Messrs. R. C. Hall and E. Hume Townsend.

. We would recommend "Tracts on the Irish Church Question.—No. I." By Rev. S. A. Walker, M.A., Bristol. Sent free at 13s. per 100, or 1s. 8d. per dozen, on application to Mr. Walker, Berkeley-square.

SCOTLAND,

Where we have many friends and supporters, has been also visited; the Association Secretary advocating the cause at Paisley, Glasgow, and elsewhere. We beg, however, with much pleasure to inform our friends

that the Rev. Wm. Acraman, Minister of St. James's, Aberdeen, has been appointed Association Secretary for Scotland, and that all communications respecting Meetings, Lectures, and collections should be made direct to him. Mr. Acraman will in future kindly attend to the interests of the Society in Scotland, which we believe will be much improved by the arrangements now made.

“OCCUPY TILL I COME.”

THIS impressive sentence was the refrain, if we may use the term, of the Report presented on Wednesday last to the friends and supporters of the South American Missionary Society; and these solemn words formed the keynote of the speeches delivered at the Hanover-square Rooms on the Seventeenth Anniversary of that truly evangelistic organization. In presence of much to discourage and much to deplore, the faithful servant of Christ will ever keep in memory the prospect of his Lord's second advent. Then mission-work will be over, and the current dispensation will have come to an end. Meanwhile, it is pleasing to know that the Gospel has lost none of its pristine charm. It is still “the power of God unto salvation in every one that believeth,” be he barbarian, Scythian, bond, or free. In South America, among peoples as diverse in origin and antecedents as the very soil they traverse, the story of the Cross has been recited with blessed results. The English-speaking population has been benefited; beyond them, the aborigines have been reached by the mysterious spell that attends the preaching of Christ crucified. When a full report of what was said and read on the 11th inst. is made public, we anticipate a large accession to the funds of the South American Missionary Society, for a more interesting and encouraging area of effort it would be impossible to conceive. Patagonia, with its towering denizens, was a very mythic scene, until made familiar to our cognizance by the narratives of missionary labour; and Panama was nothing but a commercial *entrepot*, until quickened into prominence by the galvanism of the Gospel. No one who attended the Meeting of Wednesday last could go away uninformed and unimpressed, and he who does most and gives most in aid of this god-like Society will be the man into whose heart of hearts has deeply sunk the admonitory precept, “Occupy till I come.”—*Church Mail*.

MONTE VIDEO.

LETTERS have been received from the Rev. J. H. Murray, who had arrived safely so far on his way to Colonia; from the Rev. T. E. Ash, who reached Monte Video in time to assist the respected Consular chaplain, who had been suffering from an attack of cholera; also from the Rev. S. Adams himself, who has quite recovered, we are thankful to say. The latter has sent us an excellent photograph of the English church, which will appear in a subsequent number. It is said that cholera has swept off 70,000 persons in the countries bordering on the river Plate. This fearful scourge, together with two revolutions in the city, and the assassination of the late president, General Flores, mark the advent of Messrs. Ash and Murray as being in troublous times. English sheep farming also is not very flourishing. May God be with His ministers, so that His work may prosper in their hands; and many a lacerated heart be healed, and many a wounded spirit comforted, through their instrumentality.

CALLAO—PERU.

THE widow of our late respected chaplain having arrived in England, has forwarded us a sketch of the monument erected to the memory of her late husband, and we think it may interest many friends in England and Ireland, where Mr. Murphy was so well known, to have this tribute of respect, erected by far distant friends, put before them.

The monument itself is very handsome and costly, consisting of a block of white marble, supporting a neatly-sculptured cross. The four sides of the base or block contain the following inscriptions:—

“I have not shunned to declare unto you all the counsel of God.

“Therefore, watch, and remember, that by the space of three years I ceased not to warn every one.”

ACTS XX. 27, 31.



“There remaineth therefore a rest to the people of God.”—Heb. iv. 9.
 “Them also which sleep in Jesus God bring with Him.”—1 Thess. iv. 14.

“Occupy I come.” t. Luke xix. 13.
 “Well done, good and faithful servant, enter thou into the joy of thy Lord.” t. Matt. xxv. 23.

HERE RESTS THE MORTAL BODY OF THE
 REV. WILLIAM CATHCART MURPHY, M.A.,
 For more than three years
 Clergyman of the English Church, Callao.
 He fell asleep, Sept. 25th, 1867, Aged 39.
 “This mortal *MUST* put on immortality.”

This Monument has been erected by his Congregation and sorrowing Friends,
 In token of their appreciation of his talents, virtues, and unwearied efforts to forward his Divine Master's work among them.

Mrs. Murphy also thus writes to the Editor:—

“March 4th, 1868.

“In December last Mr. and Mrs. Düringer's dear little child died, and, as he was a great favourite with my dear husband, as well as with myself, I had him interred in Mr. Murphy's grave. The flag-stone bears his name and age, and that he was our godson. Also the text—“The Lord had called the child.” (1 Sam. iii. 8.)

“As the *congregation* erected the monument, I asked and obtained permission to put up a tablet to Mr. Murphy’s memory in the *New* or Girls’ and Infants’ School. It is a plain white marble one, having a broad border of black round it. It is three feet by two in size. I enclose the inscription on it.* I also wish to tell you that when it was known that I intended to place this tablet, the teachers and children requested to be allowed to unite with me in so doing. I have now before me the list of their subscriptions, the name of each child signed in his and her own handwriting. Need I say how much I prize it.

“If your space in the next number of the Magazine permits, and that you think it would be right, I should be very glad indeed if you would kindly say that I begged to thank most sincerely all who had subscribed to the fund for the monument, but more especially Walter Shaw, Esq., whose unceasing and disinterested kindness to me is beyond thanks. I should also feel obliged if you would say how much Mr. M. and I valued and esteemed Mr. and Mrs. Düringer and Mr. Smith. It may be the last time I shall have the opportunity of bearing my testimony to their worth, and I should be much gratified if you will consent to put it in the Magazine.

“P. M. MURPHY.”

* *Thy will be done in earth as it is in heaven.*



In Affectionate Remembrance of the
 REV. WILLIAM CATHCART MURPHY, M.A.,
 WHO DIED SEPTEMBER 25TH, 1867, AGED 39.

In the midst of arduous and unceasing ministerial duties amongst the adult population of Callao he did not forget his Divine Master’s injunction :

“FEED MY LAMBS.”

Erected by his sorrowing Widow, and the Teachers and Children connected with these Schools.

“Blessed are the pure in heart, for they shall see God.”

CHARITY.—Charity, the most lovely of virtues, represents others as lovely as possible. It does not merely let us see an object as it is; it is a kind of sunshine which brightens what it lets us see; whereas ill-nature, passing over all the shining parts of man’s character, dwells entirely on the dark side of it; as a painter of low rank shall throw those beauties into darkness and shade, which his eye cannot endure to behold, because his hand cannot reach them.

BRAZIL AS A MISSIONARY FIELD.

WE give the following article (taken from the April number of the "American Church Missionary Register," published in New York), as bearing upon a very large proportion of that division of God's world to which our Society's operations have been, by His providence, particularly directed. We shall be only too glad to find that a deeper interest is felt in the spiritual well-being of that empire, which is as large as all Europe together. The attention of our readers has already been called to the condition of the Amazonian Indians. Would that the means and the men were forthcoming to evangelise all that need evangelising in this vast and wonderful country! Alas, time is rapidly passing, and golden opportunities are being lost!

HENRY MARTYN'S PRAYER.

Henry Martyn's prayer for Brazil! Shall it be answered? He stood upon the battery which overlooks the beautiful bay of All Saints. Spicy breezes regaled him, charming scenery feasted his eyes. But his heart was burdened, and prayer was his relief. He saw before him, riding at anchor, the ship which had brought him thus far on his way to India. Behind him was the city of Bahia, or San Salvador. He had been carried in a chair from the shore up the steep ascent which forms the street. With curious eyes he had wandered through the city. On every side he saw tokens of unbelief, superstition, and false religion. There were churches large and many; but the Gospel's glad sound was not heard. There were priests not a few; yet the King in his beauty was not unveiled. Alone upon the battery he repeated the hymn—

"O'er the gloomy hills of darkness,
Look, my soul, be still and gaze."

Afterwards, with the Vulgate in hand, he entered into the monasteries, and reasoned with the priests out of the Scriptures. His journal tells us of the burden which lay upon his heart. "What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance; but when shall the doctrine of the cross be held up?" Sixty-three years ago these words were written, and were sealed by fervent prayer. That prayer must have entered into the ears of our Father in heaven, who delights to hear the supplications of His children. Doubtless His eye has looked with pity upon the city in behalf of which His servant interceded. Yet, though one or two Protestant missionaries have visited it, and told us of it, there is none abiding there with the everlasting Gospel on his lips. Shall we leave that great city to perish?

SPIRITUAL DESTITUTION OF BAHIA.

It is the seat of the Archbishopric, and is, therefore, the religious capital of the empire. One hundred and twenty thousand souls dwell within it. The province, of which it is the centre, has one million two hundred thousand inhabitants. Churches abound, "and are generally richly decorated." Religion has an outward garb of spangles and feathers. But the manner in which the churches are kept best illustrates the character of the religion. A Roman Catholic traveller, recently in Bahia, says:—"I saw some large black rats running across the altar of one of the churches most profusely decorated with gilt carving. A negro priest was loitering about its precincts. 'We cannot help it,' he said, 'their numbers are so great we cannot destroy them.'" In the city is an image factory, "*fabrica de magens*." Where the rats are at home on the altar, and the hand of man manufactures images to order, the Gospel cannot be very well preached. Is it any wonder that Henry Martyn's soul was stirred within him? Will not some one who reads these pages, and thinks of these one hundred and twenty thousand souls wholly given to idolatry, be moved with pity, and go forth with the spirit of Paul and preach Jesus to them?

BAHIA A TYPE OF BRAZIL.

Professor Agassiz, in his recent volume, says:—"The churches look uncared for. The framework of a cathedral, begun forty years ago, stands unfinished to this day." Again:—"Every friend to Brazil must wish to see its present priesthood replaced by a more vigorous, intelligent, and laborious clergy." Professor Hartt, in our last number, told us of the spiritual destitution among the tribes dwelling in the Botocudo region. Everywhere throughout the empire, so far as the native priesthood is concerned, the name of our Lord is becoming a recollection. His cause is sick even unto death, and the old, old story of the cross is fading from memory as a dream. Sin-stained souls are unwashed, and sin-sick souls are not healed. The poor man crieth, and there is none to deliver. Brazil, with its eight millions five hundred thousand inhabitants, vigorous and promising in every other respect, languishes religiously. Shall the Gospel be withheld from a land which so much needs it!

THE PROMISE OF BRAZIL.

God has enriched it with His best material gifts. The Victoria Regia speaks of the gorgeous beauty of its flora. "A cluster of game," as Agassiz says, "looks like a bouquet of flowers." At Para your eye looks upon the fifteen hundred islands in the Amazons, "an archipelago of islands in an ocean of fresh water." The man-of-war Pennsylvania can sail up the Amazons eighteen hundred miles from its mouth, and ordinary passenger-steamers can go a thousand miles higher up. At Tabatinga the Amazonian and Peruvian steamers exchange cargoes. This magnificent realm, so royally watered, is not disturbed by earthquakes and is not unhealthy, as the experience of Professor Agassiz adequately proves. The

mean temperature of Rio Janeiro for thirty years has been seventy degrees. The liberal government, the inducements offered to immigrants, the prevailing and improving system of free schools, indicate the aspirations of the people. Brazil desires to company with the Christian nations of the earth. And she yet lacks the great element of national life and strength—the Gospel of our Lord. Will not some make speed to tell her of the life-giving King?

THE HARVEST-TIME IS NEAR.

We speak confidently of this, for two reasons. First the people—even the Indians—are anxious to learn. Religious toleration is a law of the empire. The history of the Presbyterian Mission in St. Paul's and Rio Janeiro, and the experience of Bible colporteurs assure us that the Brazilians have not deaf ears. Of Portuguese descent, they are more attractive in their natural traits than the Spanish-Americans. They hold the Romish faith with less bigotry and tenacity than others. Missions among them would not encounter more prejudice and opposition than among the Buddhists of India, or the Mohammedans of Arabia. Our second reason is, that the prayers of such as Henry Martyn, offered in the past, have not yet had a sufficient answer. Brother Martyn, a poor monk at Basle, long before Luther's time, rested on the Lord Jesus, wrote out his confession, placed the parchment in a wooden box, and hid that in the wall of the cell. Years rolled by—that confession saw the light, and who has not heard of the Basle Missionary Society? In the wall of an old chapel of Earlston, in Kirkcudbrightshire, Scotland, a Bible, long concealed there, was found. In that place afterward gleamed the bright piety of the Gordons and of Samuel Rutherford. So the Huguenots in Rio Janeiro, the Holland Reformers in Pernambuco, and Henry Martyn in Bahia, representing the Church of England, long ago planted the Gospel seed. It has germinated, and the harvest-time draws near. The Presbyterians are already at work. Let us gird ourselves, thrust in the sickle, and reap. It is blessed work to bind up sheaves to lay at the feet of the Divine Husbandman.

A GRAND MISSIONARY ENTERPRISE

here opens before us. Professor Agassiz went to Brazil in the interest of science. Steamship companies and the U.S. Government honoured themselves by speeding him on his way. But are not souls in Brazil as precious to us Christians as the fish of the rivers, the birds of the forest, and the rocks by the wayside?

To carry the Gospel to Brazil is such an enterprise as ought to find a quick response in our evangelical zeal. The spirit of the Gospel is essentially missionary. True Gospellers or Evangelicals will embody this spirit. Proud of the name Evangelical, we must take heed, lest it be only an empty sound. Can we say honestly that we, in this respect, are true to our name? Have we the spirit of self-consecration, which ought to mark

those whose daily boast is that they are Evangelical? Here is an urgent appeal! Brazil, with only one Protestant missionary for every million of her inhabitants, joins her voice with the great West, and asks us for the Gospel. Can *we* refuse? It may be that the Holy Ghost will move some to go to the needy empire who do not feel drawn to the West. The Lord grant it for His Son's sake.

WHO ARE NEEDED.

It is easy to specify. One or two ordained clergymen, to preach; a missionary-physician, to minister to both body and soul; zealous laymen, to teach in schools, and to distribute the Word. Who will go?

Doctor Adolfo, a Brazilian, inquires: "To-day who goes to seek the Indian in the depth of his virgin forests, along the shore of these endless rivers? No one, if it be not the 'regatos' (traders)!"

A Roman Catholic traveller says: "Several times deputations of these Indians, scattered over the yet uncolonized deserts, have come to solicit the bishop to send them padres or missionaries, but until now always in vain. I fear the Brazilian clergy of the coast towns are unable to undertake the austere and lonely missionary life, and good priests from Europe are few."

What is thus true of the Indians is equally true of the whole population. In the name of the Lord Jesus, we plead for these precious souls that they may hear the Word of Life, and press home upon every one who reads these words this question:

Is it not your duty to go to Brazil?

THE SOUTH AMERICAN OBSERVER.

"Arise, and take up thy bed, and go thy way into thine house."—MARK ii. 11.

It is often the lot of those who live in the Portuguese and Spanish towns of South America, to witness the singular custom of carrying the sick about in beds or hammocks. Europeans at first attribute the fact to some melancholy accident necessitating the removal by these means for medical assistance. This is not generally the case, for the same patients are often carried about daily and successively for years, being the subjects either of some irremediable disease or bodily deformity, leaving them dependent on the public for support.

These pitiable objects are carried about in litters or [hammocks, from which they make their appeal to the passers-by in strong monotonous tones, and by this means obtain a subsistence not only for themselves, but for their two negro carriers. That success should attend such a course of procedure may seem strange to English minds, where three persons have to be supported instead of one; but it is worthy of remark, that the Roman Catholic population of the country are very generous in their bestowment of alms to the needy, especially the lame, halt and blind, whether bond or free. We have known instances of [the recumbent sick obtaining such liberal support, that they need not be carried more than

three or four days in the week, and often such a harvest of contributions is received at the Public Religious Festas, that all care for the time has been removed.

The proverbial beggar on horseback may also be seen in these tropical regions, where the interior of the country is penetrated by regular claimants, who make periodical visits to the fazendas and plantations, often ten and fifteen miles apart. The first time we were brought into contact with one of these equestrian sick mendicants, was far up the interior of the country, in a wild and dreary district, where travellers who meet are mutually prompted to exchange words of inquiry for the latest intelligence. We were brought to a stand by a strong-looking fellow, mounted on a steed of rather Quixotic appearance, that instead of exchanging our salutations the impression possessed us that he was about to exercise the calling of a highwayman and challenge delivery, as he unbuckled his saddlebow and produced, not a pistol, but, to our relief, a humble petition from a confirmed cripple. We learnt on hearing his story that he obtained a regular subsistence, riding over the whole province with actual attested credentials and certificates of his physical infirmities, and by regular visitations to the district he enjoyed a roving independence, and was sure of a hearty welcome in the plantations, being the recognised channel of communication from one part of the country to another.

Referring to this eccentric class of afflicted mendicants has caused a diversion in our criticisms from the immediate subject of our paper, those who are the more noticeable in towns. These are often to be seen carried systematically on their beds from house to house, where alms are impertuned, and the invalid, holding a bag of money in his hand, gives directions to his bearers how to proceed in authoritative commands. By these daily incidents we have a passing reflection in South America of a recognised class in the time of our Blessed Lord, who were dependent on charity in much the same way, while the case recorded was one of acute suffering associated with lively faith in the power of Jesus to heal.

When we turn the picture round for some lessons of spiritual life how much we see the urgent need of the Good Physician's healing for the vast multitudes of people on that great continent; the population mixed in character, but the same disease and remedy is as manifest in their case as we have found in our own experience.

In looking at the passage of Scripture noted above we remark that "*where the word of a king is there is power,*" and our blessed Lord demonstrated the efficacy of his word of power to heal, and also on another occasion, when many sick were brought to Him, "*the power of the Lord was present to heal.*"

Our earnest desire for the missionaries and ministers who are spreading the good news of this only remedy for sin is that they may convey unmistakeable evidence in their ministry of dependence on the Lord's healing power. We know it is not at their command any more than it was with Paul or Apollos, who looked to God alone for the increase. We may carry

the spiritually sick by faith to Jesus. We may place them at the doors of His temple to await His alms. These are the means at our disposal, but the saving grace, the glorious power, is His. It is a source of great joy to see so many openings for the Gospel abroad, but we must not be carried away with the secularising and commercial spirit of the age to conclude that when ministers and funds are supplied the work of Christianity is complete, for then, strictly speaking, the work is but on the eve of a promising commencement. We would be stirred up in prayer to God that souls may be brought to Christ, and that our agents, having studied in the school of the Great Physician, may realise the power and commend the remedies they proclaim. It is worthy of remark that our Society employs two medical missionaries in holy orders, that by their hands a double blessing is conferred upon the heathen tribes to whom they are sent with the Gospel message.

We long not only to have our stations filled up with qualified men, but are anxious to see the healing virtue of saving grace manifested in raising the spiritually dead to life, in convincing the diseased of their only remedy, in setting forth the fulness of Christ to meet the cravings and emptiness of the guilty, helpless, and needy. It is said of Israel in Egypt that God "*sent His word and healed them, and delivered them from their destructions.*"

Now it is most evident to us that within the last ten years God in a wonderful manner has opened a door of grace for South America specially in sending forth His word. The great number of Bibles put into circulation by various agencies, under distinguished providential circumstances, is deeply interesting to those who are watching the field. We see the good seed of the kingdom has been sown broadcast, and, in addition to this, we note how many faithful pastors and teachers have been placed by God at this remarkable juncture in various quarters of the Continent, to watch over the seed, to cultivate and promote the husbandry.

The instrumentality to administer the means of carrying on this work has fallen upon our Society, so that we are now waiting for the precious fruits of healing grace, being taught to exercise long patience for it, and to expect the early and the latter rain. Oh ! that the showers of grace might now descend, and bless the souls of those in whom we are interested. It is our ground of comfort that the work is the Lord's, and He will not suffer it to fail. The machinery may be perfect, its mechanism and adjustments everything that could be desired, but it is a dead and useless thing after all without *the moving power, the excellence of the power, even the healing power*, which abides in Him who is mighty to save, and with whom is the residue of the Spirit.

Let our united fervent supplications ascend for a rich blessing to rest on the operations of our Society. At this hopeful period of our history we would say, "*Remember South America, O Lord, with the favour that Thou bearest unto Thy people ; O visit that land with Thy salvation, and there make Thy mighty power known in adding to the Church daily such as shall be saved.*"

A LAYMAN.

THE CHINCHA ISLANDS.

THE last mail has brought us letters from both the Rev. Edward Thring and Dr. Scott. We are glad to find that our missionary is returned to his important work among the English-speaking sailors here, and also to hear from Mr. Thos. Dawson that Mr. Thring's services at Callao, after Mr. Murphy's death, were appreciated by some members of the Church, who presented him with an address expressing their thanks, accompanying the same by an inkstand and book. Mr. Thring thus writes :—

“ Chincha Islands, Feb. 24, 1868.

“ Once more on my island home; and I am very glad to see the old faces and friends again. How very wonderful the leadings of Providence are. Most unexpectedly did duty open the way at Callao to preach Christ's Gospel there for a few months, and am now brought back to see the depth of friendship formed of old, and reason to thank God for warm and constant acts of kindness shown by new friends at Callao. Having arrived by the steamer, I at once commenced my daily visiting. Though all are new arrivals to me, being absent so long, yet each offered me that welcome on board their ship which at once made me feel at home in accepting it. I must say I much like the old kind expression as one enters the gangway, ‘ You are welcome on board.’ The acts of many confirmed their words, for they had already procured me a ship that I might commence anew my usual Sabbath ministrations.

“ These acts at once made me feel certain that the interest which was once awakened had not been quenched, but rather had left its testimony in those who came after. This to me, I assure you, was of double value, much more so than as if I had to commence my work as an entire stranger to all. I really thanked my God and took courage.

“ Last, but not least, was the kind welcome my old boatman gave me on the pier-head. He had lingered on and near the island during my absence, and cordially joined me on my return with the sailor's hearty shake of the hand and contented smile that told all around, we were soon to be afloat again.

“ On Sunday, therefore, we commenced on the ship ‘ Merrington,’ and held our usual morning service to an attentive assembly. The afternoon the same, though there are never so many as the morning affords.”

LEBU—ARAUCANIA.

“ Lebu, February 4, 1868.

“ The people are favourable both to the printed and preached word. Some-time ago I bought a number of Gospel Tracts, intending to sell them. But

the poor country people would think it mean of me if I should charge them a price for it. However, I am satisfied, seeing them so desirous after God's Word. Generally where I am known I need not offer unto them my little books and tracts. I am asked for them ere I speak to them. One man, when offering him the Gospel according to St. Luke, asked me whether I had that of St. John too.

“Instances for encouragement not unfrequently are met too. There is one who says, ‘Oh, what a blessed thing it is that some one thinks on us in our lonely huts.’ Another begs me to let him have a few short prayers copied from the Bible. A third remarks: ‘I should like to hear of this every day.’ A fourth bears it well in mind that every corner can be converted into a sanctuary for praying people, and that we should confess our sins to God every day, and ask for pardon. Again, there is an attentive mother calling her children to hear the Word of God. In one house the wife, on three successive occasions, made her remarks as follows. The first time she said, ‘We are told that the foreigners are Moors.’ The second time she replied, ‘But we were told that the foreigners were Moors, and now I see they are Christians too, as we ourselves.’ And in my last visit she exclaimed surprisingly, ‘that we not only were like themselves, but still better Christians, knowing so much about God whilst themselves were quite ignorant.’

“Lately I have made inquiry in Valparaiso for Church Prayer-books in Spanish. I should be very thankful if by the next opportunity you should send some. There are some English-speaking children here too, whose parents look anxiously for the opening of a Mission Day-school. I pity these poor children really, and should like to do something to teach them. I believe also that there are some Chilenian children who soon would come to be taught in English. But if I look on the great spiritual want of the Roman Catholics and the heathens around, then I doubt whether the most good could be effected among our countrymen, although I should think it not right to pass over them without caring for their wants, and this so much the more as they are of the poorer class only. But at present, thus single-handed as I am, it is impossible for me to do both; that is to say, to do it well.

“Since my last journal, my visits have been almost exclusively to the Chilenians. I traversed the neighbouring Indian settlements several times, but only looking at the poor creatures with a bleeding heart, and even doubting now and then whether this most degraded children of Adam's race will ever be ready for the reception of the blessed Gospel of salvation. For more than three weeks I was prevented from doing them good, except in my closet. All the time over Christmas, New Year, and Epiphany they had been drinking and fighting. So that one day, when I was just on the settlement of Curaco, it happened that the chief took his knife, intending to stab one of his sons. This was, however, prevented, by the son's flight. During this week I spoke to some men about our Lord in heaven

in His great glory, about the love of God in Jesus Christ, and how He commanded the Christians to go into all the world and to teach all nations. There were two young men who paid particular attention to this good news. The youngest of them, being about sixteen years of age, asked me several important questions about God and heaven and its inhabitants. Afterwards he said, 'I shall now begin to love God too; I shall now pray to Him; I shall soon come to see you where you live.' And when I left them he said, 'Perhaps I shall soon accompany you, but now I cannot leave, because my father is not at home.' I told him that I shall remember him too in my prayers, and gave him a few forms how to pray. When on my way home I reflected over what had passed between us. I could only ask the Lord to take care of His lost child, in whose heart a glimpse of the light of the Sun of Righteousness had just fallen.

"I trust to God that He may bless the work of His unprofitable servant this year, both among the foreigners, Chilenians, and Araucanians; and commend myself and the work assigned to me to the prayers of our dearly beloved Christian friends at home.

"CHR. KELLER, Catechist."

PANAMA.

"Panama, Feb 4th, 1868.

"I arrived here on the 19th Jan., and preached in the same evening. I have not as yet entered fully on my work, as prudence dictates that I should keep very quiet for a few weeks. When I left New York everything was ice-bound, and here, even at this time of year, the thermometer marks eighty-three degrees above zero—i.e., in the shade.

"The foreign residents, both English and American, have received me very courteously, and seem anxious to do whatever may be conducive to my comfort.

"Some Bibles, Spanish and English, would be of great service among the seamen and native population.

"I have organised a Sunday-school, and have gathered in eighteen or twenty children. We are without vessels for the celebration of the Holy Communion—these, perhaps, the Society would grant us. For the Sunday-school I require some catechisms of a very simple character, also a few illustrated papers."

[The Bibles and Sunday-school Books, Rewards, &c., have been sent to Mr. Hughs.—Ed.]

"Panama, April 2nd, 1868.

"My work here is beginning to exhibit signs of promise. The room we worship in has become too small for us, and the Church Committee are in treaty for a site for a church edifice. The ladies of the congregation have purchased a handsome set of Communion vessels. The great difficulty is to reach the people as a pastor. They are all employed during the day, and generally spend the evening in riding or walking.

“My work suffers very much for want of books, papers, &c. The Jamaica negroes—a large number of whom attend on the services—are continually requesting reading matter, and of course I have none to furnish them with.

“We have about 600% contributed towards the erection of a church, and I have no doubt but that the several steamship companies and the P. R. R. Co. will contribute comparatively large sums.

“The foreign residents continue to show me much kindness, and endeavour to make my position as pleasant as possible. Mr. Henderson, British Consul, and Mr. Corwine, are forward in every good work, and aid the church in every practical way.

“On next Sunday afternoon, besides the two services in our temporary chapel, I hope to preach on board of the American man-of-war lying in the bay. On last Sunday morning I exchanged with the chaplain of the Malacca, the Rev. Mr. Parry. Mr. Hicks has for some weeks past been holding regular Sunday services at Buena Vista.

“By next mail I hope to send you a lengthy letter containing what I think of the work here and on the coast. In the meantime, believe me, faithfully yours in Christ,

“W. G. HUGHS.”

THE REV. J. W. SLOAN

Has sent us interesting letters of his arrival, first at Jamaica, Feb. 8, and then at Panama, where he was detained with his family and Miss Meyer (for Lebu) eleven days; they had at first very rough weather, and at one time fears were entertained for the safety of the vessel. Mr. Sloan stopped at Callao only a day, and then proceeded to Arica and Tacna, where we hope to hear soon of his safe arrival. We are much indebted to him for some photographs of Panama, and useful descriptions of the city, as well as of Aspinwall and the railway. He and his family met with every kindness and consideration from Mr. Parker, the Manager of the Panama Railway. The Rev. Henry Tullidge is now stationed at Colon or Aspinwall, while the Rev. W. G. Hughes is the Chaplain at the other end of the railway, viz., Panama. Mr. Sloan concludes:—“We are all in good health, excepting a severe cold I caught through exposure to cold and wet on the “Atrato,” but I hope soon to be well. We have had every blessing up to the present time, and every place we have passed through has, I hope, increased our gratitude that we were born in a Christian land.”

THE REV. ALLEN W. GARDINER,

After nearly eight years' residence at Lota, South Chili, has arrived in England, where he is welcomed by numerous friends of that work which was commenced by his revered father, and has been since 1857 so nobly carried on by himself. We must ask for a little rest for Mr. Gardiner, after which he will be ready to attend as Deputation on behalf of the

Society, although, indeed, he has already visited several important Associations.

THE REV. W. H. STIRLING,

On board the Mission schooner "Allen Gardiner," reached Stanley, Falkland Islands, safely in February, after nine weeks' absence in the South. We give but a short extract from Mr. Stirling's letter, which arrived as we were going to press:—

"February 13, 1868.

"Nothing very eventful took place, but we established Lucca, Okokko, Pinoi, and Jack, at a new place called Liwya. Presently we are going down again with a cargo of goats; in Mr. Bridge's journal you will see details, I forbear, therefore, to dwell on them. I take Bartlett down in the 'Allen Gardiner' to Tierra del Fuego next time, to survey the ground for our future station. We saw places more suitable than Picton Island in our last visit; but wherever the station is, the IRON HOUSE will be required."

WE have to thank those kind friends who have already responded to the appeal made in our last number, for the expenses incurred by the late accident to the "Allen Gardiner," and we can only thank God that He has again brought both missionaries and Mission ship safely back from Tierra del Fuego.

It is with sincere gratification that we have received notice from the Rev. Charles Bull, of a subscription of 10*l.* made on board H.M.S. Nassau, the crew of which was lately attacked by a party of savages, while surveying in the Straits of Magellan. This is a practical testimony to the usefulness of our Christian Mission in Tierra del Fuego.

Contributions to repair damages sustained by the Mission Vessel in the late Collision:—

	£	s.	d.		£	s.	d.
Isaac Braithwaite, Esq.	5	0	0	Rev. P. Gell	0	5	0
Torquay Assoc., per Miss Jellard:—				Smaller sums.....	0	17	0
A. Haliburton, Esq.....	5	0	0				
Miss H. V. Mansfield	0	10	0	Lady A. M. Tollemache.....	1	0	0
Coll. at Leigh Court, per				A Friend, Reading	1	0	0
Miss Broughton	0	10	0	Mrs. Lewis.....	1	0	0
Smaller sums.....	1	2	6	L. W. Reynolds, Esq.....	1	0	0
	7	2	6	Miss Southcomb	1	0	0
Mrs. Henty, per Miss Chambers	3	0	0	The Misses Forster	1	0	0
Thos. Taylor Griffith, Esq.	2	0	0	Mrs. Osborne	0	10	0
Major Ditmas	2	0	0	Mr. Geo. Machell.....	0	10	0
Miss R. Chase	2	0	0	Miss G. Grant.....	0	10	0
Miss H. Matthews	2	0	0	Col. Hyslop	0	10	0
Baron de Ferrieres	2	0	0	Mrs. Dr. Martin's Working Party ...	0	10	0
The Misses Charrington.....	2	0	0	Miss Ray	0	10	0
Derby Assoc., per Miss Gell:—				Mrs. Warner	0	5	0
Mr. and Mrs. Wright	2	0	0	Mrs. Kinch	0	5	0
Miss Brown	0	5	0	Miss Ellen Lush	0	5	0
Miss Cox.....	0	5	0	Miss L. Stickley	0	5	0
R. A. R. Jones, Esq.....	0	5	0	Miss A. Johnson (coll.)	0	5	0

Many collecting cards also have been kindly taken for the same object.

Contributions thankfully received from Feb. 20th to April 23rd.

. Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense.—Full particulars will be given in the Annual Report.

	£	s.	d.		£	s.	d.
Ed. Brearey, Esq. (sub.)	1	1	0	B. A. Heywood, Esq. (sub.)	1	1	0
Liverpool A, per Rev. Dr. Hume ...	133	3	9	Coll. after Annual M, Hanover-square Rooms, less ex. of Large Hall	12	18	7
Ditto, P. St. Nav. Co.....	400	0	0	Mrs. Ingram (sub.)	1	0	0
Barnstaple, per Captain P. Jackson .	2	4	6	Ditto (coll.)	1	0	0
Derby A, per Miss Gell	2	0	0	R. J. Ramsden, Esq. (sub.)	2	0	0
Miss Sayers (don.)	0	5	0	Lady A. M. Tollemache (sub.)	2	0	0
Faversham A, per Mrs. Cresswell ...	2	13	6	Mrs. Warner (sub.)	0	5	0
Northampton A, coll. after L by Assoc. Sec., less Ex.	1	3	2	Miss L. Stickley (coll.)	2	4	0
Kingsdown A, coll. after L by Assoc. Sec., less Ex.....	3	18	7	Miss Russell (sub.)	1	1	0
The Misses Grut (don.)	0	10	0	Arthur Hall, Esq. (sub.)	2	2	0
St. Pancras, per Rev. Canon Champ- neys, coll. after L by Assoc. Sec., less Ex.	2	11	6	Plaxtol, per Rev. Watson King, moiety of coll.	1	5	0
Maidstone A, per Mrs. Abbott	3	0	0	Rev. Thos. Hayes (don.)	5	0	0
Brighton A, per Rev. T. Halliwell ...	23	19	1	Rev. Arthur Doolan (sub.)	0	10	6
St. Dunstan's-in-the-East A, Anon, by Rev. W. W. Kirby	0	10	0	Clevedon A, per Major Hamilton, col. after L. by Sec.	4	13	7
Ditto, Miss Mary Kirby (coll.).....	1	6	0	Ditto, the Misses Forster (sub.)	2	0	0
Tunbridge-wells A, per Capt. J. Or- lebar.....	4	10	0	Mark Whitwell, Esq., for Chinchas	1	1	0
Bath A, per Rev. R. Gascoyne.....	25	0	0	Sydenham A, per Rev. W. T. Jones	6	11	3
Hastings, A, per Mrs. Allen Gardiner	12	6	0	Mrs. Wyllie (sub.)	1	0	0
Ditto, coll. after S at St. Mary's, by Rev. Allen Gardiner	14	2	6	Wanstead A, per Rev. G. S. Fitz- gerald, coll. after L. by Assoc. Sec., less Ex.	1	18	8
Putney A, per Miss Robertson, coll. after L by Assoc. Sec., less Ex., and Subs.	5	6	2	Rev. J. W. Consterdine (don.)	5	0	0
Ware, per Rev. D. B. Hankin, coll. after L by Assoc. Sec.	3	0	6	Miss E. C. A. Fosbery (coll.).....	2	0	0
Rev. T. W. Meller (sub.)	2	0	0	Rev. Canon Conway (sub. 2 years)...	2	0	0
Miss R. Chase (coll.)	8	11	0	Rev. Preb. Auriol (sub.)	1	1	0
Leamington A, per Mrs. Mandell ...	21	17	2	Mr. C. Bridglands (coll.)	0	11	0
G. D. Wingfield Digby, Esq. (sub.)...	5	0	0	Rev. Wm. Windle (sub.)	1	1	0
Mrs. Lanfear (coll.)	3	4	0	Miss A. Johnson (coll.)	1	10	0
Mrs. Flower Fripp (sub. 2 years)	1	0	0	Mrs. H. Gilpin (sub.).....	0	5	0
Ed. Woods, Esq. (sub.), for Rosario	25	0	0	Mrs. Radley (don.)	5	0	0
Ditto (coll.), for Rosario.....	6	3	0	Lt.-Col. Jervis	2	2	0
Miss Woods, for Rosario.....	6	1	0	Miss Fletcher (sub.)	0	2	6
C. H. Fretwell, Esq. (don.)	0	5	0	Sandridge, per Rev. T. H. Winbolt (coll.)	3	0	0
Eastbourne A, per Rev. W. H. Lloyd	10	0	0	The Misses Wathen.....	1	4	6
Gerrard's Cross, per Rev. W. Bram- ley-Moore	3	1	7	Norwich A, per Miss Cooke, coll. after L by Assoc. Sec. at St. Giles' Sch. Room, less Ex.	5	4	6
So. Staff. A, per Rev. T. H. Gregg ...	3	15	6	Ditto, Miss D. Jarvis (coll.)	0	7	6
Miss G. Grant (sub.)	0	10	0	Mrs. H. D. Trotter (sub. and don.) ...	2	2	0
Miss Anne Shadwell (sub.)	1	0	0	Sale of Magazines	13	18	4
Miss Anne Silvester (coll.)	1	10	0	Ditto, Story.....	2	6	0
Isaac Braithwaite, Esq. (sub.).....	5	0	0	Ditto, Photos.....	0	14	0
Henry Treacher, Esq. (sub.).....	1	1	0	IRELAND.			
Rev. Thos. Pascoe (sub.)	1	1	0	Cork A, per A. P. Aylmer, Esq.	23	9	6
Miss Allbutt (coll.)	2	1	0	Clonakilty, A, per Miss S. E. Towns- end	9	9	2
Maidenhead A, per Miss Atkinson ...	5	1	6	Stradbally A, per Miss E. Perceval...	3	17	6
Miss White (coll.)	1	0	0	SCOTLAND.			
Rev. W. Y. Thomson, per Rev. J. H. Ballard.....	1	11	6	Paisley A, per A. R. Pollock, Esq....	20	3	1
Christ Chapel A, per Rev. C. B. Mayhew	6	3	0	Glasgow A, per Miss Ritchie... ..	1	0	0
Clifton and Bristol A, per Major Tubby	30	0	0	Ditto, coll. after L at Grove-st. Hall, by Assoc. Sec., less Ex.....	3	3	6
Mrs. Dr. Martin (sub.)	1	0	0	Dumfries, coll. at doors after Meet- ing, less Ex.	0	5	6
"Beginnings in North Hants," per Miss Child	0	19	0	FOREIGN.			
Torquay A, per Miss Jellard (M.) ...	16	4	2	Jas. R. Balfour, Esq., Lota, towards passage of Schoolmaster.....	18	19	2
Miss Haslar (coll.)	0	14	0				
Northampton A, per Mrs. Gale	0	3	9				

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1868.

PANAMA.

IN our last number were two promising letters from the Society's Missionary Chaplain of this most important station. From these it was plain how zealous and faithful a minister the English-speaking community had amongst them. The work was full of hope; though a "lawless place," owing to so mixed a population continually coming and going, there was every encouragement afforded, and "by next mail (concluded Mr. Hughs) I hope to send you a lengthy letter containing what I think of the work here. In the meantime believe me very faithfully yours in Christ."

Alas! no letter came from his hand—but another, which does credit to the writer, tells us of the sad and sudden removal of our devoted chaplain, who, though not in life, yet in death, is still with us "in Christ," not of the Church militant, but of the Church triumphant.

The following extract of a letter from the British Consul at Panama, C. A. Henderson, Esq., will be read with deep but painful interest, with much sympathy for the widow and orphan, as well as for the flock deprived of so good a shepherd:—

"Panama, April 13th, 1868.

"A sudden and great affliction has overwhelmed the small Protestant community here. Their beloved and respected Pastor has been taken from them by the inscrutable will of a wise and merciful Providence.

"Though actually less than three months amongst us, the Rev. W. G. Hughs had won the hearts of all who knew him, to whatever denomination they might belong, and had gained a very powerful and beneficial influence over the members of his own congregation, which was greatly on the increase.

"On Friday evening, the 3d inst., he performed service as usual. On Saturday morning he was taken ill, and continued so without any alarming symptoms till Wednesday morning, when yellow fever declared itself in a most virulent form, and on Thursday morning, at half-past six, he expired. A few minutes later his bereaved widow and his orphan child landed at Colon. Mrs. Hughs is left alone in the world to protect her child, without human support or protection for herself, and though the little that could be done to assuage her grief has not been neglected, it is from a higher source alone that she can hope to find comfort under her severe trial.

"I beg to enclose the obituary notices which appeared in the two newspapers published here, and which convey a faithful expression of the universal sentiment in Panama.

"C. A. HENDERSON."

(From the *Panama Star and Herald*, April 11, 1868.)

"It has rarely fallen to our lot to chronicle a more melancholy event than that of the death of the Protestant Chaplain at Panama, the Rev. W. G. Hughs, which occurred on the morning of the 9th inst.

"But three months ago he came among us in the prime of manhood, full of health, life, and vigour, and in every respect apparently precisely the man required to fill the mission to which he was called. During his short residence among us his labours were crowned with success, his little church was filled to overflowing, and both as a man and a pastor he was beloved and respected by every one.

"So much good was looked forward to from his ministry that the foreigners were most anxious to build him a larger church immediately, so as to provide room for his rapidly increasing congregation, but in the midst of such cheerful prospects and bright hopes he was suddenly stricken down and died after four days' illness, causing a loss to the British and American society here which it will be very hard to fill, and leaving sorrow in the hearts of all who knew him.

"To add to the pain which is felt at the loss of so good and useful a man, his bereaved wife landed with her infant at Aspinwall from New York about the same hour her husband breathed his last in Panama, to encounter the terrible intelligence of his death instead of receiving the loving greeting she had travelled so far to meet. A stranger in a strange land it is hard to fathom the depth of her affliction, but it is gratifying to know that she has the deepest sympathies of our entire population, and that everything possible has been done by the foreign ladies of Panama to alleviate her grief.

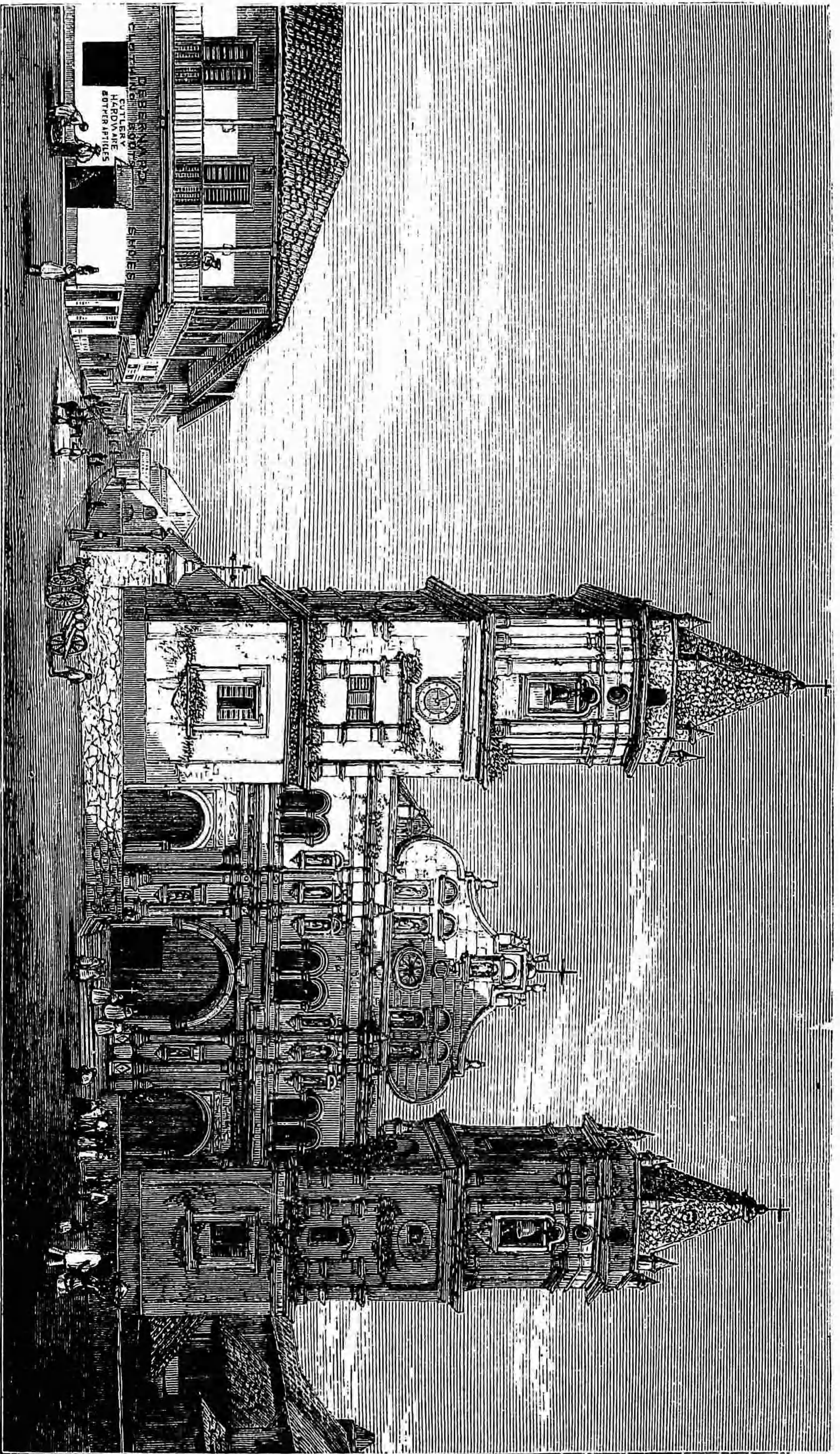
"The remains were interred in the Foreign Cemetery on the evening of the 9th, and were followed to their final resting-place by a numerous concourse of mourners, among whom there were few dry eyes as the coffin was lowered into its narrow bed and the last solemn rites pronounced over it by the Rev. Mr. Tullidge, Chaplain at Aspinwall."

(From the *Panama Chronicle*, April 10, 1868.)

"Mr. Hughs was born in the north of Ireland, and was, at the time of his death, twenty-eight years old. He arrived in the United States in the year 1860, when he commenced his labours as a lay preacher. He took full episcopal orders in 1864, taking up his residence in New Jersey, where he remained until he was called to this field. During his short residence in this community, his amiable and winning manners, his noble qualities of mind and heart, combined with a refined and cultivated intellect, endeared him to the hearts of all who knew him. His labours had scarce begun when an inscrutable Providence took him from us. His death has caused a void which cannot be soon supplied.

"We condole with his hapless widow in her bereavement, directing her to Him who is a Father to the widow and the orphan."

No one can read the above opinions and not be struck with the mysterious Providence of God in removing so useful and suitable a servant from the Master's work. But it is merely the repetition of His acts as recorded in the early Christian Church, experienced



PANAMA.

[See Page 95.]

ever since, and evidenced now in the history of many a promising Mission at home and abroad. And a lesson is taught thereby. Man is but the instrument—the true worker is God. Under Him the work assumes form and magnitude, and though the instrument may wear out, or drop out of sight, yet the work, “if it be of God,” will never stop. Other instruments will be found, which, fashioned by the Maker, shall do all they are appointed unto.

Panama once more wants a pastor! One endowed with something more than ordinary attainments! Who is ready to step in and fill up the gap made by death? A combination of qualifications are needed; piety and judgment, gentleness and firmness, faithfulness and charity, are all required. We would, therefore, commend our readers, especially those of our Prayer Union, to remember Panama and its spiritual wants!

A DESCRIPTION OF PANAMA.

THE Rev. J. W. Sloan, on his way to Arica and Tacna, wrote to us from Panama, and gave some account of the city, but thinking that its own Chaplain might send a full account, did not intend this for publication. However, as Mr. Sloan kindly sent us some excellent photographs at the same time, we take this opportunity of reproducing some of them, and also detailing a little of the information respecting one of the most important stations of our Society—important because of its peculiar situation.

The town of Panama is situated at the Pacific as Aspinwall is at the Atlantic end of the Isthmus of Panama. The frontispiece of the present number represents the main street leading direct to the railway station. On the left are the customary stores, which supply the place of our shops. On the right is the Cathedral, nearly facing the Grand Hotel de Panama. Gas is not yet introduced, but the streets are lighted by oil lamps. Good and clean water is scarce and consequently dear, which may be noticed even in the matter of washing, as may be seen from Mr. Sloan's letter. Our engravings represent two water carriers—No. 1 ascending the steep hill near the railway station, from which hill is a good view of the town and Cathedral.



Panama Water Carrier.—No. 1.

No. 2 shows an easier mode, where a mule is the carrier under the guidance of a boy.



Panama Water Carrier.—No. 2.

Before crossing the Isthmus, let us read what the Rev. J. W. Sloan says of

ASPINWALL OR COLON.

“After leaving Jamaica, where the Church and the State are in a deplorable condition, we had rather a rough passage across the Carribean sea to ‘Colon,’ called by the Americans ‘Aspinwall.’ As the vessel approaches this part of the Isthmus, we obtain a view indicative of commercial life, there being three wharves, well constructed, with large warehouses, and all necessary appliances for transferring heavy cargo. The wharves belong to the Southampton, Liverpool, and American Companies. So soon as we got near to the wharf, I landed, and proceeded to the office of the Railway Manager, Mr. Parker. Then I learned, that in consequence of the delay to which we had been subjected through the roughness of the weather, we had lost our vessel for the West Coast, and should be obliged to remain on the Isthmus from the 12th until the 25th of February. Colon appears to be a rising place; besides the wharves, railway, and steamboat offices, there are several excellent stores, and a row of about a dozen in course of erection. The Americans have indeed converted the place from a savage-looking into a civilized spot. Many Jamaica negroes are working on the wharves and railway. The character of the negro here is precisely the same as in his native place. As wages here are pretty high, negroes ship themselves from Jamaica, and when they get tired, or obtain what money they wish, or commit some crime, they ship themselves back again. The *Solent* brought about seventy such persons. Just before I started a second time to see Mr. Parker, I saw all our luggage weighed. Each passenger across the Isthmus is allowed only 100 pounds, every extra pound being charged 5 cents ($2\frac{1}{2}d.$). My luggage would have

cost about 10%, and Miss Meyer's more than 5%. I saw Mr. Parker, who had just arrived at his office. He received me very courteously—inquired about our party—and offered us his verandah to sit in until the train would leave. He then asked me if I should like to see their new Chaplain for 'Colon,' the Rev. Henry Tullidge. The chief clerk, Mr. De Graw, a most excellent man, a Baptist by choice, but devoted to the interests of the church and schools here, accompanied me to the Chaplain's residence. Mr. Tullidge has been at Colon about three months—he is appointed by the Railway Company—has a nice, new, spacious house near the sea, and contiguous to his church, which is a brick building, accommodating 600, and having all the windows of stained glass in very chaste designs. The church has a square tower, is a prominent sea mark, and internally is very attractive and ecclesiastical.

PANAMA RAILWAY.

“We returned to Mr. Parker's office, and received complimentary railway fares, and also passes for our luggage. As Colon was not a healthy place to remain in, I considered it desirable to proceed at once to Panama. The cars are, as was to be expected, on the American plan—long, with cane seats each side, having reversible backs, and a passage up the centre of the car. We were informed we could obtain refreshments along the line of rail, but it was lucky for us we thought of putting some bottles of lemonad from the steamer into our pockets, for the only kind of refreshment obtainable on the line was bad oranges, boiled eggs, called by the mongrel Spanish, out of deference to the presence of Saxons, 'Agges cooked,' and rotten bananas. Boiled eggs were 3*d.* each, and water 3*d.* a glass. We reached Panama at 6 p.m., and went to the 'grand hotel,' as being the most airy. Here we remain, and here I am writing. Our expenses are heavy. I pay three dollars a day each for myself and wife, and half-price for my servant and Miss Meyer; so that our daily expenses are 37*s.* The charge for washing is 10*s.* a doz. for gentlemen's things, and 20*s.* for ladies'; collars and pocket handkerchiefs are 6*s.* 3*d.* per dozen, so that it is necessary to be economical!

“I preached in Mr. Hughs's chapel-room on Sunday last, am to help him on Wednesday, and again next Sunday. There was good attendance in the morning, and in the evening the place was crowded, holding about 130. Panama is a very clean town, having a population of about 7,000.* Many of the buildings were new, but rent is very high. The religion of the place is Roman Catholic, and a deplorable specimen it is of the triple crown influence. Nearly every Roman Catholic church is in ruins, and two only, including the Cathedral, are suitable for worship. One of the churches has been fitted up for theatrical entertainments, and appears to rank among the class of what are known in the neighbourhood of Shore-

* Dr. H. W. Baxley says, "About 6,000 within the walls, and 4,000 outside."
—ED.

ditch, and similar localities, as 'penny gaffs.' The Cathedral is exactly opposite our rooms, and we can see the persons who attend worship. I have not been into any of the Roman Catholic churches, but Mrs. Sloan has, and reports the interior to be as dilapidated and miserable looking as the exterior. The "altar" does not even appear to be clean, and the drapery is a piece of tawdry muslin. On Sunday most of the stores are open, and business goes on as usual. I might write a good deal more about Panama, but as it is not my Chaplaincy, and Mr. Hughs informed me of his intention to give you full information, I forbear.

"The weather is very hot, the nights and early mornings are nice and cool, and the hour of service on Sunday, 11 a.m., is nearly the warmest during the day. By the time we have finished service, we are wet through, and every garment has to be changed. Mr. Hughs is now anxious to have a church." [The congregation had contributed 600*l.* towards such a building, when they were so suddenly deprived of their zealous minister.—ED.]

The Rev. J. W. Sloan after leaving Panama proceeded to Callao, and thence to Arica and Tacna, writing from the latter place, March 22, 1868 :—

"We arrived at Arica [south of Callao, and about thirty miles from Tacna by railway] on Monday, March 9th, after a journey of seven weeks and three days. Perhaps it will be interesting if I arrange my letter according to the order of events since I wrote from Panama. As I informed you, we stopped in Panama at the Grand Hotel, where we passed eleven days pretty comfortably. On Friday, Feb. 21, I went down to the P. S. N. Company's office to exchange my ticket, when I heard of the arrival of the Santiago. The agent of the P. S. N. Company, Mr. Prain, kindly offered me the opportunity of going on board, and remaining there until the vessel sailed. Most of the sailors and waiters belonging to the Pacific steam vessels are natives of South America, English sailors being too fond of running away to seek a fortune in the mines of the Interior, or to obtain a livelihood in some other manner. During our stay near Taboga, extending from Saturday till the following Thursday, I had an opportunity of hearing remarks about the services of a Chaplain for the workmen on the Island. These remarks may not be of importance now, since you may have heard that the Steam Navigation Company has resolved to remove the works, and consequently the workmen, from Taboga to Callao.

"As an illustration of the moral condition of the people in Panama and Taboga, I may mention the following instances of crime committed during our stay in the harbour. On the day Mr. Gardiner arrived, a touter for the ——— Hotel became annoyed at the success of the proprietor of the ——— Hotel, and took revenge by striking the latter in the face while returning in the omnibus to the hotel with his customers. The owner of the

latter hotel thereupon kicked his assailant in the breast, laying him on his back in the road, and immediately after he had arranged his customers, he went to his room, took out a revolver, and, stationing himself outside the first hotel referred to, fired six shots at his enemy, who happened to come out at the time. On Sunday evening a native boatman, having a quarrel with a storekeeper on the island of Taboga, entered the store, and fatally stabbed the poor man. On the Wednesday following a correspondent of the "New York Herald" was shot in the Grand Hotel. He had been out driving, and, having a hard-mouthed horse, could not prevent him running against a Mr. Somebody, a clerk; the latter resented the slight accident by striking him with his riding whip, and passed on. ——— consulted with his friends how to retaliate, and he decided to take no further notice of the affair, as he was a much stronger man than his assailant. In the evening he was playing billiards in the Grand Hotel, when the man who had struck him with his whip entered, accompanied by some friends, and, approaching, shot him with a 'darrenger,' a small pistol carried in the pocket either of the trowsers or coat, and fired *through* the pocket, so that the victim has no chance of avoiding the shot by seeing the weapon. The Correspondent was wounded in the abdomen, but not fatally. He then consulted with his friends how to act, and it was decided that he should 'shoot his foe right off.' There is no protection for life. Capital punishment is not adopted in the States of Columbia, consequently murder is very common, and condign punishment rare.

"While staying at Taboga we received great attention from Dr. McDowell, who came on board several times to see our infant and prescribe for him. We reached Callao on Wednesday, March 4, where we found yellow fever very bad. I forgot to mention yellow fever was also in Panama while we were there, and on the Island of Taboga. We were told there were twenty-five dying each day at Callao. We went, *i.e.* myself and wife, on shore, and visited the church and schools. Though the church, of which you have a photograph, appears a very dull-looking building, it is very similar in architecture to neighbouring buildings, the low square roof being adopted in consequence of earthquakes. We found Mr. and Mrs. Durringer and Mr. Smith [Since dead of yellow fever.—Ed.] engaged in teaching the children, of whom there was a very good attendance, considering the sickly season and the absence of several at the bathing-places. The pupils appeared intelligent, clean, and attentive. Their writing and reading were very good, and evidences of the great care the late chaplain and the present teachers have taken to train them. In the schoolroom is erected a very neat marble tablet in memory of the late Mr. Murphy. In the school yard is lying the pulpit sent out to Mr. Murphy, but which is yet unpacked, and awaiting some other chaplain. The children sang 'Jerusalem the golden,' and 'Nearer home,' very creditably.'

"J. W. SLOAN."

COQUIMBO, CHILI.

OUR readers will be interested in reading the following letter from our Chaplain, the Rev. James Stuart, M.A., and also to hear that the Chaplaincy is now very nearly self-supporting.

“ March 17th, 1868.

“At the termination of my first year of residence on the coast, I feel in a better position to lay before the Society a more detailed account of the progress of our work in this locality. And in doing so, although painfully conscious of how much remains to be done, I cannot but be deeply thankful for the measure of success which has attended our efforts.

“Coquimbo, containing as it does more British residents than any other place in Chili (except Valparaiso), was necessarily a very suitable field for the Society's operations, as the members of the Committee conversant with this country clearly perceived. A large amount of British capital has been invested in the various Industrial and Commercial enterprises which tend both to enrich their projectors and to promote the progress and prosperity of the place.

“In many of these undertakings our countrymen occupy prominent positions, owing to their superior skill and aptitude for business. It is, however, not to be concealed that the engrossing pursuits of trade have a tendency to exercise a very deadening influence on the spiritual life; and one is constantly reminded of the difficulty of maintaining a high standard of religion and morality in the midst of such opposing associations. Under these circumstances, it is difficult to exaggerate the amount of good which may be effected by the Society, as it makes itself felt at different points, reminding people of habits and customs hallowed by early memories, and bringing to light vital truths, it may be, long since forgotten. In commencing operations in a region where a Protestant clergyman was regarded as an object of curiosity, if not of suspicion, it was of course necessary to observe great caution in holding intercourse with the native Spanish population, and the result has been that, so far from raising any opposition, they have uniformly treated me with respect, and would (I have reason to think) be now prepared to view the introduction of Reforming principles with less jealousy and dislike.

“The English population in this immediate vicinity is chiefly grouped round two centres, Coquimbo and the village of Guayacan, distant about two miles. In the corner we have a “neat chapel with Gothic panels;” the choir consists mainly of ladies, and the harmonium is played by a gentleman of considerable musical talent, resident in the place. At Guayacan there is a school-chapel capable of accommodating about 100 persons. It is chiefly attended by the people employed in a large smelting establishment,

the manager of which, though a Roman Catholic, has afforded me every assistance in his power. I ought not to omit to mention also the valuable support that I have received from the three gentlemen who are the local trustees of the church. Since my arrival I have performed thirty-seven baptisms, twelve funerals, and one marriage. My public duties on Sundays (in addition to Sunday-school) at present consist of two full services, *i.e.*, morning and evening at Coquimbo, and an afternoon service at Guayacan. This latter is chiefly attended by Welshmen, who had been brought up as Calvinistic Methodists. It is gratifying, however, that in a foreign country, and in the midst of a Roman Catholic population, the common bond of a British extraction draws our countrymen together; and I am glad to say that my ministrations have been invariably welcomed by persons who at home had belonged to different denominations. The Holy Communion is celebrated regularly every month, and the number of attendants is twenty-four, which experience teaches us to consider a very good average in proportion to the population.

“The important subject of elementary education has of course occupied a good deal of my attention, and I trust that a sufficient provision has been made in this matter. There are now established at the chief centres of population, two elementary schools, one taught by a master, and the other by a mistress, and the aggregate number of children is about sixty. In addition to this, at Guayacan a number of adults attend the Sunday-school, so that not unfrequently, *in that place alone*, the attendance may amount to sixty. In connection with the spread of popular education, it may be mentioned that ‘Penny Readings,’ an institution now so widely established in England, were introduced for the first time in South America, with marked success, large numbers of persons being present, and the mechanics themselves taking part in the reading and singing. The last point that I would bring under the notice of the Committee is the practical difficulty involved in establishing religious services in localities far distant from the clergyman’s residence. There are many such places where numbers of Englishmen and their families are congregated; and though disposed in many cases to attend public worship, yet in the midst of their secular employments, each one shrinks from exposing himself to criticism by putting himself forward as a public teacher. Perhaps this obstacle might be removed by some authoritative recognition of pious laymen for particular purposes, such as that contemplated by the present estimable Bishop of Gloucester in his theory of ‘Lay-Readers.’ In conclusion, I have every reason to feel grateful to Almighty God for permitting me, as it were, to turn the first spade full of earth in this portion of His vineyard, by the establishment of the Chaplaincy.

“JAMES STUART.”

LOTA, CHILI.

THIS is the oldest station of our Society in connexion with its *Ministerial* duties—understanding the word “ministerial” to refer to the English-speaking populations in contradistinction to “missionary” as referring to the Indian tribes—though, indeed, both terms might be correctly used when alluding to the peculiar and difficult duties of the Society’s Chaplains; for what is such work as that of Mr. Thring among the sailors at the Chinchas? of Mr. Shiells, in the widely scattered estancias of Uruguay? of the late Mr. Hughs, among the cosmopolitic population of Panama? or of Mr. Gardiner, in the early stage of his residence at Lota? What is such work but that of “missionaries”—men sent forth to be “witnesses unto Christ, both in Jerusalem and all Judea, and in Samaria,” as well as “unto the uttermost part of the earth”?

Lota, “being the station lying nearest to the Indian (Araucanian) territory, has been employed as a basis for observation;” but as its state of civilization has advanced so has it become less suitable for such a purpose. Lebu, 75 miles south, takes its place, and no doubt in turn will have to give way to another more suitable basis of operations.

Both Lota and its population are now in such a position and circumstances, that after the help received since 1861 from our Society and its agents, this station is perfectly able, and, moreover, willing, to help itself. And this is satisfactory. We feel thankful that the action taken at Lota for the benefit of our fellow-countrymen in South America has led to the same kind of work being undertaken for Panama, Callao, Coquimbo, Arica, Tacna, and other places. It is most gratifying that Lota, where the son of the founder of the Society has been eight years our missionary chaplain, should have been, as it were, the foundation stone of the *ministerial* section of the Society’s work, which our readers are well aware was a part of Captain Gardiner’s own plan. It has been, therefore, with great pleasure that the Rev. A. W. Gardiner has been welcomed to England after so long an absence, and also that on Trinity Sunday last he received Priest’s orders at the general ordination held by the Lord Bishop of London in St. Paul’s Cathedral.

We take this opportunity of adding the testimony of a South American merchant who has lately visited Lota, and in a private letter writes as follows :—

“ *Valparaiso, Feb. 1, 1868.*

“ I have been away on a short cruise with Commodore Powell and visited the island of Juan Fernandez and then proceeded to Concepcion Bay. We arrived there on the 26th ult., and I decided to go on to Lota and remain there the night I was able to spare before returning to this. I reached Lota on the evening of Monday the 27th, and found your sister and her family extremely well. What was my surprise when I learned Mr. Gardiner had left Lota for England a few days previously. The house and the surrounding fields are all put in capital order, and I cannot but consider the enormous change that has occurred even in externals in Mr. Gardiner's position at present from what it was when I visited Lota in 1861. The good order and regularity now, as compared with the lawlessness and want of system then ; no church or any school at that time, now an attendance of 70 or 80 worshippers regularly, and the people clamorous for better instruction for their children—payment for which they are ready to make. Mr. and Mrs. G.'s position then was barely sanctioned, and now their value as members of the community is very much appreciated. What a difference now exists in the observance of Sunday from what previously existed. Sunday trading is now given up. A coach runs daily from Concepcion Bay to Concepcion, but from Concepcion to Lota the same coach only goes six days a week. Public opinion and general morality are both markedly improved ; so let us be thankful a blessing has been bestowed on the labours in which Mr. and Mrs. Gardiner have engaged. Let us trust that the improvement externally may be the index of a vital change in many inwardly. The church having again become too small for the hearers it has again been enlarged, this time at the expense, chiefly, of the congregation. The cemetery has been tastefully laid out and enclosed. The nucleus of a boys' school exists, at which the services of a monitor have been secured. Mrs. Gardiner teaches two or three hours a day at a school attended by a number of girls. On the whole most gratifying progress has already been made, and excellent prospects exist for the future. I had to leave Lota on the 28th, and after my arrival here on the 30th had the pleasure of shaking hands with Mr. Gardiner. He is looking thin, and it is to be hoped his trip to England may be attended with great benefit.”

(From the *West Coast Mail*, February 18th, 1868.)

A correspondent writes, Will you kindly insert the following copy of a letter addressed to the Rev. Mr. Gardiner, before leaving Lota for England, as a proof of the respect in which he is held by the foreign inhabitants of Lota?

“Lota, January 21st, 1868.

“To the Rev. Allen W. Gardiner, A.M.,

“Dear Sir,—We, the undersigned, members of your congregation, wish to express our deep regret and heart-felt sorrow, that we are even for a short period, to lose your presence here, remembering the difficulties with which you have had to contend, and embrace this opportunity of returning you our sincere thanks for the benefit derived by us from your labours here during the last seven years.

“We feel thankful to Almighty God, that before leaving us you have established the ordinances of religion and a permanent church in Lota.

“And we pray, that in His Providence and own good time, He will soon permit you to return and continue your ministrations here.

“We trust that your visit to England may be personally beneficial, and also for the advancement of Christ’s Kingdom throughout the Continent of South America.

“We are, Reverend Sir,

“Your obedient Servants.”

(Here follow 84 signatures.)

COPIAPO, CHILI.

A SOLAR PHENOMENON.—On the afternoon of December 29, 1867, in the midst of a gauzily clouded sky, there appeared two rainbows as it were surrounding the sun, and a third opposite to the other two. By-and-by at either extremity of the interior of the pair of bows, the image of the sun itself was so strongly reflected as to give the appearance of three suns simultaneously shining in the heavens, lying in the same plane, and at equal distances from each other. This beautiful appearance did not entirely vanish before sunset.

CALLAO.—PERU.

OUR readers are aware that the yellow fever has been raging very fiercely both at Lima and Callao. The latest news from the former place is very sad; no less than 150 deaths per diem. From our own station—Callao—the intelligence is more satisfactory, and we trust that by this time the Rev. T. W. Wilkinson and Mrs. Wilkinson are safely arrived. They reached Colon on the 22nd May, after a prosperous voyage from England; and we unite in their prayer, that “the same good hand may guide them to their destination.” Mr. Wilkinson wrote on the 14th May as follows:—

“There was no other clergyman on board, so the services have devolved upon me. The muster has been excellent morning and evening on Sundays, and at the request of some passengers, a Wednesday service or Bible class has been held in the forward saloon. When taking Romans v. we discussed the grand object of that Epistle. On 3rd, a.m., Christ in Storm; p.m., ‘There shall be no night there;’ 10th, a.m., 1 Tim. vi. 6; p.m., ‘There was no more sea.’ The attention and responses were excellent, and after a little practice the hymns and chants were well sung.”

The following letter from our excellent schoolmaster at Callao, refers to the death of the Assistant Master. Though painful to report, yet it is satisfactory to know that our agents when living have done their duty, and, though “dying in harness,” “yet speak” to those who follow:—

“Callao, April 11, 1868.

“Dear Sir,—It is my painful duty once more to be a messenger of ill-tidings.

“It has pleased God in His inscrutable wisdom to take to himself my dear friend and fellow-labourer, Mr. C. Smith. He died March 29th, after a three days’ illness. I was in bed sick of the fever at the time, and was not informed of the sad occurrence till the following Thursday, when my wife thought me strong enough to bear the intelligence.

“I miss him very much, and feel as if I had lost a brother. The whole time we worked together in the greatest harmony, and mere liking soon grew into a friendship which became stronger day by day.

“He was greatly esteemed and highly thought of by everyone who knew him. In the discharge of his duties he was most diligent, earnest, and painstaking, and his loss is deeply deplored by rich and poor.

“I have to thank the Almighty Father for restoring me again to health. May His Divine and protecting hand preserve us from all danger!

“During the last month the deaths from fever have, I believe, averaged from thirty to sixty daily in Callao alone. It is the general opinion that the sickness is now on the decrease, and we hope it will have passed away altogether by the arrival of our clergyman, when church and schools will be brought again into proper working order, and, by the blessing of God, our work will prosper as before.

“I remain, yours most truly,

“CHARLES DURINGER.

“The Rev. W. W. Kirby.”

ROSARIO, ARGENTINE CONFEDERATION.

It is with the greatest satisfaction we have to lay before our readers the letter of the Rev. W. T. Coombe, who has been most cordially welcomed at this City Port of the Parana. In the January number of the Magazine (pp. 19—22) we gave full particulars of this station, and, therefore, on this occasion, only insert our Missionary Chaplain's letter, and the very satisfactory Resolutions passed at a Meeting of the subscribers to the English Church Fund.

Rosario, being the terminus of the Central Argentine Railway, tends to remind one of the works in connexion with railroads in England, but the bullock cart is not one of the familiar objects seen at home, so we give, with the permission of Mr. Edward Stanford, publisher of "Hutchinson's Argentine Gleanings," an engraving of these odd but useful vehicles in connexion with South American past transport of merchandize and present railroad making.

"Rosario, April 24, 1868.

"I arrived here on Saturday, April 11th, and received a hearty welcome from our friends, amongst whom I must not forget to mention Messrs. E. H. Woods and W. Charles Webb. Mr. Wheelwright was absent, having left for Buenos Ayres two days before my arrival. The English community actually resident in Rosario is not large at present, though steadily increasing. They number about one hundred, and are, as far as I have been able to ascertain, for the most part members of the Church of England, though in the absence of any other place of worship, many have been in the habit of attending the services held at the American Methodist Chapel, whilst others, objecting to this mode of worship, have been without the means of grace. There is, however, a larger population scattered over the camp for whom little or nothing has been done. On my arrival here I met one of the principal Estancieros of the district of Frayle Muerto, who is most anxious that the settlers should enjoy the services of a clergyman. This gentleman has just returned from England, bringing with him two steam-engines and machinery for agriculture on a very extensive scale. This is the first attempt at cultivation by steam power in this country, and everyone wishes him success.

"On *Tuesday* 13th I left Rosario by train with Mr. Melrose, who was returning to his Estancia, and on *Wednesday* and *Thursday* we visited as many of the settlers as possible, all of whom were ex-



BULLOCK CARTS IN THE PLAZA DE LAS CARRETAS, ROSARIO.

ceedingly kind, and showed their willingness and desire to advance the object of my visit in a very substantial way, agreeing to subscribe towards the support of the chaplain for Rosario, conditionally that he should give them one Sunday in each month, and spend the week in visiting the settlers who live at a distance.

“This settlement, as you are aware, is 150 miles west from Rosario. I have made arrangements with the colonists to hold Divine service (D.V.) on the last Sunday in every month at one or other of the most central Estancias, the first service to be held on the last Sunday in May. This I must regard as the western boundary of my parish, fortunately it is easy of access by rail, and I have no doubt the Company will allow me to travel on those occasions free of charge.

“The colony has only been formed some three or four years, and the colonists have suffered many heavy losses by the incursions of the Gaucho Indians, who are a serious hindrance to the progress of the country, but they have now built themselves good houses, in some cases I might say castles, and are in a position to defend themselves against those bands of robbers who desolate the land. The settlers are about *fifty* in number, and own *one thousand square miles*. There is also another English settlement midway between Rosario and Frayle Muerto, about thirty miles north from the station ‘Cañada de Gomez,’ where there is a like number of young Englishmen. I shall take the earliest opportunity of visiting them, and try to make arrangements for a week-day service. The settlers in these two places will, I have no doubt, ultimately join together for the support of their own clergyman.”

In addition to a very satisfactory letter from Mr. E. H. Woods, of April 25, we have received the following:—

“Rosario, April 24, 1868.

“Dear Sir,—Mr. Woods has handed me your letter to him, dated 7th January, and asked me to undertake the post of Honorary Secretary to the Society, which I have accepted.

“By next mail I will write you fully; now I have not time.

“I enclose copy of Resolutions passed at a meeting of subscribers last evening.

“I remain, dear Sir, yours respectfully,

“To Rev. W. W. Kirby.”

“WILLIAM C. WEBB.

Rosario, April 24, 1868.

Copy of Resolutions passed at a Meeting of Subscribers to English Church Fund, held at the London and River Plate Bank on the 23d April, 1868, E. H. Woods, Esq., in the chair.

1st. Proposed by Mr. Weldon, and seconded by Mr. Webb,—That the offer of the South American Missionary Society to give 200*l.* towards the first year's income of a clergyman of the Church of England be accepted. Carried unanimously.

- 2d. Proposed by Mr. Webb, and seconded by Mr. Renton,—That the arrangements made by the Provisional Committee with Mr. Brandt for hiring his room for twelve months at a rental of \$50 per month, for the purposes of a temporary church, be confirmed. Carried unanimously.
- 3d. Proposed by Mr. Renton, and seconded by Mr. Linley,—That Mr. Woods be appointed trustee for the subscribers. Carried unanimously.
- 4th. Proposed by Mr. Webb, and seconded by Mr. Barrow,—That the best thanks of the subscribers be tendered the South American Missionary Society for the aid they have offered towards the establishment of an English Church at Rosario. Carried unanimously.

WILLIAM C. WEBB, *Hon. Sec.*

We are glad to learn from a private letter “that Mr. Coombe appears to have approved himself to the English residents in Rosario, who are taking up the matter warmly and are agitating the question of building a small church to hold, say 100 people.”

The following extract of another letter, dated May 10, was sent to us on going to press:—

“This morning we are to have our first English Church service in Rosario. Mr. Coombe has been most indefatigable, and has got the room into good order. It is a narrow store, or ‘Almacen,’ lighted by fan-lights at each end. Mr. Coombe has had a neat reading-desk and pulpit made, besides a raised platform for the communion table. We should be very glad if you would send us some paper tablets with the Commandments and Belief, to stick up on the lath and canvass screen behind the table. At the back of the screen is the vestry.”

NEW ZEALAND ASSOCIATION.

THE following very gratifying letter from Henry Williams, Esq., has reached the Secretary, and it is published in the hope that many other supporters, collectors, and Honorary Secretaries may be found who will take up the work of our Society when places are vacated by the deaths of old and valued friends.

“*Pakaraka, Bay of Islands, New Zealand,*
March 11, 1868.”

“My Dear Sir,—I have remitted to the treasurer the sum of 10*l.*, per Post Office Order, being a collection made in this place in aid of the funds of your Society for the current year.

“This duty has devolved upon me in consequence of the death of my lamented father, Ven. Archdeacon H. Williams, but I trust that the interest he took in your Society will survive him, and that you may be enabled to say that ‘he being dead yet speaketh.’”

THE SECOND CITY MEETING.

THIS was held on Thursday, May 14, in the London Tavern, Bishopsgate-street, when the chair was taken at 2 p.m. by M. W. COLLET, Esq., one of the Directors of the Bank of England, who was supported by I. Braithwaite, Esq., A. R. Pite, Esq., R. N. Fowler, Esq., J. M. Dean, Esq., R. A. Macfie, Esq. (Liverpool), W. McAndrew, Esq., Wm. A. Jones, Esq., G. T. P. Smith, Esq., Rev. Dr. Kearney, Rev. G. H. Stanton, Rev. A. Gardiner, Rev. H. Knapp, Rev. W. Hockin, Rev. V. S. Fox, Rev. S. Elwin, Rev. A. Povah, Rev. W. H. Stokes, Rev. S. A. Walker, Rev. W. H. Lloyd, Rev. J. H. Ballard, Rev. H. Joy, Rev. W. W. Kirby, &c.

The Rev. W. Windle, M.A., Rector of St. Stephen's, Walbrook, invoked the Divine blessing, after which,

The CHAIRMAN rose to address the Meeting. He regretted the absence of Bishop Anderson—one of the oldest friends of the Society—and of Mr. Just, as well as other members of the Liverpool Committee, who were that day gone with a deputation on an important subject to the Postmaster General. In furtherance of the objects of the Society, the Chairman reviewed the origin and progress of this necessary organization. Commencing at Tierra del Fuego, it has gradually expanded into a mighty movement, with a continent for the sphere of its labours and a mixed population for its charge. The income for the past year was 9,702*l.* 4*s.* 1*d.*; showing an increase, during a period of commercial depression, 1866-7, of nearly 1,500*l.* What the Church Missionary Society could not undertake, and other Protestant Societies left untouched, the South American Missionary Society aspires to accomplish. The heathen, as well as the settlers and sailors, who were our own countrymen, are the special objects of its solicitude. Another class is the Roman Catholic population, which, though not the immediate care of this Society, are benefited by it. Roman Catholicism in South America, as elsewhere, is what the great Apostle describes—“a form of godliness without the power.” He was anxious that this Society should utter “no uncertain sound”—that there should be no compromise with Popish error, and no parley with latitudinarian tenets. He, the Chairman, was most anxious to put this matter in a proper light. The agents of this Society were instructed to preach the Gospel of the grace of God in its scriptural simplicity and primitive power. Having adverted to the loss of two excellent missionary clergymen at Callao and Panama, and read a letter from H.M. Consul at Panama, the Chairman earnestly commended the Society to the support of the Meeting.

Rev. G. H. STANTON, M.A., Incumbent of Holy Trinity, Lincoln's-inn-fields, moved the first Resolution in the following terms:—“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. This Meeting therefore pledges itself to promote the objects of the South American Missionary Society." This Society stirred all the impulses of Christian affections, and sounded the depths of Christian sympathy. Firstly, there were the settlers, many of whom were born in Britain, and claimed alliance with the mother-country. If those who went to South America came home with ready-made fortunes to swell the wealth of England, surely we ought to attempt sending back the Gospel in return for the gold thus gathered. Glancing at Brazil, at the expanse of the Amazon and the mineral wealth of South America, the speaker asked the Meeting for a while to contemplate the immense sheep-farms now under the culture of many an intelligent and enterprising young man. There was a craving for the Gospel which the missionaries carry with them. Some of these mission-stations are so scattered as to compel the traverse of a hundred miles in order to reach the two ends of their sphere of action. London says on the *facade* of the Royal Exchange, "The earth is the Lord's, and the fulness thereof." Is this true or false? If true, why so much niggardliness and stinted giving? South America ought to be taken under the special care of this great metropolis, and be blessed by us with Gospel provision and privileges.

ISAAC BRAITHWAITE, Esq., in seconding the Resolution, said that our exports in 1866 to South America amounted to nearly nineteen millions. Commerce entails responsibilities, and compels the performance of reciprocal duties. If God had raised this country to the highest pitch of prosperity and freedom, surely He designed we should send His Gospel to the most distant regions of the earth.

The Rev. ALLEN GARDINER, M.A., supported the Resolution, and spoke of scenes he had recently visited, and in mentioning these he took Panama first. The last person with whom he shook hands at parting was Mr. Hughs, the missionary, whose death had just been reported to the Meeting. That dear man, whose heart was in his work, died of yellow fever. His poor young wife had only just arrived when the tidings of his end reached her ears. Callao, and its deceased pastor, whose last text was, "Occupy till I come," the Chincha Islands, Coquimbo, and other stations, were rapidly reviewed. For eleven years he, the speaker, had been engaged as a medical missionary—a kind of pioneer in a long series of evangelistic efforts, first at Tierra del Fuego, and subsequently at Lota, where the English settlers were now provided with both church and schools. He hoped that in Auracania and Patagonia churches for the exclusive use of Indians would soon be erected. The day of small things would soon pass away, a brighter dawn was at hand, and then the results of their labours would be seen amidst the rejoicings of the redeemed.

The Rev. W. HOCKIN, of Exeter, moved the next Resolution, to the effect: "That this Meeting desires to acknowledge with grate-

ful 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 Arica, Tacna, Colonia, and Rosario." With reference to the success that had attended the labours of the Society, he would not add anything to what had been advanced, and would ask the Meeting not only to praise and pray, but also to give, and to do all in the spirit, and as in the sight, of Him who loved us and gave Himself for us.

R. N. FOWLER, Esq., seconded the Resolution, and said there were claims of all kinds upon our time, purse, and prayers at this particular season, and these claims seemed to centre and culminate in the interests of this Society.

Rev. Dr. KEARNEY, of Cork, spoke to the foregoing Resolution. He loved this Society because it was honest: it did not exaggerate anything. If it met with reverses it acknowledged them—if it enjoyed successes it was grateful for them. Without seeking to draw a line between direct and indirect obligations, he would simply say that the Divine command was co-extensive with time and comprehensive to the full limit of the habitable globe. "Go ye into all the world and preach the Gospel to every creature." The missionary function was necessary to the vitality of the Church. We are cast upon perilous times, and it behoves us to examine carefully the external and internal evidences of Christianity. The internal evidences were divine in their origin, and missions served to strengthen their hold upon the mind. When missionaries adduce proofs of men, who awhile ago were savages and are now giving evidences of a new-born life, can it be said that these examples are inoperative? As a stranger, he was astonished at the magnificence, industry, wealth, and numbers of London—and by the labours of this Society the impulses of these characteristics were felt on the banks of the Amazon and elsewhere in South America. The income of this Society, instead of 10,000*l.* per annum, ought to be at least 20,000*l.*, if not 25,000*l.* He hoped Mr. Kirby would never rest until this was numbered among the great religious and evangelical Societies of the United Kingdom.

A. R. PITE, Esq., moved a vote of thanks to the Chairman, and took occasion to congratulate the Meeting on the accession of new friends who were zealous and active in the cause of South American Missions. As a former resident in South America he was bold to affirm that the Society was doing a work which entitled it to the support of the clergy and merchants of the City of London. This was God's work and would receive God's blessing.

Rev. H. Joy felt it an honour to second this Resolution. As the Honorary Secretary for Cheltenham—a town which had sent 147*l.* last year to this Society—he felt that the Church could not do without the laity, and therefore with a layman in the chair he took occasion to thank the laity for their warm love towards the Church,

and to remind them of the solemn responsibilities which in the providence of God were cast upon them. The spirit of South America was like a child asleep. The vampire of Popery was sucking its life-blood, and to that vast continent we owe a debt which can never be adequately paid until the Gospel in its fulness and freeness has been preached from one end of South America to the other.

The Rev. W. W. KIRBY, M.A., Rector of St. Dunstan-in-the-East, in rising to put this Resolution, said that last year, after the first meeting in the City, he received from Messrs. Thomson, Bonar, and Co., 50*l.*; Mr. C. T. Bevan, 25*l.*; Mr. R. N. Fowler, 10*l.*; and Mr. R. W. Moore, 5*l.* This year they had already received from the Chairman, 20*l.*; Mr. Henry Thompson, 10*l.*; Mr. I. Braithwaite, 10*l.*; while of the Central Argentine Railway Company, Mr. Thomas Brassey and Mr. Edward Woods each subscribed annually for that important station, Rosario, 25*l.*, and the Arica and Tacna Railway (Peru) gave an annual subscription of 20*l.*, with a free pass to the Missionary Clergyman for Tacna and Arica.

Mr. KIRBY was glad to see so good a representative meeting—the Rev. S. A. Walker, who was present from the Bristol Committee; the Revs. W. Hockin, G. Elwin, W. H. Lloyd, and H. Joy, from the Exeter, Folkstone, Eastbourne, and Cheltenham Associations; and even Mr. Dean, from the Falkland Islands.

The CHAIRMAN thanked the meeting for the kindness expressed, and having done so pressed the claims of the Society upon the support of City men and urged the formation of auxiliaries throughout the country. He appealed to the clergy with confidence in this matter. The first and last verses of the well-known hymn commencing

“Thou, whose Almighty word chaos and darkness heard,” &c.

were then sung, and the proceedings were closed with the benediction being pronounced by the Rev. Vaughan S. Fox.

MERCHANTS AND MISSIONS.

“MISSIONARY enterprise has nothing to fear from the merchant-princes of the land. On the contrary it has much to gain if the second Annual Meeting held in the City yesterday under the auspices of the South American Missionary Society may be cited in proof. The proceedings at the London Tavern were in the best sense of the word enthusiastic. The representatives of the Society met with a cordial welcome, and the report of its operations was well received. Among the speakers was the Rev. Allen Gardiner, the honoured son of a father, whose death paved the way for future triumphs.

“Well may the trading classes of London and of the United

Kingdom take a deep interest in the movement. South America is being opened by Christian Missions to the merchandise and traffic of the United Kingdom. A Gospel preacher is the best promoter and pioneer of civilization, and just in proportion as the truth of God is received in love will the future of South America be satisfactorily developed.

“English merchants who have resided near the stations of this Society and know much of its agents and operations, tell us of the good that has already accrued from the labours of these self-denying men. They show us how the fusion of races and of interests is being effected by the Gospel, and they point us to vast fields of effort which are already white unto the harvest. With ample funds very much more might be accomplished, and to plead for money in this seventh decade of the nineteenth century is still the duty of the Pulpit, the Platform, and the Press. Alas! in this fact we see the great hindrance to evangelistic enterprise. Professing Christians are not as yet sufficiently alive to the solemn responsibilities cast upon them. They have yet to learn the difference between systematic and spasmodic giving. Were income fairly apportioned and a reasonable quota dedicated to the service of God there would be no need of stirring appeals nor charity sermons. Each returning Lord's-day would find the Lord's people ready to give as God had prospered them through the week, and there would be no lack of resources to carry forward the great work of soul-winning and church building. It is sad indeed to reflect on the disparity that subsists between our receipts and donations, and how slow we are to consider the example of Him “who though He was rich”—and how rich we can never know—“for our sakes became poor, that we through His poverty might be rich.” “The men are forthcoming, but the money is withheld,”—this is the sad truth repeated to the echo from many a platform, and reiterated with overwhelming emphasis from many a promising Mission Field. We augur an improved state of things from the gathering of yesterday, and would fain hope that in future the claims of Christianity may not be ignored by those whose wealth is acquired by commerce. Many of our leading bankers and merchants are men of God. Let them take the initiative and bid the Committee of the South American Missionary Society go forth in their name and the name of the Lord of Hosts until every man, woman, and child, from Panama to Cape Horn, has heard the glad tidings of salvation, and there is no more land to be possessed. Oh! bright and glorious era when the Chilians, so celebrated for their skill in music, shall have learned the Angels' Song and made melody in their hearts unto the Lord. Oh! blessed future, when amid the ruins of extinct dynasties the Kingdom of Christ shall be set up, and thrice happy the people who, “made willing in the day of His power,” shall give of their abundance to the treasury of God, and feel that their highest oblations and most affluent offerings are but inadequate expressions of their love to Him who died, that a fallen world might live.”—*Church Mail*.

CHILDREN'S PAGE.

LETTER FROM REV. W. H. STIRLING.

Li-wy-a, Tierra del Fuego, January 11, 1868.

THE *Allen Gardiner* is snugly moored in a little harbour, the name of which, as the natives give it, I have written above. If you were to look for it in the map, p. 58, of "The Story of Captain Gardiner," you would not see it marked. It is very likely that this is the first time a ship, or even a boat, has visited it. But, supposing you start on the map from Picton Island, and go up the Beagle Channel, just before you come to the passage leading down to Button Island, you will see certain dots in the water. These dots represent islets, and in the little bay close to the two dots—only twined in much snugger and closer, and more securely than you would imagine from looking at the map—the *Allen Gardiner* is now at anchor. The point of land off which the two black dots are, is a peninsula. A very narrow neck of land joins it to the main.

On the peninsula the goats of Okokko and Pinoi and Lucca and Jack; are to feed. On the isthmus, sheltered by a knoll from the south-west, a log-house is being erected for the intending settlers; and Mr. Bridges and our crew and the natives are busy about it. Some natives carry wood, some fetch bark to coat the house with, and every evening, when work is over, the labourers come off to the ship in their canoes and receive payment, according to desert, in biscuit and eggs. Biscuit these natives are very fond of, and eggs, too. Of these I bought two thousand in Stanley, and am dividing them with good effect amongst our industrious friends. In the Falklands hens' eggs are very dear—threepence apiece generally. The two thousand I bought were Penguin eggs, which are larger than hens', and therefore answer our purpose better, as well as being cheaper, for I gave a guinea for each thousand, which is only about a farthing apiece. Then I bought some lime, and had the sailors to pack them, so that on the whole they have been preserved very well.

But the natives, not having any saucepans or kettles, or anything in fact to boil water in, cook the eggs in the fire, which causes the shell to break, and much of the contents to be wasted. We have sometimes lent them a saucepan, and they are very pleased to have it, and feel the advantage of it. Our natives who have been on Keppel Island have cooking utensils, of course, and greatly value them, and the warm drinks they can get. But, generally, the people here drink only cold water, and have no nice warm baths when ill.

This is our summer, and we have some hot days, but the snow-crested mountains remind me daily of your winter, and the old memories of December and January. . . . Your boy Joe* has given me a basket for you, and Hobatine a necklace, which has more than 400 little shells composing it. I have had a little canoe made for you, with little paddles and spears and basket, and reed-rope, and bucket. It is about six feet long. . . . The natives have never before made a *little* canoe, and did not understand at first what I wanted, so it is quite a curiosity, and much talked of. I am now having a second made, and have ordered some more. By-and-bye, I shall get some made as models, about two feet long, and when an opportunity occurs, send them to England for sale. I have given about 17s. for yours, in the way of an axe, knife, biscuit, ball, &c.

I think if I could get some models two feet long, and send them to you, you could sell them for 15s. or 20s. for the Mission, and I should only give about 7s. for them. I want to get the natives out of their begging habits, and to make them see the advantage of being industrious and ingenious. Axes and knives are of real service to them, and by our paying for their work with such things, they get profit in many ways. What do you think of this plan?

For the first time in the history of the Mission a desire has been expressed for us to take little girls to Keppel for instruction. One man *pressed* me to let his daughter go to Keppel, and to stay with Mrs. Bartlett, of whose trustworthiness he seems to be persuaded. Unfortunately, this is out of the question at present, and I am left to longing that I could receive the poor little girl, and twenty others into the bargain. But this desire to entrust girls to my care marks a new stage in our progress, and gives me much satisfaction. The natives are in *these* parts certainly yielding to our influence in many ways, are more civil and reasonable than of old, although of course still savages, with all the vices of savages. Instead of clamouring for gifts with all their old impudence and loudness, they are for the most part ready to take, and be satisfied with, what they earn. Or, if they make a request, it is done quietly, if not secretly, and with a kind of shame, or perhaps with a stroke of humour that surprises you by its swiftness. For instance, seeing a man with a very sore-looking finger, I told Mr. Bridges to inquire what was the matter. It looked as if it was being eaten

* A Fuegian boy, the cost of whose maintenance is collected by Miss E. Stirling.

away by a cancer. "What is the matter with your finger?" said Mr. Bridges. "Oh, Sir! cut it with that axe you gave me," the man instantly replied, which was only a shrewd way of expressing his wish for an axe. Mr. Bridges had given him none.

The friends of poor George, "Threeboys," were naturally much distressed to hear of his death, and for the most part they have kept in retirement from the ship; but they were, I believe, fully satisfied of our good faith and kindness. Threeboys' effects we sold, and with the money we purchased knives, axes, buckets, pannikins, comforters, &c., the distribution of which amongst his immediate relatives was a material proof of our goodwill. Had we brought the actual goods belonging to Threeboys, they would, first of all, not have been, for the most part, suitable in themselves; and, secondly, there would have been a prejudice against using them. So we did as I have said, and with satisfaction, I think, to all parties.

The poor children out here have not wise and Christian friends to guide them aright, and they are not generally obedient, except from fear. But I hope that by-and-bye we may succeed in teaching them so much about Jesus, that like Him they may delight to do God's will, His law being within their heart. How very happy they must be who delight to do what is right! I think that when we get a good large school of children in Tierra del Fuego, the work will go on nicely; for, like children in England, those out here seem affectionate and confiding, and not unwilling to try to learn. They are slow scholars, because we are slow teachers; but, in four or five years, I think things will move on more rapidly. Perhaps before this year is out, we may have an iron house set up in Tierra del Fuego, and round it, a few native families living like civilized people, while the other natives visit the station for instruction . . . I want the house to be of iron as a safeguard against fire; for you recollect Okokko's former house at Woollya was burnt down. When we get up a nice station, and the people are wellbehaved, I dare say you would like a peep at it. There are many pretty places to be seen here, and the mountains are always grand. You can go in a boat to some pretty sheltered sunny creek to pic-nic, while the white-turbaned peaks of the mountains look down on you from the clouds.

The sweets you sent out were much sought after, and are all gone. Some were scrambled for, and some given with great gravity to the young folks. But the old folks, too, had a share, for they

were greedier than the children after them. In a canoe in Orange Bay—for we have been there lately—I saw a little child about three or four years old, lying down on some dry grass; and although all the rest were chattering and moving about, this little child kept still and speechless. At first I thought it was only sleeping, but I soon guessed it was ill; for when I threw some of your sweets to the other children, and some down to where it was lying, it yet took no notice. I asked about the little thing. So a woman touched the sick child, made her look up, and pointed out the sweets to her. But she seemed too ill to care for them, and lay down again. I thought you would like to give her some, if you were there, so I put a handful more into the canoe for a woman to take charge of, and she piled them in a little heap near the head of the sick child, who then opened her eyes and looked, and seemed pleased at the pretty coloured things. Presently she looked again, and lifted up her head, which seemed very heavy; and then she turned her eyes to the side of the ship where I was. What she thought I don't know . . . I always rejoice to see the sick happy. Smiles and health have much to do with one another. I could not help hoping that your bright sugarplums, white and red, and pink and chocolate-coloured, making such a pretty heap by the sick child, might excite even in her a pleasure, relieving greatly the weariness of the poor little sufferer.

Sunday Night, January 12th.

We have had a very happy Sunday, studying God's Word, and joining in prayer and praise. In the afternoon, ashore, I addressed some sixty natives in the new log-house. Mr. Bridges had to interpret what I said; and then himself spoke a little, and knelt in prayer. Every Sunday Mr. Bridges devotes the afternoon to the natives ashore, after a short service specially for our native party on board. Let us hope that the Spirit of God may make the Word spoken profitable to these poor and ignorant people. I say ignorant, and they are so in every way almost. They used to think *we* were not born into the world like themselves, but were of a different nature, and dropped down from some other world, or escaped from the waters of the ocean. Our pretty spotted cotton handkerchiefs they watched with eager eyes, and coveted, fancying they must have floated down from the sky; so like were they, in their imaginations, to the star-spangled firmament!

N.B.—Traditions of a great flood exist among the Fuegians. Many people—whole tribes—were carried away by it, some to

destruction, others to unknown parts, saved on rude rafts of timber. We were conjectured to be descendants of these castaways, old emigrants, in fact, returning to our native land; and therefore it was we showed such interest in the present population. In allusion to this, the natives sometimes call Mr. Bridges "the Woollya Emigrant," his knowledge of the language and the people there proving his special connexion with that place.

After our evening service, we had a nice time of hymn-singing in the cabin, Mr. Bridges leading.

Monday, January 13th.

Since I went to bed last night, very little has occurred, to my knowledge, worthy of being recorded in so grave a letter as this. I must therefore go back and pick up a few facts scattered up and down the last four or five weeks. Suppose we go together into Good Success Bay. (You will see it marked on the map, p. 58, *Story of Allen Gardiner*) . . . There were Indian wigwams, more than a dozen, near the sand beach, which, in a curve of three-quarters of a mile, forms the head of Good Success Bay. One afternoon I was walking with Mr. Bridges, examining the land, and seeking for the track by which the Oen-owa (or Oen's-men, as the foot-Indians have hitherto been called) descend from the hills to the coast. We did not expect to see any; and, not knowing their language, we did not desire to fall in with them at a distance from the boat, and without our natives, especially Hobatine, who has a slight acquaintance with their habits, and has a few of their words at his command. When about a mile from the shore, we thought we saw smoke, thinly veiling the mouth of a valley. The more we looked, the more we fancied it was smoke, and proceeding from an Indian encampment. As we could not communicate properly, I thought it best to retire, and had just said so, when suddenly I saw some animal a few yards from us, moving stealthily along among the brushwood. 'Bridges,' I said, 'look at that dog; the Indians are upon us!' He looked up, startled as I was for a second, when a better view of the animal showed it to be a fox. Oh for a gun! but in vain; we had none with us, or you should have had a Fuegian fox-skin muff. He looked a disagreeable brute, and never went through the form even of giving us a look or a nod; but in a very thoughtful business-like way, passed on, as if nobody was there to see him. No Indians appeared.

At this season there are some wildflowers blooming, but no great variety. Two flowering shrubs, however,—one bearing a

bright scarlet, and the other a delicate saffron-coloured flower of a very set form, but each very beautiful in its distinctness,—have greatly pleased me, but on the whole, I am perhaps most delighted with the rank growing weeds, mosses, and ferns. They are at home here, they are free, and have no shyness. A flower looks strange, and almost wants an apology; but the long mosses and the damp-loving weeds grow in nationalities. The soil is theirs. You are welcome to dip your feet into their soft lake-like expanses, and wonder how anyone can prefer a civilized footpath. Masses of green, dewy and bright with life, deep and yielding to the tread, are most refreshing to the eye, if not kindly to quick marching. A sprig of fern,—after a voyage through the tropics, and some months' separation from the cool dripping cavern where I gathered it,—will scarcely suggest to you the rank verdure of Good Success: but I mean to enclose it.

[*To be continued.*]

BIBLE, TRACT, PRAYER, AND HYMN-BOOK DISTRIBUTION.

The Editor begs gratefully to acknowledge 400 St. John's, and 200 St. Luke's Gospels in Spanish, from Rev. J. E. Dalton, for Callao; a Grant of 2*l.* worth Hymn-books to meet similar outlay, for Callao, from the Society for Promoting Christian Knowledge; 3*l.* worth Tracts for Callao, from the Religious Tract Society; a parcel of "A Letter to a Sailor," from Mrs. R. Skinner, for the Chinchas; and 200 copies of "Short Account of the Church of England," in Spanish, from the Bishop of Kingston. This last-named book is most suitable for distribution among Roman Catholics.

SALES OF WORK.

At Leamington it is purposed (d.v.) in the autumn to have a sale of work for the benefit of the Church Missionary and the South American Missionary Societies. Those friends who are kindly willing to assist are requested to send in their contributions of work, &c., by the first week in October to Mrs. Mandell [Hon. Sec. S. A. M. Society], 17, Clemens-street, Leamington.

At Long Crichel, Wimborne, Dorset, Miss Stirling purposes (d.v.) having a sale of work for the benefit of the Society, to be held on the Lawn of the Rectory in the first week of August, and would be thankful for any plain or ornamental work from friends willing to aid her effort to increase the Society's funds, to be sent to her as soon as convenient, but by the last week in July at latest.

The Secretary begs also to acknowledge, with thanks, from Miss Watson's Kilburn working party, a bale of clothes for Keppel and Tierra del Fuego; and for Mrs. Adams's sale of work at Monte Video by Mrs. J. Longman, Bristol, from St. Matthew's working party, a case of children's dresses, &c., ready for shipment; presumed value 50*l.* A box of work from Mrs. Dr. Martin, Tewkesbury, received at 19, Woburn Square, has been sent to Mrs. Mandell, Leamington.

Contributions thankfully received from April 24th to June 22d.

* * * Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense.—Full particulars will be given in the Annual Report.

	£	s.	d.		£	s.	d.
Lord Bishop of Norwich (don.)	5	0	0	Rev. J. H. Ballard (sub.)	1	1	0
Lord Bishop of Antigua (sub.).....	1	1	0	All Souls', coll. after Ann. S by the			
Lord Bishop of Kingston (sub.)	1	1	0	Rev. A. W. Gardiner	8	13	8
Mrs. H. D. Trotter	2	2	0	Guernsey, A, Miss E. Lake's coll. ...	9	11	6
The Misses Wathen	1	4	6	Blandford, A, per Mrs. Groves	4	9	0
Norwich A, coll. after L, by A. Sec.	5	4	6	Appledore, per Miss Kingsnorth, coll.			
Colchester A, collected after S S, by				after L by Sec. less Ex.	2	1	0
Rev. A. W. Gardiner, at St. Mary				Wittersham, per Rev. N. Smart, coll.			
at the Walls, Rev. C. A. L'Oste,				after L by Sec., less Ex.	1	14	0
Inc., and St. Runwald's, Rev. J.				Cranbrook, per Rev. T. A. Carr, coll.			
H. Pollexfen, Inc. (less ex.).....	7	11	4	after L by Sec., less Ex.	1	10	0
Flushing A, per Mrs. Punnett	2	2	6	Icklesham and Rye Harbour, per			
Spitalfields, per Rev. J. G. Dixon,				Rev. H. B. W. Churton, coll. after			
coll. after L at St. Mary's School,				LL by Sec.	3	0	5½
by A Sec. (less ex.)	1	12	2	Ditto, ditto, Offertories	1	19	7½
Sweffling Rectory, per Mrs. Skinner	10	9	6	Miss F. A. Garland (coll.)	1	12	0
Gwinear Vicarage, per Mrs. H. Tre-				W. H. Valentine, Esq. (don.)	0	5	0
mayne Rodd.	0	16	0	Cambridge, A, coll. by Miss Owen ...	9	4	6
Weaverham A, per Mrs. Burgess	2	18	6	Trinity, Marylebone, per Rev. Wm.			
Tiverton A, per Miss E. Stokes	8	15	1	Cadman, coll. after L by A. Sec.,			
Miss Terry (don.)	100	0	0	less Ex.	1	16	0
Frodingham, per Rev. E. M. Weigall,				Rugby, A, per Rev. J. G. Beuttler ...	14	10	0
SS and L, by A. Sec. (less ex.)	8	4	4	Plumstead, contributed at Inst. Sch.	0	2	5
Lincoln A, coll. after L, by A. Sec. ...	7	10	2	Liverpool. A, per Rev. Dr. Hume ...	141	17	3
Do. Rev. Thomas Piggott (sub.)	0	10	6	Lee and Blackheath A, per Rev. B.			
Miss Maria Clark (don.)	5	0	0	W. Bucke, Inc., coll. after SS by			
Mrs. W. P. Pitman (sub.)	1	0	0	Revs. A. W. Gardiner, W. H. Wood-			
Mrs. Pearce (sub.)	0	10	0	man, and W. B. Carpenter, less Ex.	41	17	2
"Stephen the Yeoman" Ragged-				Leamington, A, per Mrs. Mandell ...	16	6	9
school	0	7	2	Carlisle, A, per Admiral Pennell	11	4	0
Rev. E. Over (2 years.)	1	1	0	Wimbledon, A, per C. Baring Gould,			
Miss Scarlet (don.)	0	5	0	Esq., coll. at M, less Ex.	3	7	6
Miss Charlesworth (sub.)	1	0	0	Miss M. Dee (coll.)	0	10	0
Mrs. Middleton (don.)	0	5	0	Robt. Ellis, M.D., Esq., per Miss			
Sir W. de Capel Brooke, Bart. (don.)	5	0	0	Wolf	1	0	0
Miss Nelly Liddon (coll.)	2	5	6	Miss Roberts (don.).....	10	0	0
City Meeting, coll. at London Tavern	6	0	10	M. M. G.....	0	5	0
Ditto, Henry Thompson, Esq. (don.)	10	0	0	Putney A, per Miss Robertson.....	3	10	6
After ditto, Jas. Foster, Esq. (don.)	20	0	0	R. T. Webb, Esq. (sub.)	2	2	0
Ditto ditto, Col. Fenning (don.)	25	0	0	Woodchester, per Mrs. M. C. Stather	1	6	3
Miss C. T. Tarner (coll.)	1	9	8	Rev. George Chute (sub.)	1	1	0
Miss Heaton, sub. per Miss Chase ...	1	0	0	Notts A, per Rev. J. W. Marsh	20	0	0
Douglas A, I. of Man, per Mrs. Elliott	4	0	0	Sale of Magazines	3	8	9
Mrs. Stanley (sub.)	2	2	0	Ditto, Story of Capt. A. Gardiner	1	2	0
Mrs. Wingfield Digby (sub.).....	4	0	0	Ditto, Photos.	0	2	0
St. Stephen's, Islington A, per Rev.							
F. M. Harke, L, by A. Sec. less ex.	2	2	10				
Christ Chapel A, coll. after S by Rev.							
R. W. Forrest	17	2	8				
Streatham Common, coll. after Meet-							
ings, per Rev. S. Eardley. (less ex.)	10	14	1				
Do. (subs. and don.).....	2	0	0				
Miss M. H. Davies (don.)	5	0	0				
Latchford, per Rev. Dr. Harrison,							
coll. after S at St. James's by A. Sec.	4	16	6				
Sankey, per Rev. J. Simpson, coll.							
after S by A. Sec.	4	15	3				
Warrington, per Rev. Dr. Massing-							
ham, S by A. Sec., at St. Paul's ...	4	0	1				
St. Paul's, Kilburn, SS Rev. R.							
Towers and A Sec.	12	11	4				
F. B. Rew, Esq. (sub.)	1	1	0				

LEGACY.

Miss Anne Wardell, of Chester, per
J. E. Edwards, Esq. (duty free) ... 50 0 0

SCOTLAND.

Glasgow A, per Mrs. Geo. Burns..... 46 18 6
Greenock A, per D. Shankland, Esq. 1 1 0

IRELAND.

Bray A, per Rev. J. Scott

FOREIGN.

N Zealand A, per H. Williams, Esq. 10 0 0
H. M. S. "Nassau," Capt. Mayne,
C.B., officers and crew, in hands of
Rev. C. Bull, Hon. Sec. Stanley,
Falklands

Further Contributions to repair damages sustained by the Mission Vessel in the late Collision:—

	£	s.	d.		£	s.	d.
Nottingham A, sums coll. by the				Miss Ray.....	0	10	6
Rev. Preb. Macdonald.....	5	7	0	Miss A. Marshall	0	14	0
Miss C. T. Tarner, coll.	5	9	6				

THE SOUTH AMERICAN

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SEPTEMBER 1, 1868.

ARICA AND TACNA—PERU.

OUR readers are aware that these places have been lately undertaken as stations in connection with the South American Missionary Society, and that the Rev. J. W. Sloan, LL.B., has been appointed the Missionary Chaplain to the English-speaking communities. In our last number (page 98) we stated that Mr. and Mrs. Sloan had arrived safely at Arica on the 9th March; we are now enabled to give some further information about their new place of residence and sphere of labour. For a few months, or, indeed, years, we cannot anticipate great results. Much will be achieved by patient continuance in well-doing, by a wise, earnest, and prompt adoption of the best means—with a calm and faithful dependence on God's power and blessing. But while our readers will not expect to hear in undue haste of such results, yet we are sure they will be glad to receive all the information our excellent correspondent is able to give, both of his new home and Christian work. As regards the stations, we remind our readers (according to Dr. Hume's report) that

“Arica and Tacna, although artificially in Peru, are naturally in Bolivia; that is to say, they are situated on a narrow slip of land which should have formed part of Bolivia when the countries were divided. The towns are connected by a railway thirty-nine miles long, and the desert intervenes between them. Near the sea-shore ague is occasionally prevalent, but there are two beautiful valleys along the banks of rivers, which produce almost every variety of tropical fruit, and afford an agreeable change. Tacna is a charming little spot, an oasis of about 1000 acres in extent, in the midst of sterility; and the snow of the Corderillas can be seen from its streets or from gardens filled with a rich tropical vegetation. The population of Arica is about 4000, and that of Tacna 10,000.”

Mr. Sloan writes:

“We arrived at our destination on March 9th, taking farewell of

Miss Meyer, whom we left in good spirits and well able to take care of herself, having made great progress in English, and acquired confidence in using it. I went ashore alone at 9, having received a message from Mr. Nugent to come and breakfast. He received me very kindly. Afterwards he landed all my luggage and stored it for me. I then went off and brought all ashore, the Captain allowing me the use of his boat and accompanying us. We put up at the hotel in Arica for the night, and on Tuesday proceeded by railway to Tacna. Dr. Hume's description of the line of rails is perfectly correct—a barren desert of sand, here and there the bleached bones of some overdone mule upon whose carcase the vultures have feasted, and numerous empty ale-bottles flung from the windows of the cars by doughty travellers. The journey from Arica to Tacna, and *vice versa*, is soporific and monotonous. The glare of the sun is excluded by small jalousies, but no contrivance can prevent the dust from entering, which soon becomes visible and tangible on clothes and person.

“ I met with the same kind reception at Tacna which I experienced on landing at Arica. We put up at the ‘Hotel Americano,’ until we could procure a house. We have succeeded in obtaining a small one at the end of the ‘Alameda,’ the public walk, or grove of poplar trees, consisting of four rooms all in a line, which are undergoing the process of furnishing. The first Sunday, March 15, I went to Arica, intending to have service in the consul's house; but when I arrived I found notice had been given for the Sunday following, in consequence of the 15th being steamer-day. I had an opportunity of witnessing a Peruvian Sunday; the sacred day is known only by the calendar, business is not quite so brisk as on other days, but most of the stores are open, clerks are at their desks—the immortality of the soul and the day of judgment appear forgotten.

“ We shall have (D.V.) our first service on Sunday morning, March 22, in Arica, the waiting-room of the railway station having been selected as the chapel. From all I hear, as reported to me by a gentleman well acquainted with Spaniards, and whose son-in-law is Colonel in command at Tacna, my presence, as a Protestant clergyman, will not excite indignation; and a military man said in a store the other evening, with reference to my arrival, ‘ We invite immigrants here; why, then, not invite them to come with all their morality?’ ”

“ Tacna, April 7th, 1868.

“ Since I wrote my last letter, the work has been commenced both at Arica and Tacna. I mentioned in my letter that we were to have the waiting-room belonging to the Arica Railway Station as a permanent place in which Divine worship might be performed, and that our first service would take place there on Sunday, March 22. When I arrived on Sunday I found there would be a little delay in our procuring the room, as the matter had to come before the Railway Board, which would not assemble before the end of the month. Mr. Nugent

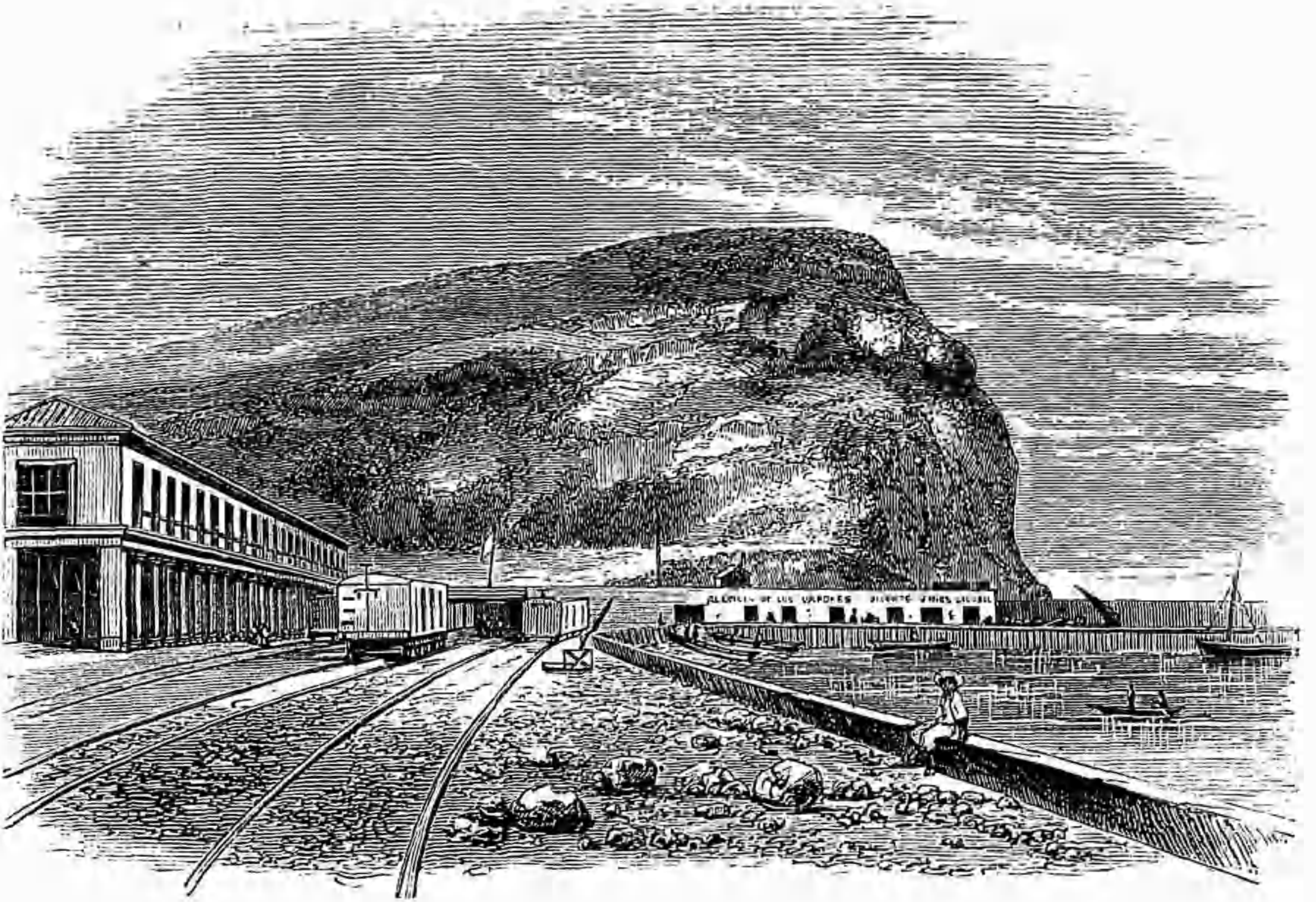
had made preparations for the service on board one of the P. S. N. Company's ships, 'La Favorita,' lying in the harbour, and provided boats to take off to the vessel those willing to go. There was an attendance of eighteen; several did not attend because they could not stand the motion of the boat without turning sick. *One gentleman said 'that day he had heard the first English sermon for twenty-five years,'* he having left England twenty-five years ago. You may remember I also said it was arranged to have an evening service at Tacna at 8 p.m. after my arrival from Arica. This has been laid aside for the present by the people themselves, and they will have a morning service on alternate Sundays, so that there is to be only one service at Tacna in a fortnight, and one during the same period at Arica. On Sunday, March 29, we had our first service in Tacna in the 'Sala' of Mr. Hillmann. The attendance was pretty good considering all circumstances. You may, perhaps be aware there is a law in operation, introduced last October, the date of the last Revolution, prohibiting the *public* exercise of any religion except the Roman Catholic. The bill was brought in by the intolerant party who had succeeded in raising the people to rebellion by telling them their religion was being attacked because a liberal party—a minority, but still powerful—introduced a bill to allow toleration to all religious forms: I believe it was the member for Tacna who headed the liberal party. Some persons are, consequently, timid about offering their 'Salas' for the purpose of Divine worship. In consequence of these hindrances and the distance of my private residence (though only fifteen minutes' walk to the extreme part of the town), I am about to remove from the pleasant little cottage which I have rented since my arrival and take a house in the town in the centre of the people. I thought the people would have come to the cottage, which has a room large enough to accommodate our present congregation, but the distance is too great.

"I wished to remain here for a few months, as the rent is comparatively moderate, and we are near to the river, so as to obtain water without payment, to save expenses to allow me to furnish a little more than I have yet been able to do. But I see I must get into the town, though the house I am about taking is considered to be dear—forty-five dollars a month. It is singular that the proprietor of the house is a Roman Catholic priest, who has been informed of my profession, and can readily guess why I want a house containing a large 'Sala.' I understand he is willing to have me as a tenant, though I do not think he will lower the rent out of consideration for my work. I intend appropriating the largest room to the purposes of worship, and fitting it up in a suitable manner. I shall not be able to do much at once, but must proceed gradually, in consequence of the dearness of all things. The lowest price for common cane chairs is 12s. each. A common round table, worth at home 15s., cost me 4*l*.

"On Sunday, April 5th, I went to Arica, and found we were still excluded from the waiting room, because no written order had been

received from the directors in Tacna, though all had verbally assented to our having the use of the room. We had service in Captain Taylor's 'Sala,' captain of 'La Favorita,' who resides at Arica. Among the audience were Captain Gillis, of the American war-steamer 'Wateree,' and two of his officers. I believe by next Sunday we shall have an order for the use of the room. I am sorry to say yellow fever is becoming very bad along this coast. The 'Wateree' could not hold communication with the shore at *Callao* in consequence of the prevalence of yellow fever; and she brings in a report of seventy cases, said to be fatal in one day, on the day she left. Arica is free from fever, and Tacna is said never to have been visited with yellow fever, though during the last few days we have heard of three cases in the hospital here. This is the season for fever, the termination of summer and commencement of winter. Winter in this latitude reaches its climax about July. At present the thermometer stands at 73° in the shade in the houses at the highest, and 65° at the lowest at night. The elections are now going on, and causing some excitement, a state of things generally ending in bloodshed. The present Government is only a temporary appointment, made last October, after the revolution, and a new President is to be elected, and as there are several ambitious of this dignity it is thought there will be a fight to settle the case. Foreigners are not molested provided they keep within doors and do not show themselves during the contest, though from the construction of the houses all bear testimony to the difficulty of avoiding the bullets. There is no law against bribery, and the 'dollar' is said to carry the day both among civilians and military. It is said a Revolution may be expected this month, April. We have had one earthquake since our arrival, but a slight one.

"I have had no use for our hymn-books yet; God's praise has not yet been sung by us, either at Arica or Tacna, but I hope it may soon be sung, at least it will be in my own home chapel. The prayer-books have been useful—and here I wish to mention that it is necessary to have the print a little larger than that of the small books I brought out, because the necessity of keeping out the sun's rays makes the room very dark. And some rooms are lighted entirely from the top by a short shaft. I wish I had brought out more *Spanish Prayer-books*, as I have been asked for some, and, having only two, I was obliged to keep one for my own use. The people here are ignorant of the Christian religion; they say Protestants are people who *protest* against God, against Jesus Christ, and against every good thing. Except by a very few ladies who have resided a long time in Europe, English is very badly spoken by those who pretend to know it, so that, until I can speak Spanish, I shall not arrive at a correct knowledge of the opinions maintained by this important portion of society, over whom the priests are said to exercise great influence. I believe, from an expression uttered by a Spanish lady, which was interpreted to me, that foreigners, *i.e.* English and Germans, have greatly injured themselves by not



ARICA, PERU.

See page 130.



TACNA, PERU.

See page 129.

having kept up at least a show of religion, and long ago done something for the observance of its private exercise. She said, 'The Protestants at — are all infidels.' We hold the most prominent position as merchants—consequently all our faults cast a baleful shadow around in proportion to our exalted position. As a matter of course, I have, whenever opportunity served, introduced the Sabbath question in private conversation with young men, and invariably receive the same worn-out answers—'We are worked hard during the week, and our health requires Sunday recreation.' I hope, when the truth has been a little longer preached among them, they will be led to consider their ways and amend them.

"In my own house, I intend having evening service, which may induce some to attend, though I am told the afternoon ride, the six o'clock dinner—concluding at 7.30,—and the customary evening pleasure parties and visiting will prevent all from attending.

"I am happy to say we are all enjoying good health, though my little child continues unwell."

Tacna, April 12, 1868.

"There is not much to tell you, but the little which has happened since I last wrote may be interesting. We held service at Tacna in Mr. Hillmann's 'Sala,' on the morning of Good Friday, and had an attendance of sixteen—fourteen gentlemen and two ladies. On Easter Sunday we met again for Divine worship in the same gentleman's house.

"There is every likelihood of these parts being visited with pestilence. You are aware yellow fever has been very bad at Callao. According to report there were more than 500 deaths during the month of March, the mortality being nearly equally distributed between natives and foreigners. Last week a lady landed at Arica, and died in two days of the fever. On Sunday last we had a house-to-house visitation in Tacna to see if there were any cases of fever, or if any house might be very dirty. This visitation on Sunday was not necessary on that particular day, and is an illustration of disregard for the Sabbath. The people here are generally very fearful about the epidemic visiting Arica and Tacna, and as the arrangements of domestic economy and parochial appointments are, according to our ideas of health, very far removed from sanitary measures, there is a probability of a severe attack. On Saturday last, at eight p.m., we had a sharp shock of earthquake, and everybody rushed into the street. This is the second shock since our arrival. Last Sunday we had service at Arica, in Captain Taylor's 'Sala,' the waiting-room not yet being allowed us.

"I enclose three views of Tacna and Arica. 1. Principal street in Tacna (see No. 2 frontispiece), in which are the best stores and hotels. The little tower in the distance is, or what was intended to be, a Roman Catholic cathedral, but during the erection an earthquake brought down the upper portion, and the building was

discontinued. In the centre of the street runs a stream of water along a gutter, about two feet wide and eighteen inches deep; the gutter fully verifies its name, and would not be allowed to exist at home by the surveyor of nuisances. The streets are strongly paved with pebbles, having a flag eighteen inches wide, which is considered to be the ladies' walk.

"2. The Alameda, a grove of willows running the whole length of Tacna. The picture is better than the reality. On the right is the river, which supplies Tacna with water, and irrigates the fields. This river is sometimes a stream of mud, and the water tastes like a dose of magnesia, it is so dirty.

"3. Arica (see No. 1 frontispiece) landing place. The 'Agencia de los Vapors' is Mr. Nugent's offices. The larger building on the left is the 'Rustorus.' The line of rail is the end of the Arica and Tacna line, and the open space is public, though the line runs along it; but people here are in no danger of being killed by a train."

CALLAO.

THE mail of July 17th brought most welcome letters from the Rev. T. W. Wilkinson and George Petrie, Esq. Mr. and Mrs. Wilkinson arrived safely at Callao on Monday, the 1st of June, and were kindly received and entertained by Mr. Petrie. A meeting of the congregation was held in the schoolroom on the 9th June, at which Mr. Wilkinson was presented to the congregation, and Messrs. Petrie and Evans were appointed as Churchwardens for the ensuing year, to manage the secular business of the Church and schools. From the following notice it is evident our Chaplain has already set to work in earnest: "It is proposed to hold in November next a bazaar in aid of the Church and schools at Callao. Contributions will be thankfully received by the ladies of the Committee and the Rev. T. W. Wilkinson." The Church was reopened for Divine service on the 14th of June, and Mr. Wilkinson speaks of it as "a solemn opportunity for declaring God's truth." The yellow fever had made sad havoc among the people, and though it had almost entirely disappeared from Callao and Lima, yet at the Chinchas and Islay it was raging in a fearful manner. Mr. Petrie, while speaking in the highest terms of the present teachers, says, "the death of Mr. Smith, assistant teacher at Callao, has been a great loss." We hope soon to hear that both the Church and the school are once more flourishing and blessed.

We are glad to announce the arrival of Mr. and Mrs. Keller (late Miss Meyer) at LEBU, Chili, whence we have received an interesting journal of our Catechist's visits among the Araucanian Indians and others.

CHINCHA ISLANDS.

THE Rev. Ed. Thring, Missionary Chaplain to the sailors, writes in his journal as follows :—

“The names of ships in which we have had Divine service :— February 9 (Sunday), ‘America.’ February 16, ‘City of Montreal.’ February 23, ‘Glencairn.’ March 1, ‘Merry England.’ March 15, ‘Advance.’ March 22, ‘Cambrian.’ March 29, ‘Sabino.’ April 5, ‘Star.’ April 12, ‘Princess Alexandria.’ April 19, ‘Cosmopolite.’ April 26, ‘Labrador.’ May 3, ‘Wm. Leavitt.’

“*Sunday, March 29, 1868.*—This is the first Sunday alone in the fleet. Mr. Witted left us yesterday for New York. [Mr. W. died of yellow fever at Callao.—ED.] The attendance was very good indeed. The services, morning and afternoon, were by some enjoyed. An aged captain came to me and said very quietly, ‘Well, Sir, I have had a nice meal out of these good old truths; there is nothing equal to the good old Book, the Bible.’

“*Monday, 30th.*—At home painting my boat. The afternoon reading. A little tired, but felt thankful to be allowed to labour at all for the Lord Jesus. Very happy to know of One in whom I could hide after showing so many imperfections.

“*April 2.*—Called upon ———, who received me most kindly, and with whom I held very sweet communion. At home in a few moments, and one in the saving truths of our Lord Jesus. Many other calls during the day.

“*April 5.*—Held our service upon another American ship, the ‘Star.’ Good attendance, but not so many as the last Sunday; still very attentive, and the singing nice, being congregational. Many questions to answer between the services, but do not care so long as I can be useful either in preaching or talking; if Jesus is lifted up I am then happy. I do long to be more consecrated to his own especial service, and am waiting his kingdom to come.

“*April 6, Monday.*— ——— was with me again, and repeated his thanks for another meal, saying, ‘Keep up, Sir, and keep the thing going.’ Some nice visits during the day.

“*April 8, Wednesday.*—Out all the day from ship to ship.

“*April 12, Easter Sunday.*—Service on board the ship ‘Princess Alexandra.’ Very full attendance. All very attentive. The singing general; all knew the tunes; the notes a little too high, but having to lead myself it is very difficult to pitch the correct key. What with the reading, the preaching, and the singing, I am really ‘used up’ by the end of the afternoon, but they are all very kind.

“*April 14, Tuesday.*—Out all the day in the fleet. Some nice visits through the day.

“*April 15, Wednesday.*—In the fleet all the day.

“*April 16, and the two following days,* occupied in fitting up two fresh rooms, as I am leaving my present apartments.

"*April 19, Sunday.*—Again we were favoured by a full attendance upon a ship very tastefully fitted up for a church, and every attention paid—the ship 'Cosmopolite;' ———— was again by my side smiling and well pleased, and I think others beside him; but that is more the Lord's own especial work, and I am so glad I can leave it in His own hands to bless the seed sown, but thank God I think it has been blessed in many instances.

"*April 20, Monday.*—Very pleasing visits to-day. A fresh branch showed himself by saying, 'My dear Sir, it was a good time with us yesterday; these testimonies will surely tell. I for one certainly enjoyed it, but all did not, I know. I do like to hear Jesus set up on high, and put in the right place. Oh, what have we to do with any other sacrifice but the appointed one?'

"*April 22.*—'Well, Sir,' said a captain to me, 'you need not think it strange I never come to church, for I never do when at sea, but am forced to when at home, or else the finger would be pointed at me; that I could not stand. Living in a small place all know each others' movements, or else I should never go, even at home, but am forced to.' What will such say at the Judgment-day? Not the above, I am sure. Ah, poor sinners cannot see the blessing of a preached Gospel.

"*April 26, Sunday.*—On the ship 'Labrador.' Full attendance. The afternoons are never so well attended as the mornings. In the evening went to visit a sick, and, I am afraid, dying patient.

"*April 28.*—Paid the last visit to our kind friend and regular church attendant, Captain Mitchel, of the ship 'Sabino.' We have seen much of him, and often have conversed on good and spiritual subjects. Dined with him on board his ship to-day. Never was he absent from church either morning or afternoon. Paid many other visits in the day.

"*April 29.*—Paid the last visit on the 'Peru,' whose captain, like the former, was always in his place at church. Captain York was an American. Visited seven ships to-day.

"*April 30.*—Spent a nice time on the 'C——,' the captain is always ready for spiritual converse, and delights much in joining in hymns and spiritual songs. We often spend a time together in that way. He is also most regular at church and greatly assists in singing the hymns. His mind seems bent towards good things, and notice is taken of his careful walk.

"*May 1, Friday.*—Went to meet another kind friend just off to-day, who had every Sunday filled his seat at church, who appeared to enjoy his Sunday much. How many there are who give many pleasing evidences that one wishes to believe they are of the true Church above. The rest of the day in visiting.

"*May 2, Saturday.*—A quiet day at home, though I often enjoy the sweetest hours when afloat. Oh, how dependent are we on the sovereignty of our Lord Jesus Christ's visits, and how dull the hours without Him.

"*May 3.*—Not so large an attendance. On the ship 'Wm. Levitt.'
" EDWARD THRING."

THE LANGUAGES OF SOUTH AMERICA,

WITH SPECIAL REFERENCE TO THE VALUE OF SOME OF
THEM AS MEDIA

FOR MISSIONARY TEACHING,

BY DR. R. G. LATHAM, M.D.

(Continued from page 49.)

No. 3.

WITH the languages of *Chili*, *Paraguay*, the *Chaco*, and the *Argentine Republics*, with a brief sketch of which our last notice ended, we approach the conclusion of our notice of *Spanish South America*.

Chili.—For the parts between the Andes and the Pacific, as well as for the Andes themselves, the single, native, indigenous, and peculiar language of Chili seems to be the Araucanian. This means that in Chili, Spanish is all but exclusively prevalent. How far the Araucanian indents the western districts of the western members of the Argentine Republics, is uncertain. It is, doubtless, spoken to some extent in that direction.

Paraguay.—On the eastern side of the great river Parana, the only language which is neither Spanish nor Guarani is the *Payagua*, a language which for missionary purposes may be wholly neglected. The few individuals who speak it are the remnants of a broken tribe who are so far civilized as to have settled themselves in, or about the city of Assumption; but who, one and all, seem to speak either Guarani or Spanish, as well as their own moribund, or uninvestigated language.

The *Chaco*.—Here, as elsewhere, vestiges of the early Jesuit missions may be traced; and one of the fullest descriptions of an approximately primitive South American population, is to be found in the interesting account by Dobritzoffer, of the Abiponians. It is probable that, comparatively unknown as these districts are, the languages are adequately represented by the existing specimens; inasmuch as the Mataguaya has decided affinities with the Chiquito, and the Vilele and the Lule with the Aymara.

The Argentine Republics.—The only language absolutely in-

digenous to this vast tract, of which I have inspected a specimen, is the following from D'Orbigny's "Homme Americain," where it is named *Puelche*; this being a word belonging to Araucanian language, in which *che* = *man*. The vocabulary itself, however, is not Araucanian. It is spoken by some, perhaps by all, of the Indians of the Pampas :—

ENGLISH.	PAMPA.	ENGLISH.	PAMPA.
<i>Man</i>	chia	<i>Bow</i>	aeke
<i>Woman</i>	yamcat	<i>Arrow</i>	quit
<i>Head</i>	cacaa	<i>Young</i>	ya-pelgue
<i>Cheek</i>	ya-calere	<i>Old</i>	ictza
<i>Eyes</i>	ya-titco	<i>I, me</i>	kia
<i>Ears</i>	ya-xyexhe	<i>He, she</i>	sas
<i>Hand</i>	ya-paye	<i>Give me</i>	chutaca
<i>Sun</i>	apiucue	<i>Eat</i>	akenec
<i>Moon</i>	piu	<i>Sleep</i>	meplamum
<i>Fire</i>	aquacake	<i>I will</i>	kemo
<i>Water</i>	yagup	<i>I will not</i>	canoa
<i>Mountain</i>	atecq		

In writing that this is the only language *peculiar* to the Argentine Republics, I by no means state that it is the only language besides the Spanish there spoken. In Tucuman, a well-marked dialect of the Peruvian prevails; and in parts of Monte Video and Buenos Ayres, the Guarani. There, however, are languages that, if they have not originated, are certainly spoken elsewhere, and this being the case, have been already noticed.

This brings us to—

Venezuela—which, though mentioned in the preceding notice, could not be treated in detail, inasmuch as it had to be taken along with—

Guiana; British, Dutch, Portuguese, and French.—The Carib languages are traced from the Atlantic side of the Isthmus of Darien to French Guiana; along the coast, up the rivers, in the West Indian islands, in Venezuela, in Demerara, in Surinam, in Cayenne. For the forms of speech of British Guiana alone, Sir R. Schomburk has given as many as eighteen vocabularies, none of which, he states, bear a closer affinity to each other than the French and Italian. This, perhaps, is an over-strong statement. At any rate the differences are decided.

In detail, however, the Carib forms of speech (languages or dialects as the case may be) are—1, Guaque; 2, Pianogoto; 3, Tiverigoto;

4, Tamanak ; 5, Yaoi ; 6, Chayma ; 7, Carib Proper ; 8, Carabisi ; 9, Acaway ; 10, Macusi ; 11, Arecuna ; 12, Soerikong ; 13, Maiongkong ; 14, Makiretari ; 15, Waiyamera ; 16, Woyawai ; 17, Mawakwa ; 18, Guinau ; 19, Daurai ; 20, Aturai ; 21, Wapisiana ; 22, Oyapok ; 23, Arawak.

And here (we must remember that our specimens are all very short), the Aturai, Daurai, and Wapisiana words for *hand, foot, sun, moon, star, fire, water*, and others where they differ from the more truly Carib languages in general, agree with certain members of what is generally considered a distinct class ; in other words, lead us to a group which has been admirably illustrated by Mr. Wallace, spoken about the Uapes, and named by him the Barré class. To this belong (the arrangement is provisional)—1, the Baniwa of the Isanna ; 2, the Uaenambu, or Mauhé ; 3, the Barré, the Baniwa of the Tomo and Maroa ; 4, the Baniwa of the Javita ; 5, the Cobeu ; 6, the Tucano ; 7, the Coretu ; 8, the Juri. The 9, Maipur ; 10, Achagua ; and 11, Pareni, languages which have been longer known, belong to this group. To these add as forms of speech comparatively isolated, the Salivi, Warow, and the Taruma.

After the Guarani, the Quichua, and the languages of the Missions, the Carib and Barré have the best claim to notice in respect to their importance ; and the more the details, geographical and ethnological, of the less investigated districts of Venezuela, New Grenada, the northern parts of Brazil, and the western parts of Guiana are explored, the greater their value will become. Until the journey of Mr. Wallace little was known of the class which his vocabularies have so well illustrated ; and now it may be added, that specimens of the following languages, all additions to the philology of these parts, have been collected by Mr. Spruce :—Warikena, Pasi-monari, Cunipusana, Masaca, Yahabana, Paumonasi, Mandauca, Guaharibo, most of which, or all, are either Carib or Barré.

With this ends our notice of Spanish, especially as compared with Portuguese, South America : and, though the list of Spanish occupancies is a long one, the relative importance of the two divisions is nearly equal. This is because the enormous extent of Brazil, with which Portuguese America accurately coincides, makes that empire equivalent in philological value to the whole of the rest of the Continent.

(To be continued.)

FRAY BENTOS AND PAYSANDU.

THIS town and district are in the province of Uruguay, of which Monte Video is the capital. The Rev. T. Schmid has hitherto resided in Fray Bentos, situated on the river Uruguay, while the Rev. J. Shiells has itinerated through the extensive camp of Paysandu. About sixty leagues from Fray Bentos, on the same river, is Salto, a large and flourishing town, where the Protestants have for some time desired the services of a clergyman who understood the English, German, and Spanish languages, and could combine the office of a schoolmaster with that of the pastor; but such a person was not easily found.

The Rev. Samuel Adams, of Monte Video, was therefore consulted, and, after a visit to Salto, strongly recommended to the Committee that the Rev. Theophilus Schmid, being both a German and Spanish scholar, should take up his residence in that town, where, out of a population of 10,000, the majority of the foreign Protestant population were Germans; and that the Rev. J. Shiells should remove from the estancia he occupied in Paysandu to the town of Fray Bentos, where it was probable a house, schoolroom, and perhaps a Church would be built. Mr. Shiells himself strongly recommended this course of action, as it would meet some of the difficulties likely to arise from the present depressed condition of sheep farming, and, at the same time, render his work easier and more effective; he can itinerate, moreover, equally well from Fray Bentos; indeed, he will have greater facility, as the steamers will convey him to different points. Mr. Schmid was also ready to carry out the plan.

The following article is taken from the "Standard and River Plate News," published at Buenos Ayres, and, as the opinion of a leading local newspaper, is important:—

"THE FRAY BENTOS CHURCH.

"Probably no town or district in the River Plate has in so short a time risen to such importance as Fray Bentos. But nine years ago the site of this flourishing town was occupied by a few mud ranchos, and the cattle and sheep of the adjoining estancias grazed over the spots which are now busy streets and valuable building lots. In no part of these countries is the onward march of foreign

enterprise more conspicuous than in Fray Bentos, which now boasts of a convenient harbour, where vessels ride at anchor with safety; and the splendid beef extraction establishments known as the Liebig Company, under the management of M. Giebert, has created for the town a commerce and a trade second to none other in South America.

“It is with undisguised pleasure that we watch the steady growth of this British settlement; each day the town is extending, new houses going up, quinta and chacras made, and the virgin soil of this district ploughed up by the hard-working emigrants who have adopted this place as their home. In a very few years, at the rate things are going on, the exports of that port will rise to such an importance, that this town of yesterday will become the second city in the Uruguay Republic. The place boasts of many natural advantages, which are all turned into account by the energetic and industrious population which has settled in the locality. Its steam communication with Buenos Ayres and Montevideo is cheap and excellent, and not being far up on the Uruguay, there is always sufficient water for foreign ships and barques to come and go from the port. The whole surrounding country may be regarded as an English settlement, as the estancia lands, for leagues and leagues around, are owned by Englishmen; and so important has the English population of late years in this rising district become, that the Rev. S. Adams, of Montevideo, found it necessary to send home for a Protestant clergyman to take especial charge of the town and district.

“The Rev. Mr. Shiells, the Protestant chaplain of Fray Bentos, has been now for some time in charge of that parish, and with the praiseworthy ambition of endowing the town with a Protestant church and school, to meet the requirements of his parishioners, is now raising a subscription for that purpose. Sectarianism has, happily, such slight influence in these countries that ministers of religion find little difficulty in raising the funds necessary for building a church and schoolhouse. In Buenos Ayres we can testify to the liberal donations of Protestant estancieros to build churches in most of our country towns, and in the subscription list of Mr. Shiells, although the foreign population of Fray Bentos is for the most part Protestant, we are pleased to observe that the subscribers are by no means limited to one persuasion.

“The Rev. Mr. Shiells ministers to a foreign population scattered over a district of *two hundred miles* in length, and has under his

charge people of all grades in society. So numerous is this population, that within the last twenty months, in his district alone, he baptized about fifty children. He holds services at stated periods, within convenient distances, all over the district, which are invariably well attended by his parishioners.

“The rapid growth of the English population in Fray Bentos points to this town as the proper centre of his parish; and it is thought that the period has arrived when to extend the usefulness of an English clergyman’s trust a small church and schoolhouse, which will make the chaplain permanent, should be erected. The school is to be under the charge and superintendence of the clergyman, and to be supplied with qualified teachers. The town of Fray Bentos is deemed the most favourable site, being a central and convenient point, and having a large population of British workmen connected with M. Giebert’s establishment.

“Mr. Shiells has met with the fullest sympathy and support in Fray Bentos, and in his appeal in Buenos Ayres, in the English Church, and in his personal canvass has been signally successful. He has left for Montevideo, where, we believe, he preaches to-day, and we are quite confident will receive the same liberal support. On the conclusion of his visit in that city, he purposes publishing the subscription list in full.”—*Standard and River Plate News*.

SALTO.

In a preceding number (pp. 44-5) the Rev. J. Shiells gave a description of a visit to this town and district, and later mails have brought letters from both Mr. Adams and Mr. Schmid respecting its being undertaken as one of our mission stations. We give a few extracts from each letter. Mr. Adams writes from

“*Monte Video, May 2nd, 1868.*”

“I left this for Salto on the 20th of March, Mr. and Mrs. Schmid joining me at Fray Bentos, and going on with me to Salto. On the 22nd I held a meeting of the Protestant residents, English, German, French, &c., in the Freemasons’ Hall, kindly lent us for the purpose, Mr. Schmid not being present. I found an earnest desire existing for the ministrations of a clergyman and for a school for their children. On the following evening we held a service, which was well attended, Mr. Schmid reading a portion of the service in *Spanish* and the rest in English; I reading the first lesson in Spanish and the second in English, and I preached in English. At the meeting 70 dollars per month were guaranteed (*about 180l. per annum*), besides most of those who had children promising to pay for their children at the school, a few being too poor to pay to the monthly guaranteed fund, and for their children as well. These 70 dollars per month will provide an excellent house and school-room, and with the 100l. granted by your Society to Mr. Schmid, and which I told the people I was almost certain would be conti-

nued, and with the payments of the children, will provide a sufficient income. A good school, Protestant and Scriptural, will be invaluable in Salto. Salto has about *ten thousand* inhabitants. Of the foreign Protestant population *the Germans are the most numerous*, the English being few in number; and there are French Protestants, Italians and others, nominally Roman Catholic, desirous of Scriptural instruction for themselves and their children.

“Mr. and Mrs. Schmid seemed much pleased with Salto and its people, and I left on the 24th under the impression that they would probably accept the invitation of the Association to live among them as their clergyman and the teacher of their children, subject to the approval of your Committee.

“To-morrow morning I expect to hear from Mr. Schmid. To-day I received a letter from the gentleman at whose house I stayed in Salto.

“*Salto, April 27th, 1868.*

“DEAR MR. ADAMS,—

“On leaving me on the steps at the landing-place you kindly offered me your acknowledgments. Now, it is I who am so much indebted for your visit, as it will open the way to realize, I trust, that which I have so much and so long wished, *viz.*, seeing and hearing the Word of God preached in this locality. Yesterday we had service performed by Mr. Schmid, and perhaps for the first time was heard praise to God sung in English on the Lord's-day (he was not in Salto when Mr. Shiells went up for me), which filled my soul with emotion and gratitude. Mr. Schmid returns in the morning to Fray Bentos, and he appears desirous to be shortly with us. The school, I trust, will be a great blessing to parents and children. I fancy I shall feel happy when it is once established, and I see the Protestant children here united in one song of praise in their Sunday school. I for one cannot forget the debt we shall owe to the South American Missionary Society.

“Yours most truly, _____.”

“I believe that these plans will render the work in Fray Bentos and throughout the department of Paysandu effective and permanent, and that there is an opening of great usefulness for Mr. Schmid in Salto, much greater than in Fray Bentos. I can therefore cordially recommend their adoption by your Committee.

“SAMUEL ADAMS.”

The Rev. T. F. Schmid writes as follows:

“*Fray Bentos, May 23, 1868.*

“Ere this reaches you an interesting letter will have been received by you from Mr. Adams informing you, not only of the general progress of the Society's work in this republic, but also of fresh attempts to extend its operations to places hitherto unoccupied.

“You will have learned, perhaps with much surprise, from Mr. Adams's letter that I am about to remove to Salto. Of course Mr. Adams will have explained every thing, and set before you the expediency and desirableness of the intended change, and I am sure you will, after knowing the object, fully concur in the new arrangements.

“Having heard from Mr. Shiells that the Protestants at Salto were in want of a resident clergyman who would also establish a school,

I wrote to Mr. Adams telling him my intention of paying a visit to that town for the purpose of making inquiries, as well as to see and judge for myself as to the opening for usefulness. As the matter of finding a suitable man, who could teach in English, German, Spanish (and, if necessary, also in French), and, as occasion required, officiate in these languages in baptisms, marriages, funerals, &c., had been placed in Mr. Adams's hands, Mr. Adams offered to go up to Salto to arrange, if possible, for me. Accompanied by Mrs. Schmid, who went for change of air, I joined Mr. Adams on the 21st ult. in the steamer, and we reached Salto, which is sixty leagues higher up the Uruguay, next day at 2.30 p.m. The same evening, at 7, a meeting was held for the purpose of coming to a definite understanding as to the practicability of a minister taking up his residence in Salto, and supplying the spiritual wants of the community.

“Next day (Thursday) there was Divine service at 7.30 in the Freemasons' Room. I read the prayers to the end of the Creed in Spanish; Mr. Adams read the lessons, the first in Spanish, the second in English. After the prayers, Mr. Adams gave a very earnest and soul-stirring address from 2 Pet. i. 5, 6, 7. There were many present who did not know English—natives or Italians; but they were very attentive when they heard the first lesson, Isa. lv., read by Mr. Adams. They listened attentively also to the other parts of the service, and during the sermon.

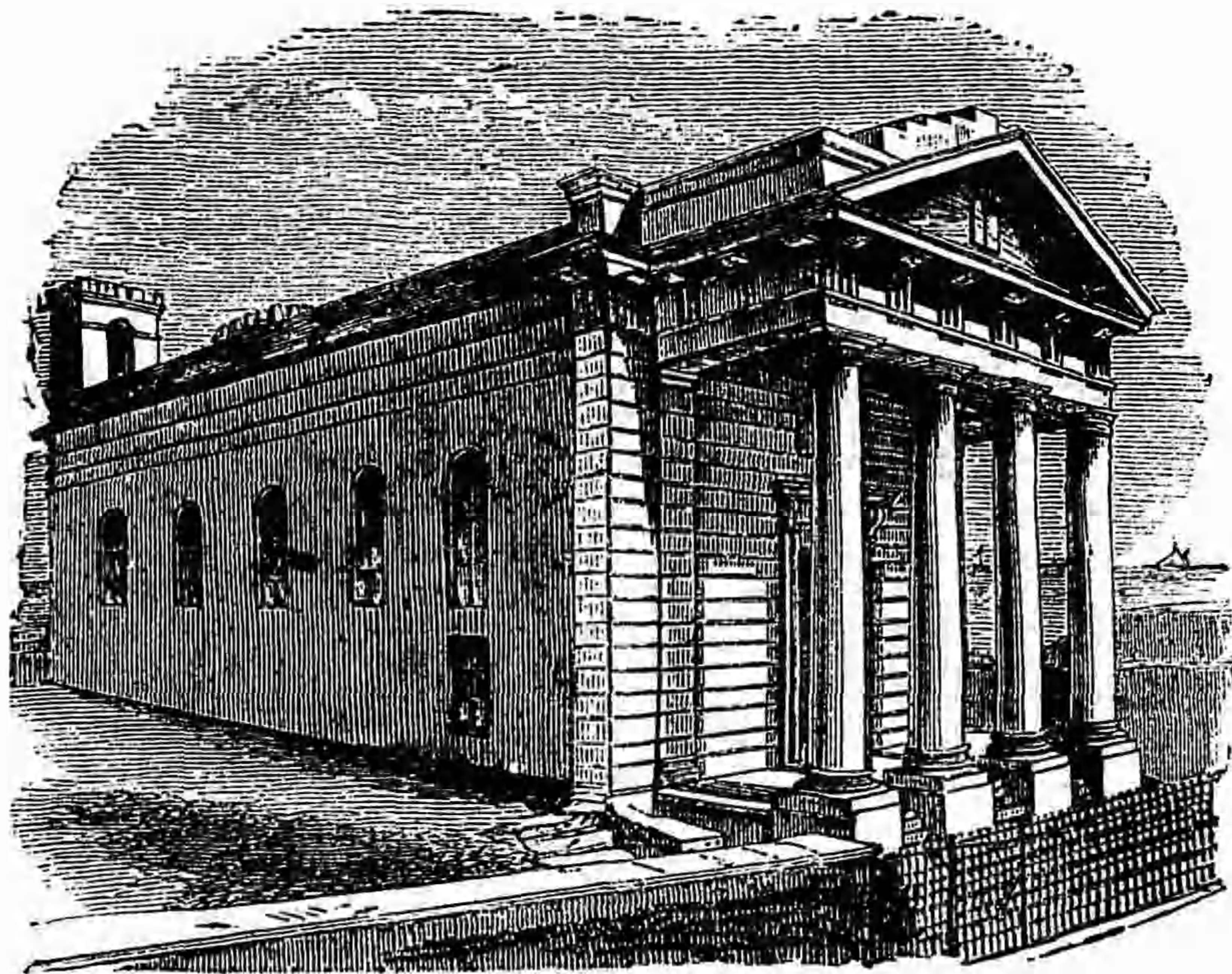
“On the following Sunday I held Divine service at the Freemasons' Hall. There being several natives present, I read the first part of the prayers, to the Creed, and both the lessons, in Spanish; afterwards I addressed them from 1 Cor. i. 21. I was told that many more would have come if they had known that service would be held. The same English lady presided at the harmonium, and three English gentlemen volunteered to lead the singing.

“The Committee of the Evangelical Congregation have in their letter assured me of their earnest co-operation in the duties devolving upon me, and they have done so also verbally. As far as I have seen, they are in all earnest about having a minister amongst them, and desire me to come as soon as possible. There appears to be a wide field of usefulness open there both to myself and Mrs. Schmid, as the congregation are anxious to have a day school as well as a Sunday-school established at once. Indeed, we have received every encouragement from the friends at Salto to take up our residence amongst them.

“On Tuesday the 28th we left Salto highly pleased with our visit and reception, and, after a most beautiful run, rendered enjoyable by the fine weather and the comfort and cleanliness of the steamer ‘Rio Uruguay,’ arrived in safety at our humble cottage in Fray Bentos, thankful to God for his goodness and mercy. Salto is a nice town, with several streets paved and lighted. It lies high, and is, I believe, very healthy.

“I propose removing as soon as arrangements are made for Mr. Shiells to come here.

“With my best wishes for increasing success in your labours for the Society's objects, “THEOPHILUS F. SCHMID.”



ENGLISH CHURCH, MONTE VIDEO.

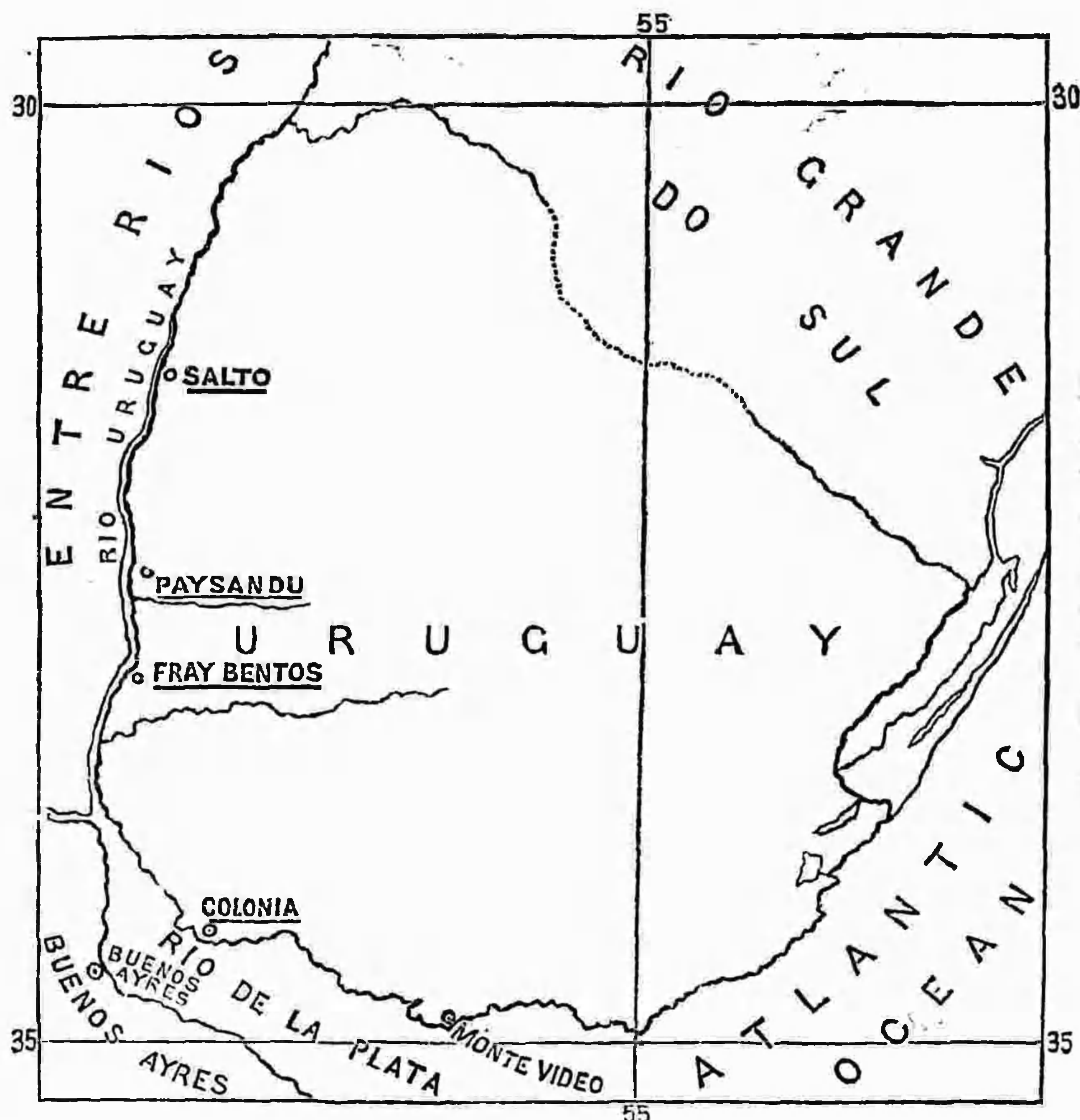
MONTE VIDEO and its excellent Consular Chaplain are so mixed up with our work, that it is with much pleasure we give the above sketch (taken from a photograph) of the Rev. Samuel Adams's Church. Here "the pure Word of God is preached, and the sacraments are duly ministered according to Christ's ordinance," by one whose services in and out of the Church, not merely in the capital, but throughout the province of Uruguay, are highly valued and justly esteemed. Since the advent of Mr. Adams at Monte Video, in the year 1858, he has done all in his power to promote the sacred objects of our Society; having acted as Hon. Sec. of a local Association, given his pulpit for its advocacy, and remitted annually a good list of subscriptions; but Mr. Adams is an instance of a large-hearted, open-handed, liberal-minded Christian, who thoroughly understands the precept, "*this* should be done, but *that* must not be left undone." The Chaplain at Monte Video was among the first to welcome Mr. Despard on his way to the savages of Tierra del Fuego; to encourage Mr. Schmid, when visiting the nomads of Patagonia; and lastly, to sympathize with Mr. Stirling, during the sickness unto death of poor John Allen Gardiner. But were these services incompatible, or the manifestations of such sympathies towards *missionary* labours inconsistent, with a zealous performance of *ministerial* duties? No. Mr. Adams in Monte Video only proves what is again and again proved in England, that the best workers, most liberal givers, and most prayerful Christians for foreign missions, are the most efficient, zealous,

faithful supporters of all good works at home. Mr. Adams's home, strictly speaking, is Monte Video ; but he is equally well known throughout the province of which that city is the capital. The consequence is, that through his instrumentality and exertions we have been enabled to supply Fray Bentos, Salto, and Colonia with the Revs. J. Shiells, T. Schmid, and J. H. Murray ; and it is most pleasing to notice the bond of union existing between these far-distant places in Uruguay and its chief town, these congregations and clergymen with Monte Video Church and its chaplain. May the same God, who has so far prospered and united His own work in Uruguay, shed the bright beams of His love and bestow the power of His grace upon every province, and every congregation, and every minister of Christ throughout South America !

“ How beauteous are their feet
Who stand on Sion's hill,
Who bring salvation on their tongues,
And words of peace reveal !

* * * * *

“ Oh, Lord, make bare thine arm,
Through all the earth abroad ;
Let every nation now behold
Their Saviour and their God !”



This little map will help our readers to understand the exact position of these several places alluded to in the three preceding articles.

THE SOUTH AMERICAN OBSERVER.

“How shall they hear without a preacher? and how shall they preach except they be sent?” (Romans x. 14, 15.)

THIS is indeed a strong missionary call, and who can resist the common-sense appeal of God's Word, the unerring truth of which is as applicable to us as to the primitive times of Christianity, when the Apostle Paul, pleading for his own countrymen in foreign lands and the heathen amongst whom their lot was cast, argued with all the loving sagacity that the grace of God inspired for the salvation of others, *“How shall they hear without a preacher?”*

The circumstances in which we are placed as a Society are identical; the words are most fit in their application to the need of our countrymen in South America and the people with whom they dwell, and we earnestly desire to put this appeal before our brethren, and all who love the Lord Jesus Christ in sincerity, knowing that, as we have received the grace of God, so the manner of its communication is that indicated: *“Faith cometh by hearing, and hearing by the word of God; but how shall they hear without a preacher? and how shall they preach except they be sent?”*

Those of us who have travelled in South America look with considerable anxiety to the efforts put forth by our Society as the gleam of hope for that long neglected country. We are deeply thankful that God has stirred up his servants to undertake the work, and we trust in the strength which the Spirit of God alone can inspire that they will persevere—having put their hand to the Gospel plough in this field of labour they may never be permitted to look back. Viewing, as we do, the organization of our Society as one of the most striking proofs of God's favour towards our effort, we are led to act under the conscious responsibility that the Church has committed to it in the preaching of the Gospel, *“A revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.”*

Having such a commission we may boldly say the Lord is our helper, and leaning upon His strength and counsel confidently anticipate a harvest of blessing. From special appeals received and actual information gathered along the seaboard of that vast Continent, our Society has cast upon it the deep conviction that enormous masses of people are living in the grossest spiritual darkness, hedged around by superstition and a general indifference to all that is serious, but indulging all the sensual allurements incipient to a fallen nature unchecked in its selfish gratification. How are we to reach these millions of our fellow creatures? Scripture replies, *“How shall they hear without a preacher?”*

Thanks be to God, we have seen several new stations opened during the last few months, and preachers of the Gospel welcomed by our countrymen, some of whom for more than twenty years have had no participation in the means of grace. The refreshing power of such blessings has indeed,

through the instrumentality of our Society, been a literal fulfilment of that passage, "*How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things.*" Many other towns have also opened communication with us, to secure if possible the privileges we so uninterruptedly enjoy; and if in England we recognize our position in the Lord's vineyard, necessity is laid upon us to preach the Gospel and to send forth teachers as the Lord sent forth His disciples.

The actual state of the case forces itself upon our notice under two particular aspects. First—The demands of the people who are without a preacher; and second, the supply of men for missionaries who shall be truly sent by God. As to the demands, enough has been stated already to warrant our urgent appeal for help in this "*work of faith and labour of love,*" and when we descend to particulars of certain localities we have it pressed upon us negatively, as well as positively, "What would such a town be without our missionary?" and "What might not another town be if it had but a preacher of righteousness to lift up the standard of truth?"

We plead not merely for the heathen and the large professing Roman Catholic population, but for our own countrymen amongst whom they dwell; for so deadening is the influence of having no restraint imposed upon them that, however well disposed they may be on their first arrival upon American soil, unless the grace of God prevent, it is alas too often the fact that the conscience becomes hardened if not darkened. For a few months, or years it may be, the libertine character of unrestrained desires may have yielded all the deceitful pleasure that self-indulgence is capable of; but, sooner or later, the canker of remorse and bitter regret sets in, especially when children rise up often to be a curse instead of a blessing, being untutored in the ways of outward regard for God and His truth, the parents having a fearful consciousness of being unfaithful to their responsibilities. How are these to be reclaimed? How are the children to be brought into the possession of their English birthright? Scripture says "*How shall they hear without a preacher?*"

Most gratifying instances are brought under our notice of many who have received the messengers of our Society as "*Good news from a far country;*" to hear the Gospel preached again in their own tongue seems in a moment to loosen many bonds; to heal many a disease; to lift up those who were hopelessly cast down; to pour balm into the souls of many who looked for no healing; to prove life from the dead to souls in despondency; to reinstate in society those who had given themselves over to work all uncleanness with greediness; and to inspire that courage which so becomes the Christian for endurance in daily duty.

Our appeal must go farther than our own countrymen. We are anxious, not only that they should have the light for themselves, but that they should prove lights to the heathen around them, to the Roman Catholic population and the negro colonists, else how are all these to be reached? Blessed be God, we know that through the agency of the Bible col-

porteurs the pure word of God has been circulated in many remote places, and we believe there are many at this time in the same anxious condition as the Ethiopian who was found by Philip reading the Scriptures, to whom he said, "*Understandest thou what thou readest?*" and he said, "*How can I, except some man should guide me?*" This, we believe, is the case with many in whose hearts the good seed of the kingdom has been sown, and who now await the Lord's time to send them expounders of God's truth, and they look hopefully to our Society, for though there may be much reading there can be no hearing without the preaching of God's word, by which means we ordinarily recognize and discern the saving and edifying communication of the Gospel.

Secondly, as to the supply of men and means for missionaries, we are bound to remember that we are not engaged in commercial enterprise or speculative investments as a Society, but we are God's husbandry, and every measure and act should under the leading of the Holy Spirit tend to promote the growth and manifestation of Christ's Mystical Body, the Church, our highest aim being to fulfil the purposes of His grace and mercy. As to the men we enlist as missionaries, it is our earnest desire to emulate the faith and prayers of Captain Gardiner, who had learnt so much of his Divine Master, that he counted not his own life dear, so that Christ might be magnified, and His cause advanced. This loving devotion to the missionary cause in South America was not the result of natural zeal for travel and adventure, but through the Spirit of God enriching his mind with a deep love to immortal souls, and specially to those whose normal and outcast condition constituted a first claim to his attention. Through trials of fiery ordeal, and much opposition even to this day, the cause has grown because it is of God, and it shall go on to prosper.

Those whom we send forth are men whose preaching and teaching by precept and practice, we pray, may commend them to those amongst whom they minister the essential truths and doctrines of salvation, pointing to the person of Christ in His atonement, righteousness, resurrection, and coming glory, as the subject and object of all their teaching. We are bound in the experience of our Mission labour to remark how eminently God fits and prepares His servants with special gifts for their ministry, inclining their hearts to deny themselves, and forsake all for Christ, prepared also to suffer reproach for His name sake, while we are made to realize that with all our sincerity and anxiety to promote the cause, we are often prone to look to our own doings, and the work of our agents, instead of to the Lord of the vineyard upon whose blessing all the success must depend.

As to the ways and means, this is the great difficulty of our progress as a Society; we rejoice to know that the silver and the gold are the Lord's, and He knows all our need; it would be easy for Him to ordain and open supplies so boundless in their extent, that all anxiety would be removed; but where would be the sphere for our faith? In straitened circumstances God often secretes and ordains our help; in the school of trial and diffi-

culty, our covenant God tests and tries the graces of love, hope, and patience, which otherwise would be undeveloped ; an appeal is therefore made in the large field opened to us, to use the talents God has entrusted us with, that our stewardship may be tested in occupying until He come.

May this be our high ambition to live and be spent for Christ, consecrating our all to Him, knowing that we are not our own, but His servants bought with a price. Our appeal is to the Lord's people, and to them we look for help ; as in worldly enterprise, success is made to depend on the hearty and loyal co-operation of all those interested in the common object, so in our missionary efforts, and specially in seeking the necessary funds for the support of our ministers and teachers, we look to the Church of Christ and its faithful clergy to aid us from their pulpits in earnest appeals to their people, that our cause may be known and appreciated, and that all loyal members of Christ's flock may yield us a measure of their hearty support and prayers, assured that in helping on the work of the Lord, they shall receive a double reward ; and may it be our fervent, earnest prayer, that it may be said of those who go forth as messengers of the Gospel from our Society to South America, as it was said to Paul :—
“ I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

A LAYMAN.

CHILDREN'S PAGE.

LETTER FROM REV. W. H. STIRLING.

(*Continued from page 121.*)

Li-wy-a, Tierra del Fuego,

Saturday Evening, January 18, 1868.

I HAVE made a long pause, you see ; the days are not very fruitful in events. The natives come and go. We speak to them, and they listen, but not with the hearing ear, or the understanding heart. We work in their presence, and some join ; and the value of our work and its object we hope impress them ; but there is nothing to furnish me with details of interest. The log-house is now inhabited by Okokko and his family, by Pinoi and his family ; by Lucca, whose wife and family are at Packsaddle Bay, or thereabouts ; and by Jack. The roof is of bark, peeled off the trees : air-tight it is not, chinks abound ; but somehow, although it has rained heavily at times since the roof was on, very little water gets in. The interior is in four compartments ; very rough the work looks, but it

has cost considerable labour and time, and will, I hope, answer its purpose. We leave this, if all is well, early on Monday morning, and make for Picton Island. There we fill the ship with wood for the station, and return as soon as we can to Keppel Island, to discharge cargo, leave six natives, visit Stanley, with and for letters, and also to get stores. Return to Keppel, fill with goats, &c., and come back here. We may then be obliged to make another trip to Keppel and back, to complete our wood-carrying for the station, and to bring hither what is still required for the natives and for ourselves; but this is all in advance. I will revert to the past. On the 14th (my birthday) a half-holiday was given to all hands, and we went ashore to amuse ourselves with the natives. One of the ship's spars, about twenty-one feet long, was set up, and greased; at the top a red cotton handkerchief was placed, and any native who could climb the pole and reach the handkerchief was to have it. *How they did try!* putting earth on their hands and feet, to prevent their slipping, and clinging on with their toes and feet, while they endeavoured to wipe the grease off the pole above them! One would go a little way, and strive to get a little higher, but presently down, down, down to the ground he came, amid the shouts and laughter of all looking on. One seaman tried but could not manage it, the pole was too greasy! At last we lowered the handkerchief a little way, and one man getting up tolerably high snatched at it, and tore part of it off, with which he slipped down quickly enough. I then gave him the remainder, which pleased him very much. A tub of sea-water was brought out; at the bottom I placed some very pretty glass marbles, the bright colour of which made them very attractive. Boys and girls looked through the clear water at them, and longed to become their owners; they would look so pretty hung round the neck. Well, then, boys and girls, or anybody of maturer years, they are yours, as many as you can pick up with your mouth, without putting your hands into the tub. The boy Joe was the first to try, but he failed to get even one. The water was rather too deep and cold. A little less water for the next comers, who now crowd round the tub—and now one dips, and then another, and another, and so on, till, with much merriment, as dripping head, with eyes shut and screwed up, reappears from the water, the spoils are picked up, and exhausted by the male and female competitors. Some balls, too, — sent out, red and green, and black and golden, most tempting to look at; they bound well into the bargain. So a game of pelting is begun—natives and sailors mingle in the fray, and the gay, elastic balls

fly about in all directions. What fun you would have thought it! Then there was to be a canoe-race—the women pulling for a prize, a handkerchief and a gay scarf; but the wind being strong they asked to put it off, so this took place next day, and was followed on the succeeding evening by a canoe-race in which *the men* pulled. Mr. Bridges gave a fine axe as a prize, and I added three knives. Thus we mingle our duties and our diversions, trying to keep this very idle and begging population employed and amused. Now speaking to them words of truth from the Book of Truth, now getting them to labour, or, as above, drawing them into the congenial fellowship of a good game. In the excitement of such, they do for once seem to forget biscuit and the sleepless expectation of getting something out of you. I think it must do them good. Do you recollect Tommy Button? He visited Keppel when you were there—not given to work, but friendly and peaceable. He regards himself almost as belonging to the ship. Amongst his people he likes to get a little respect for himself by magnifying his fancied influence with us. So he talks to us in English (*i.e.* his English) before his friends, that he may seem knowing and of superior quality. It cost him dear yesterday, poor fellow, for at the new house he had been actually working a little; and, from the novelty of the effort, I suppose, or perhaps from his habit of liking a nap by day, he felt drowsy, and disposed to take a siesta. Sleepy he *looked*—unfortunately he thought it necessary to *tell* me so, and in compassion for my ignorance of Fuegian, he would communicate his ideas in English. His countrymen would also see how well he talked. His words, with one exception, were far from distinct, and his grammar was, of course, nowhere. ‘Me sleep, *Yes*, very, wigwam, tired—go—lie—down.’ ‘*Yes*’ was very distinct. It is a great word with them. One man here invariably says to me ‘*YES, SIR,*’ no matter what the question or subject may be. ‘Tis all he knows. So Tommy Button is strong with that word, ‘*Yes.*’ However, in other respects he was not clear, and I said ‘What, Tom?’ and again he rattled some sound together in his mouth as if it was a bag. ‘Sleep,’ or ‘sleepy,’ I thought he was saying amongst other things, but not being sure, and not wanting to pretend to understand for the sake of pleasing him, I said again, ‘What is it, Tom? Tell me once more.’ This time he made such a tremendous effort that he woke himself up—and actually, instead of going to his wigwam, went to work again! Poor fellow! I really felt quite sorry, and laughed at the disaster. But it is now

near midnight; so now, me sleep, *Yes*, very tired—go lie down—as T. B. would say.

Monday, January 20th.

We are not off from Li-wy-a yet. The men have long been, and are, hard at work, trying to get the 'Allen Gardiner' out, but she has got further in and even touched the ground—the wind being ahead, and too strong for the towing-boat to make any way, and the narrowness of the harbour making it impossible to use the sails except with a fair breeze. . . . Yesterday we had a nice quiet day; our services in the ship morning and evening, and in the afternoon on shore, were attended by interested listeners, I think. I am sure Okokko and Lucca and Pinoi felt moved by the thought that they are now for a while to stand alone, and that very much depends on their conduct as to their own and their people's future happiness. They cannot escape temptations: may God give them grace to overcome them, and to live as those who have new hopes, and have learned something of Christ their Redeemer. It pleased me to see Lucca's father, an old man, washing himself in the sea yesterday before coming to the house for service. (Washing is a matter of great indifference to these people in their own country, although when they come to Keppel Island they learn to like cleanliness.) Others, too, there were whose faces were clean and Sunday-like, while almost all present had taken pains to appear as decently clothed as their means allowed. One little boy sat nursing a puppy; another in a corner lay on his back, his feet high up against the wall; a curious position in church, don't you think? Women and children peered through chinks in the log walls, curious to see what was going on within. Sesoï was there, seated among a group, looking very different in the way of dress from what he used to do when in England, still, however, wearing the remains of an English suit. His trowsers were worn very thin, and perhaps like Dr. Krapf he had been obliged to mend the upper parts by cutting off pieces from the lower. At any rate he excused himself from standing up, because of the dilapidations in his trowsers. The fault, however, is not his, but results from his position of subserviency to an ignorant and heathen father, and from living among a people whose customs and vices are too powerful for a lad of Sesoï's age to cope with. He has not, I am glad to say, forgotten all his reading; and the softened and intelligent expression of his face is a pleasant and durable witness of the advantages he has had. His recollection of the hymn he once

learned, and of the Lord's Prayer and other things, is complete, and his manner of repeating them full of tenderness and beauty. I have told him, if possible (*i. e.* if his father remains in this place and permits him), to visit Okokko often, and to endeavour to keep up his reading, &c., and on my return, supposing he has done so and profited by it, I have promised him a jacket, a blouse, and pair of trowsers. On the other hand I have promised Okokko, and Lucca, and Pinoi a knife each for every boy or girl they can produce who knows the alphabet and can say the Lord's Prayer, or read words of one syllable. I am afraid I shall not have to give many knives, for learning to read is slow work; and Fuegian boys and girls, in the restlessness of wigwam life, are not very likely to consent to regular instruction; but we shall see. The men and boys who have been under our care have some of them received from me certificates of character enclosed in a little waterproof bag, so that, should ships visit these parts and fall in with our natives, they will have guides and interpreters. The certificate is written on a card, the name of the native, and "trustworthy and deserving," or something of that sort, on one side; on the other a word of caution in dealing with the natives generally who have no chief; a petition to treat them with kindness and not give offence, and a text (2 Cor. viii. 9).

On Saturday last I had the whale-boat manned, and made a pleasant exploring excursion. Two seamen, Pinoi, Lucca, and Mr. Bridges rowed, and I steered. Such delightful creeks, and bays, and islands we visited. Here and there a solitary canoe was moored in the kelp, the women engaged in fishing. These we passed gaily by, a cheering word for those near, a shout for the more distant. Our five long oars sweeping the glassy sea and sending the boat exulting on its course. The weather was very fine, and made existence itself enjoyment. Among these channels we find a climate far less boisterous and more genial than in the Falklands. The rainfall is greater, however. Notwithstanding this, I think the calm days here are more than compensation for the extra dampness. Possibly the Falklands may be more salubrious; but for myself I have never traced any ill effects on health to the climate of Tierra del Fuego.

WAITE HOCKIN STIRLING.

THE REV. W. H. STIRLING

WRITES from Stanley, April 25 :—" We have recently returned from the South (*i.e.*, Tierra del Fuego) in the *Allen Gardiner*. Okokko and his associates were all right in their abode at Li-wy-a. We distributed thirty goats amongst them, and left them in charge. At Picton Island we wooded, and I hope in our next trip to find a ship-load of suitable wood ready cut and brought down to the water's edge for us by a native, who contracted with me to execute an order to this effect. Our next visit to the south will not exceed six weeks, I think, as it will be in winter." Mr. Stirling is most anxious that an iron house should be set up in Tierra del Fuego ; but gives his reasons against Picton Island being chosen as the head-quarters of the Mission. After a careful survey, accompanied by Mr. Bartlett, Mr. Stirling recommends another site for the house and grounds of the Fireland settlement, to which we may refer in a future number.

A NEW OCEAN STEAM ROUTE.—On July 17, the P.S.N.C., who have successfully carried on the mail service of the west coast of South America, despatched from Liverpool their steamer the *Pacific*, 2,000 tons, and 500 horse power, with accommodation for about 150 first-class passengers, for Rio Janeiro, Monte Video, and Valparaiso, calling at St. Lazaire, Lisbon coast, and passing through the Straits of Magellan—between Patagonia and Tierra del Fuego. Desirous of direct communication with England, the Chilian Government opened negotiations with the P.S. Company, for a special mail service. This contract is concluded, and forty-two days are allowed for the passage from Valparaiso to Liverpool, or Liverpool to Valparaiso. At present a vessel leaves every alternate month, but shortly a monthly service will be established. We think it not improbable that this line of steamers may (D.V.) be of service to our work in Southern Patagonia, if not in Tierra del Fuego.

SALE OF WORK.

We beg to remind those of our supporters who can help that there will be a *sale of work* in the autumn in the town of LEAMINGTON, and that either useful or fancy articles may be sent to Mrs. Mandell, 17, Clemens-street, Leamington.

BIBLE, TRACT, PRAYER, AND HYMN-BOOK DISTRIBUTION.

The Editor begs gratefully to acknowledge a grant of Hymn-books to meet an equal outlay, from the Society for Promoting Christian Knowledge ; a grant of Bibles and New Testaments for the sailors at the Chinchas, from the British and Foreign Bible Society ; 200 copies, English and German, of "Taken by Surprise," from Miss E. Garton ; five pounds, "Thankoffering," from a Lady, per A. Balfour, Esq., for distribution of two numbers of "British Workman" in Spanish.

Contributions thankfully received from June 23d to August 14.

* * Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense.—Full particulars will be given in the Annual Report.

£	s.	d.		£	s.	d.
A Friend (don.).....	150	0	0	Ten Directors and The Solicitors of the		
Lord Bishop of Meath (sub.).....	1	0	0	Cent. Argentine Railway Company,		
Rev. E. S. Greville (don.).....	10	0	0	ann. subs. towards the chaplaincy		
" B.," per " Record ".....	0	10	0	at Rosario, per Geo. Woolcott, Esq.,		
Mrs. Greene (sub.).....	1	1	0	sec.	55	0
Mrs. Blythe (sub.).....	0	5	0	By Rev. R. Seymour, for Rosario ...	10	0
Farnham A, per Mrs. Hy. Nichols ...	4	5	0	Christ Chapel A, per Rev. C. B. May-		
Rev. Chas. Clayton (sub.).....	1	1	0	hew	5	2
Weston-super-Mare A, per Miss Bur-				Rugby A, per Rev. J. G. Beuttler ...	13	13
ridge.....	5	0	0	Shrewsbury A, per Mr. T. F. Poole...	7	10
Ditto, per Miss Deane	5	0	0	Totnes A, per Miss Derry	2	9
Miss Andrews (don.)	1	10	0	Islington A, per Miss Williams.....	11	4
Rev. Thomas Curme (sub.)	1	1	0	Mrs. Hopkins (don.)	1	0
Rev. Thomas Edwards (sub.)	0	10	0	Rev. T. Bayley	1	0
Capt. Lang (sub.)	0	5	0	Weymouth A, per Miss Thring	4	3
St. Dunstan's-in-the-East, S. by the				Derby A, per Miss Gell	26	17
Rector (less ex.)	4	6	10	Mrs. Lawrence, coll., per Rev. W.		
All Saints', Gordon-square A, per				Kirkby	15	1
Rev. A. R. Godson.....	4	12	6	Clifton and Bristol A, per Dr. Bartley	25	0
Miss Davidson	1	2	1	Maidstone A, coll. at St. Phillips and		
Rev. Dr. Courtenay	1	1	0	St. Paul's Schoolrooms, &c. less ex.	0	16
Rev. C. Stirling (sub.)	2	2	0	Rochester A, per Miss Drawbridge,		
Mrs. C. Stirling (sub.).....	1	1	0	coll. at M.	2	14
Brasted SS, by A Sec., less ex., Rev.				Miss Fyers (sub.)	0	10
C. T. Astley, Inc.	5	8	0	Miss Vernon (coll., don., and work)	29	0
Hadlow, per Rev. J. Monypenny, L,				Mrs. S. Lloyd (coll.).....	28	0
by A Sec.....	0	11	5	Mrs. Punnett (coll.)	5	0
Lock Chapel A, per R. C. Greatorex,				Sale of Story of Capt. A. Gardiner ...	14	15
Esq., M, &c., less ex.	3	9	0	Do. of Magazine	0	18
Mrs. Luck (sub.)	1	0	0	Do. of Photographs.....	0	2
Miss Luck (sub.)	0	10	0			
Rev. Dr. Binney (sub.)	0	10	6	SCOTLAND.		
James Farish, Esq. (sub.)	1	0	0	Thurso, Miss A. Brodie, per Mrs.		
Miss Gertrude Knight (sub.)	1	1	0	Mill (coll.)	0	15
Reading A, per Ed. Uhthoff, Esq. ...	1	1	0			
Miss Worthington	0	5	0	IRELAND.		
Plymouth A, per Mrs. Edlin	5	1	10	X. Y. Z. (ann. sub.), per Mr. Wm.		
Rev. C. B. Shuckburgh	50	0	0	Yandell, Dublin	10	0
A. R. Pite, Esq. (life membership)...	10	0	0	Clonakilty A, per Miss Townsend ...	10	0
Do., for the repairs of Mission vessel.	2	0	0			

THE Bound Volume of the SOUTH AMERICAN MISSIONARY MAGAZINE for 1867, containing Engravings of Keppel Island, Lota, Callao Church, the Chinchas, a Fuegian Christian, and a Patagonian Chief, with Maps, &c. Price Two Shillings. May still be had on application at No. 8, Serjeants'-inn, Fleet-street, London.

Lately published, crown 8vo., with Maps and Portrait, 2s. cloth, and may be had at the Society's Offices, 8, Serjeants'-inn, the 2nd Edition of
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, Nottinghamshire, and WAITE L. STIRLING, B.A., Superintendent-Missionary for Tierra del Fuego.

Sent by Post for 27 Stamps.



AREQUIPA AND MOUNT MISTI, PERU.

[See page 163.]



GRAND PLAZA, MARKET-PLACE, AND CATHEDRAL, AREQUIPA.

[See page 164.]

THE SOUTH AMERICAN

Missionary Magazine.

OCTOBER 10, 1868.

THE EARTHQUAKES IN PERU AND ECUADOR.

SINCE the fearful earthquake of 1755, which overthrew Lisbon, and engulfed 50,000 people, no visitation of the kind has occurred so awfully sudden, terrible, and destructive in its nature as the one to which we have the sad duty to refer, and which has made itself felt for at least twelve hundred miles along the West coast of South America. To our readers the subject is painfully interesting. Four of our ministerial Stations are situated in Peru—Arica, Tacna, Callao, and the Chincha Islands; while other towns in the same Republic were visited only last year, with the view of placing Protestant clergymen or schoolmasters thereat—Iquique, Pisagua, and Islay. Of these, Arica, Iquique, and Pisagua are swept into the sea. And on the 22nd August, Tacna was still shaking, and its people fearful; while at Callao, after the inhabitants had been terrified by the earth trembling and the sea advancing, a fire is said to have destroyed property to the amount of 2,000,000 dollars. Then there is the grand city of Arequipa levelled to the ground, and Cerro de Pasco, the most elevated town in the world, demolished. Well may that portion of our Mission field marked Peru henceforth attract attention. It is said 2,000 lives are lost. Let us hope there are not so many, but we have to thank God the number is not more, and that all our agents are safe and at their posts doing their duty. But, alas, in Ecuador, the tableland of which is “a sort of monster bubble blown up by Cotopaxi and its sister cones,” not less than 20,000 persons have been killed! Ibarra and Cotocachi, with almost their entire populations, have disappeared. Quito, which in 1857 lost 5,000 lives by

an earthquake, still stands, but totters. 300,000,000 of dollars is reported as the pecuniary loss. Fearful indeed, then, has been this judgment, and we heartily endorse the sentiments expressed by our excellent contemporary* :—

“Men are brought by the visitation face to face with those stupendous forces of nature which they sometimes vainly fancy they have tamed, though, in reality, they are only beginning to understand them; and, knowledge baffled, and the powers of human intellect paralyzed in the presence of so terrible a catastrophe, it is felt that Divine teaching alone can enable us to recognise the mighty and *still gracious* hand of the Judge of all the earth, who in his most mysterious and inscrutable providences, must do ‘right.’

“We cannot doubt that, distant as is the scene of this dire disaster, the heart of Christian charity in England will respond in practical and self-denying sympathy to any appeal for needed help to mitigate the sufferings of survivors.

“We would fain hope, too, that this visitation may serve to deepen the interest of the Christian Church in the great work of Evangelizing the South American Continent.”

The following correspondence needs no introduction save the statement that the Society’s work at Arica and Tacna may be viewed with peculiar interest, as the former place is supposed to have been the centre of the earthquake, and the latter is built on the crust of an extinct volcano. Our missionary chaplain’s letter is the latest intelligence received, therefore we place it first. The cause of the editor bringing out an extra number of the Magazine is apparent. The next and last number for 1868 will be issued on December 1.

TACNA, PERU.

FROM the Rev. J. W. Sloan, LL.B., who has had the charge of both the towns of Arica and Tacna, three most interesting letters have been received since our last publication, which contained an engraving of the principal street in Tacna; but we give that of the latest date as bearing on the earthquake :—

“*Tacna, Peru, August 22, 1868.*”

“I regret being obliged in this letter to report to you a terrible calamity which has befallen Arica and Tacna. Arica is entirely

* “Our Own Fireside,” October 1st, 1868. And here we take the opportunity of recommending this interesting Protestant Monthly Magazine of home literature for the Christian family. Publisher: W. Hunt, 23, Holles-street, Cavendish-square.

destroyed; Tacna has escaped destruction, but has suffered severely. The cause has been an awful earthquake, which appears to have travelled along the west coast, occasioning the sea to overflow and wash away the seaport towns, and bringing down the houses in the interior towns. I will endeavour to give as clear a description as I can of the calamity, confining myself to those facts I witnessed, and others which are founded on credible testimony. During the week preceding Thursday, August 13, we felt, at intervals of some hours, several slight shocks of earthquake, generally at night. On Thursday, August 13, about 5 p.m., Mrs. Sloan, who had been walking in the Alameda with our little child, came hurriedly into the house, and entreated me to flee to some open space for safety. While we were exchanging a few words, the earthquake increased in intensity—the ground moved like the surface of a river. We held each other to maintain a footing. The walls around us oscillated to and fro, the beams of the house vibrated, and moved through the walls, bringing down portions contiguous to the woodwork. The buildings followed the movements of the ground, threatening every second to fall down; and had the same shock continued a few minutes longer, not a single building would have been left standing in Tacna. This earthquake lasted about ten minutes—but minutes of solemn dread. The instant there was a lull we all hurried from the house to the ‘Plaza.’ The streets being narrow, we started in the centre of the road. We had scarcely left our house when every inhabitant came rushing into the centre of the road, shouting out ‘Temblor, temblor! Terremoto, terremoto!’ When we reached the ‘Plaza,’ situated about 300 yards from our house, we found the ground covered with men and women, many of the latter shrieking, weeping, beating their breasts, and crying out ‘Misericordia;’ the more composed were repeating prayers to the Virgin Mary; all were either kneeling or prostrate on their faces. The effects of the earlier shock, and, indeed, the severest of all which have been felt up to the present hour, was to bring to the ground many houses, and one of the towers of the unfinished building intended to be a Roman Catholic Cathedral, but likely never to be completed. It is a great wonder the whole building did not fall, as it has stood in its present condition for several years, and has suffered greatly from the influence of the weather and former earthquakes. Finding the Plaza (a small square about two acres in extent) occupied, and seeing a portion covering with water out of one of the narrow street ditches, along which the passage of water from the hills had

been stopped by the débris of a fallen house, we turned into the 'Alameda,' a public walk about a mile long and 100 yards wide, and affording sufficient protection from falling houses. The Alameda became the general rendezvous. Many had left their homes without having time or courage to obtain extra clothing; and, the weather being very cold, there was the prospect of much suffering during the night. Fears were entertained that the earth might open and swallow us all up. Several believed the end of the world had come. All faces depicted distraction, consternation, and terror. When there was a lull between the shocks, which occurred every few minutes, but with diminishing force, the people inhabiting the small houses on each side of the Alameda rushed into their dwellings, and brought out bedsteads, chairs, tables, and matting, with which they rigged up tents; some, probably accustomed to traveling, possessed regular tents, which they used. We were walking and sitting about for a couple of hours, when, the shocks becoming less alarming, Mr. Hellman invited us to dinner, and to the use of his abode, so long as it might be safe to remain under a roof. The façade of his house came to the ground during the first severe shock. After dinner it was considered prudent to leave the house, as the shocks increased a little in force, and shook the building violently, though without 'altos,' or upper rooms. About 8 p.m., during the movement of the earth, suddenly we heard a fearful shriek and lamentation proceeding from hundreds of lips; and, on looking in a northerly direction, beheld the heavens illuminated with a burst of light, bringing into view the range of the 'Cordilleras.' The general impression was that the day of judgment was really come. The cause of the light was the opening of a volcano. As the whole country is liable to such eruptions, and Tacna is said to be the crust of a volcano, the event did not afford much comfort, though the bursting of the volcano was considered a means of relieving the earth from some of the forces which make it tremble. Throughout the whole town there was a strong feeling of alarm. At this time a Roman Catholic priest proceeded up the Alameda, chanting a prayer, and followed by a crowd of the lower order of natives, who responded. The priest was preceded by two boys carrying lighted candles, and a man carrying a crucifix. The priest passed and repassed four times. Mr. Hellman's house being a centre point for news, and several persons having arrived to inquire and tell what they knew, we assembled in the 'Sala,' and prayed, using the Litany. During the entire night we all sat in the door-

way, rushing out about every ten minutes. Shocks continue up to the present hour, more or less violent; and, as no one can guess the issue, all remain in the same condition as they were in the first night, still camping in the Plaza, Alameda, Chacras, and principal streets; cooking their food in 'braseros' (charcoal stoves), and occasionally muttering a prayer to the Virgin, whose picture and image are to be seen in many of the tents. We have now been lying on the floor without undressing seven nights, it being necessary to keep awake to watch, and run outside when there is danger. As a matter of course business is paralyzed; storekeepers are afraid to enter their shops, and people having little inclination to purchase anything except articles of necessity. During our service on Sunday in my house there was a sharp shock, but the people continued sitting.

ARICA.

"We all felt anxious to hear what had befallen Arica (39 miles). On Thursday, at 5 p.m., a telegram from Arica reached Tacna, commencing, 'Terremoto fuerte, y' (a severe earthquake, and)—but this is all that was ever received of that telegram. Various rumours reached Tacna about the fate of Arica, and as many houses here had valuable goods in the Custom-house near the sea, and were otherwise interested in Arica, the Engineer-in-Chief, Mr. Ansdell, who happened to come up to Tacna on business on Thursday, proceeded on Saturday morning to Arica. When coming on Thursday the train bumped on the rails with such force that the driver stopped, thinking he had passed over some sleepers maliciously put across the line. When the train stopped the passengers soon discovered the cause of jumping. On reaching the half-way house on the Saturday morning, Mr. Ansdell found the locomotive could proceed no farther, the rails being in disorder, and many twisted in the form of the letter 'S,' the bridges also having been knocked to pieces by the 'terremoto.' He proceeded some distance in a 'hand car,' when he met one of his men coming from Arica. On getting within a few miles of Arica, Mr. A. discovered the rails had been torn up by the sea and carried half a mile inland. This is the condition of Arica—the earthquake having thrown down most of the buildings, the sea rushed in and completed the devastation. The railway-station, works, machinery, extensive custom-house, mole for landing goods, houses, chapels, shops, and streets are destroyed, there being nothing except a mass of mud and stones! The sea is said to have come and retired about a dozen times, so that nothing had a chance

of standing or remaining without being engulfed by the retiring waves. Very many inhabitants are reported killed and drowned. All of our friends escaped, rushing up the 'Morro,' the lofty rock seen in the photograph of Arica (see illustration in September 'South American Missionary Magazine'—ED.); but they are all ruined, possessing nothing except the clothes they had on at the time. The people of Tacna have sent food and clothing. The Wateree, American steam gunboat, is thrown high and dry too far inshore ever to be got to sea again. Captain Gillis ordered all his officers and men to their posts, and steered his vessel as the waves carried it towards shore; his boilers being out of repair he could only await the effect of the waves moving him. He did not lose a single officer or man. The Fredonia, American store-ship, capsized with all hands, only two escaping. The America, a Peruvian war steamer, is ashore, having lost many men and several officers. Two other ships are ashore. The stench is very bad from bodies decomposing beneath the ruins, and thrown ashore by the sea. The Sunday before the earthquake was the second time of having service in our 'Station Chapel at Arica,' where we had a very good attendance, including the captain and three officers of the Wateree. Now everything is gone—our chapel, books, robes. We cannot tell what will be the end of this visitation. While I have been writing the shocks of earthquake have been repeated and violent, and are certainly worse than they have been during the last two days. Callao and Lima have suffered to some extent; Iquique is about half destroyed, and many persons killed or drowned. Arequipa is reported totally destroyed.

“One of the effects of this visitation has been to harden many; Indians and negroes committing robberies day and night wherever they can find anything in the way of money, goods, or furniture. Armed men have been sent from Tacna to preserve any property that may be found, and so violent have some of the robbers become that the papers recommend lynch law. Soldiers also who are sent—and the Prefect does not like to spare them from Tacna for fear of a revolution—are perfectly useless, because the robbers make them drunk and continue their depredations. Mr. Worms got his leg broken at the station by something falling upon him, and was saved by two men carrying him beyond the water; Mrs. Johnson, wife of the sailing master of the Wateree, was killed by a house falling upon her, and the wife of another officer was drowned in the Fredonia.

“I have not yet heard the Engineer's Report as to the probable

time it may require to renew the railway, and therefore cannot tell when I shall be able to resume my duties in Arica. In the meanwhile I shall have service in Tacna, as most of the people from Arica have come here. If it should be thought expedient to have service in Arica, because the people may have come together again, I shall be able to reach the place by either a mule or horse. I intend to send up some Bibles, Prayer-books, and tracts the moment I hear they have a place to keep anything in.

“ We shall be very glad when nature is again at peace with man; and let us pray this visitation may be succeeded by repentance and faith. I have been struck during the past week with the statement of our blessed Lord, in which He mentions earthquakes as a precursor of His Second Advent; and surely nothing like a terrible earthquake makes the heart grow sick of the vanities of time, rivets the mind on the action of a present Deity, and shows man his own nothingness. In these solemn moments everything says, ‘ Be still, and know that I am God.’

“ Yours faithfully,

To Rev. W. W. Kirby.

“ J. W. SLOAN.”

ARICA, PERU.

WE gave an illustration of this Station in the September Magazine. G. H. Nugent, Esq., our Hon. Secretary and Treasurer, and also H.M. Vice-Consul, writes as follows:—

“ In the afternoon of the 13th of August, about five o’clock, we were visited with a most tremendous earthquake. I had scarcely time to get my wife and children into the street when the whole of the walls of my house fell, or rather were blown out, as if jerked at us. At the same time the earth opened probably two or three inches, and belched out dust accompanied with a terrible and overpowering stench; the air was darkened as midnight, and I could not see my wife and children, who were within two feet of me. If this had lasted any time we must have been suffocated, but in about a couple of minutes it cleared. Collecting my household gods, I then started over the trembling ground for the hills. We passed unhurt through falling houses, where we saw men struck down stone dead; others maimed, appealing for help, which we could not give. A merciful Providence was over us, and, strange to say, when all was fear I never lost my presence of mind. We wended our sad way, as well as we could, towards the hills. My wife, close

to her confinement, could not push on. I was carrying dear baby, and supporting her with the other arm, the earth shaking all the time, making us stagger like drunken people, when a great cry went up to heaven such as few men have heard—‘The sea is retiring!’ I hurried on, and had barely got to the outskirts of the town when I looked back.

“Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as pack-thread) probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the shipping with it, sometimes turning in circles, as if striving to elude their fate, Meanwhile the wave had passed on, struck the mole into atoms, and destroyed my office, which was adjacent to it, and hurrying on swallowed up the Custom-house. Rushing down the same street it carried everything before it in its irresistible course, the remains of my dwelling-house, unfortunately to a great extent my own property. All my launches had ere this disappeared—the fruits of twenty-two years’ hard work gone in a moment—and my ruin was completed. I stood breathless, looking at the awful sight, but thanking God that life had been preserved to me and my loved ones, but each second was a lifetime. Looking seawards I saw the ships still hurrying to their doom. In a few minutes all was completed; every vessel was either ashore or bottom upwards. The Peruvian vessel of war *America* lost eighty-five hands; the *Wateree* (United States steamer of war), a vessel with a small draught of water, was carried bodily on the top of the wave, and landed about a mile inshore, with the loss of one man. The *Fredonia* (United States transport) was bottom upwards; every person on board perished.* The remains of the British bark *Chanarcillo* (name uncertain) were lying high up beyond the beach a mere hull; about half her crew perished; but as yet I know not the particulars. An American bark, laden with guano, has not left a vestige to tell her fate. We lay out on the hills all night without food or covering, watching and praying for daylight. When morning came I walked into the outskirts of the ruins, and out of one got a few biscuits, a packet of tea, some sugar, and a kettle. I then determined to start for my shed among the hills, the nurse and I

* These statements about the *Wateree* and *Fredonia* do not quite agree with those of the Rev. J. W. Sloan.—ED.

carrying the children. So we trudged our sad exodus, my wife bearing up with great spirit. We found the shed uninhabitable; another night on the plain. Yesterday I managed to construct a shed with sticks and mats, and there I left my family."

AREQUIPA, PERU.

A LETTER dated Aug. 16, from Arequipa, which is about ninety miles from the seaport Islay, a desert lying between, says:—

"This city was completely destroyed on the 13th inst., not a church is left standing, not a house habitable. The shock commenced at 5.20 in the afternoon, and lasted six or seven minutes. The houses being solidly built and of one story, resisted for one minute, which gave the people time to rush into the middle of the streets, so that the mortality, although considerable, is not so great as might have been expected. If the earthquake had occurred at night, few indeed would have been left to tell the story. As it is, the prisoners in the public prisons and the sick in the hospital have perished. The earthquake commenced with an undulating movement, and as the shock culminated no one could keep his feet; the houses rocked as a ship in the trough of the sea, and came crumbling down. The shrieks of the women, and the crash of falling masonry; the upheaving of the earth, and the clouds of blinding dust, made up a scene that cannot be described. We had nineteen minor shocks the same night, and the earth still continues in motion. Nothing has as yet been done towards disinterring the dead, but I do not think any are buried alive, as certain death must have been the fate of all those who were not able to get into the street. The earth has opened in all the plains around, and water has appeared in various places."

Harper's Weekly, New York, thus spake of the ill-fated city, March 7, 1868:—

"Arequipa is the second city of Peru in respect of population. It contains about 50,000 inhabitants, and, in many respects, is one of the most interesting towns in South America. It was founded by Pizarro in 1540, at the base of the great volcano, Misti, 20,300 feet in height. This symmetrical colossus is crowned with eternal snow, and forms, with the other *nevados* of the Cordillera, a magnificent background to the city. [See illustration.]

"As every well-informed reader knows, the whole Pacific coast of Peru, between the Cordilleras and the sea, is a vast sandy desert

where rain never falls, and is only relieved by occasional transverse, ribbon-like strips of verdure, masking the courses of the streams or torrents that flow down from the mountains, where they are fed by the melting snows. Arequipa stands where one of these streams, the Rio Chile, debouches from the vast gorges of the Cordilleras, a hundred miles back from the sea, forming an oasis in the desert of considerable extent and of great beauty and fertility. The Incas had made an establishment here to facilitate communication between Cuzco, their capital, and the coast; and the name of the city comes from two Quichua words—*ari quepai*, signifying ‘Yes; rest here.’ Most of the trade of those vast districts of interior Peru, the departments of Cuzco and Puno, is carried on through Arequipa, and has made it, together with its local resources, rich and luxurious. Standing at an elevation of 7,850 feet above the sea, its climate is delightful. Its principal drawback is the frequency of earthquakes, by which it has several times been ruined. To guard against the effects of these shocks the dwelling-houses are low, never exceeding two stories in height, and are built of a white volcanic stone, with their roofs and ceilings voluted with the same material. The Rio Chile is spanned by a massive bridge, and the town is embellished with two well-shaded alamedas or public walks. The Cathedral is a large, modern edifice, and is believed by the inhabitants to be among the finest structures in the world. It has a bell, cast in the city, of greater size than that of St. Paul’s, London. The principal square and market-place [of which we give a view] is 450 feet square. One side is occupied by the Cathedral, and the other sides by various municipal buildings resting on arcades.

“What Lyons is in France, so is Arequipa in Peru. As a consequence, it has suffered much from the civil wars it has so frequently provoked, but never probably so gravely as in the one just closed, when it was bombarded for three days by the forces of General Prado.

“The people of Arequipa claim to be the most active, enterprising, vivacious, and intelligent in Peru, and the claim is well founded. Most of the names in Peruvian history, whether in government, art, literature, or commerce, are of Arequipans, and the women of Arequipa are far from yielding the palm of beauty to their more famous sisters of Lima, while they proudly assert their intellectual supremacy. A strong jealousy of Lima exists in Arequipa, and the two cities are seldom in political accord; and as the Arequipans are most active, restless, and impetuous, they are almost always deep in political intrigue or in revolution.”

IQUIQUE.

THIS is another place utterly destroyed by the earthquake. It was visited last year by the Rev. Dr. Hume, and was thus described by him when the Society contemplated establishing a missionary there:—

“ This place has a very forbidding appearance to a person who visits it for the first time ; and, indeed, few, except those who are tempted by the rewards of commerce, would ever think of making it a residence. The town is surrounded, like many others on the West coast, by barren sand-hills. Its streets are unpaved, its side-walks are boards, and it is many miles from vegetation. Two thousand beasts of burden enter it daily with their loads, which are transferred to the ships. Fresh water is unknown, and, as in several similar cases, the water in use is distilled from the sea. Yet the place has its advantages notwithstanding. It has a large commerce with the world without, in supplying nitrate of soda. There is a considerable amount of pleasant English society even in Iquique, and the people are very hospitable.....There are several Englishmen at the mines, about fifty miles in the interior ; but a large proportion of them are runaway sailors, or persons of that class. In Peru, Iquique is the most southern port which is the resort of Englishmen.”

The following is an extract from a letter dated August 21, received Sept. 25, by Mr. J. J. Harris, Old Jewry, from a friend resident in Lima:—

“ Ere this telegram will have informed you of the awful calamity which has fallen on Iquique and the other coast towns, an earthquake has swept Iquique into the sea, and every vestige of our house and works. I have had a hard fight for life, and, though badly wounded in the thigh, am progressing towards recovery. God be praised for His mercy ! The catastrophe occurred on the evening of the 13th, at 5.5. I had just returned from the works, and was talking to Mr. S——, the engineer, when a very loud rumbling noise was heard, accompanied by a shock of earthquake. A second followed, overturning the tables and smashing the bottles, &c. We ran out into the coral at the back, but so violent was the shock, that we were thrown down headlong on our hands and knees. We got into the street on the beach. Mr. S—— ran to his engines, and myself, son, S——, and Mr. Billinghamurst, my neighbours, with our poor old servant, collected with terror outside. In an instant the sea moaned, and retired hundreds of yards into the bay, leaving all the shore exposed.

“ I saw the whole surface of the sea rise as if a mountain side, actually

standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged, and roared, and leaped. The cries of human beings and animals were dreadful. A mass of wreck covered me and kept me down, and I was fast drowning when the sea threw me on to a beam, but a nail piercing my coat the timber rolled me again under and I lost all sense. I suppose, as in all such cases, I must have struggled after sensation had left me, for when returning consciousness came I was grasping under one arm a large plank. Looking round, all was wreck and desolation. In a moment I was by a returning wave swept into the bay, and meeting a mass of broken timber I was struck a fearful blow on the chin, and the broken end of the plank passed through my thigh. I knew no more until I found myself on the Pampa, and all dark around me. I was without trousers, coat, shoes, or hat. Trying to collect myself I thought of another wave, and crawled away to the mountain side, scooped a hole in the ground, and got in; here, wet and shivering, I spent the night. My wound bled freely. In the morning I looked out and found Iquique gone all but a few houses round the church. A clean sweep of all the immense stores, &c., not a vestige of our engine, boilers, &c. I found my poor servant dead, and poor Dr. B——, S——, the engineer, and others. I managed to find a hat on the shore, further on a pair of shoes and an old pair of trousers. The havoc has been fearful. All the machinery was dashed to pieces, and after two days' sad suffering I got on board the steamer and came here (Lima) to have medical assistance. Mr. H—— had previously come here, and after seeing me properly attended to, hastened to Iquique to see the state of affairs, and send water to the sufferers.

“I feared starvation ere leaving; the quantity of wine and brandy floating about caused the lower orders to drink to madness, and the scenes of drunkenness and plunder which ensued were fearful. The Government has sent a vessel of war down with water and food for the survivors. The splinter which has passed through my thigh was about the size of a broom-handle, but made a very jagged wound, and the pain is very great, as is also my hand, which was crushed across my fingers. Never mind! I have my life. Poor Dr. B——, he went by my window one minute before the shock took place; he must have been killed immediately afterwards. I never knew suffering until I had passed two days without water and food, and lay wounded in the sand. God be praised for my life. Of course I am much hurt and shaken. We have lost everything; not even a scrap of clothing saved. I am too ill to add more, but will write by next mail.”

CALLAO, PERU.

FROM this Station we received a few lines by the mail of the 15th September, written soon after the first shocks. Our Chaplain, the Rev. T. W. Wilkinson, says :—

“ *Callao, August 14, 3 a.m.*”

“ You may hear by this mail of the threatened inundation of this town by a wave, supposed to be owing to volcanic subaqueous action, some twenty-five miles out to westward. The earthquakes, more violent than had been known for several years, took place at 4.45 and 5.45, and waves corresponding to these washed across the lower parts of the town just six hours afterwards. We were not asleep, but were aroused up just at midnight, and have been watching and patrolling ever since. Trains are set running with families to Lima; one steamer at least broke from her moorings. We read together the forty-sixth Psalm, and prayed, and now thankfully hope all danger is over. It is quite impossible at present to obtain accurate information, but I do not believe that there has been any loss of life. I am unable this mail to send you an account of our school examination and prize-giving of yesterday.”

A LADY'S NARRATIVE OF THE TERRIBLE SCENE.

The following is an extract from a letter by a lady dated Callao, August 14, eight a.m., received by a gentleman in Liverpool; like Mr. Wilkinson's, it was written during the excitement of the scene, hurriedly, to save the mail :—

“ P.S.—I open my letter to tell you of an earthquake which has alarmed us all considerably. It occurred at about five p.m. yesterday, and lasted more than two minutes, which is an extraordinary time for the ground to shake. The motion was like a great undulating wave, not violent, but swaying back and forwards in a most sickening and alarming way. Of course, we were all out in the open space in front of the house, feeling our utter helplessness. However, we hoped it was all over, but in an hour or so there was another shock much more violent than the first, but not so long in duration; and during the evening several slight shocks were felt. We retired to our rooms at our usual hour, and at about one o'clock were aroused by a loud knocking, giving us an alarm that the sea was rapidly rising, and was already over the mole. Of course, all dressed immediately, and we found the sea certainly very rough, but not much worse than I have seen it before. The panic in the town was very great. The trains ran all night, taking crowds to Lima; and there is no doubt but that a great commotion is set up in the bay. All the men-of-war went out under steam, and the vessels have all been foul of each other. The motion in the bay has been like a whirlpool; and those who have experience say they have never known anything like this. The sea was right up to our front door, the night very dark, and a number of young children sleeping in the house. It is very dreadful, and if we have any more earthquakes to-day, I fear we may have some sad occurrences. What with fever, revolutions, earthquakes, &c., it is not a nice place to live in. I feel quite sick, having

been up all night, and, I suppose, from the shock to the nervous system. Several of our valuable ornaments were broken yesterday. The sea seems pretty quiet now."

The following letter gives a harrowing description of the first shocks of the earthquake:—

Callao, Thursday, August 13, 1868.

This evening, just as I was about mailing this letter for the steamer of to-morrow morning, at about five o'clock, the three most terrible and alarming shocks of an earthquake which have visited Callao in seven years were made manifest. For full five minutes, the heavy, rolling, rumbling shock continued, rocking the furniture and even the houses themselves, with such violence that persons could hardly keep their feet, and an instantaneous rush was made for the street. Here the sight beggared description. All the affrighted people kneeling and praying in the open street, crossing themselves, and falling in deep swoons full length on the pavement; old women kneeling with both arms upraised, screaming and crying, the great bell of Santa Rosa Church tolling and tolling, while the terrified people fled in crowds within the sacred enclosure, and the great steeple swayed and cracked as if every moment it would fall upon and crush the affrighted masses. As far as the eye could see down the long narrow street, the very street itself rose and fell in long billowy undulations, while out in the bay the ships tossed up and down under the violence of the tremendous internal jar. While I write thousands of the poor ignorant natives, Cholos, &c., are on foot and walking with all speed up to Lima, and the cars are so packed with human beings that a special train has been put on to accommodate those fleeing to Lima. The reason of this is the absurd rumour that the sea is coming in, and hundreds of people stand upon the mole, watching the ebb and flow of the tide, and insisting in their fear that the sea is rising and coming in. As Callao of old was destroyed, not by the ground opening, but by the sea uprising like a mighty mountain and overwhelming the place and people, so the horror and fright among the people is the second engulfing of the sea. Had the shock been as severe as it was protracted and incessant, every building in Callao must have been toppled down. The weather has been very cloudy the past few days, and the earthquake that has just shaken the solid earth (and the nerves as well) of Callao, is the most terrible one that has visited the place in seven years, and never one of such long continuance.

SUMMARY.

OUR readers will agree with us in saying that these various correspondents have drawn the late fearful scene "with the poetry of an intense reality." The forty-sixth Psalm was a most suitable portion of Holy Writ to choose for meditation on the night of the 13th August, when the earth was moving, the seas were roaring, and the mountains shaking with the swelling thereof. The same

truths seem to have forced themselves on both God's ministers at Callao and Tacna. Very appropriate indeed, at the conclusion of Mr. Sloan's letter, is the exclamation, "BE STILL, AND KNOW THAT I AM GOD."

Man plans, but God settles. On the 23d July—only a short time before the catastrophe—Mr. Sloan wrote very solemnly about the miserable "husks" that men and women would feed upon, even when "the bread of life" is within reach; and after praying that the Spirit might quicken all committed to his charge, added:—

"There are a few things cheering. We can now say there are two little churches established. In Tacna, the 'English Chaplaincy' is a very neat chapel, *i.e.*, the large sala of my house. We have reading-desk, communion-table, suitable seats, Commandments, appropriate texts of Scripture, &c. The room will hold eighty persons.

"In Arica we have a room at the Railway-station now; this is to be the chapel. The Station is an iron building, divided into two parts, one being waiting-room and booking-office; the other, at the back of the booking-office, being appropriated to Divine worship. It will seat about forty persons; they have painted the room, enclosed a corner for vestry, and made tables and kneeling-stools. The Church is now localized at both places. It is the day of small things; but if the dew of heaven descend upon the seed sown, it may ultimately be like a field which the Lord hath blessed."

Alas! "Now everything is gone—our chapel, books, robes," all swept into the sea. The Wateree, on which vessel Divine service had been held and the Lord's Supper administered, is a wreck, and though Mr. Sloan "in his own hired house" at Tacna had "received gladly all that came in unto him," yet when he was writing his last letter shocks of earthquake were repeated and violent—he and his family had been "seven nights lying on the floor without undressing"—so that we shall be anxious to hear by the next mail further particulars. In the meanwhile we commend to the prayers of all who feel an interest in the blessed work the Society has undertaken, those who are bearing the burden and heat of the day. There is no loneliness like

“spiritual loneliness,” and we leave the following words of our faithful missionary to apply themselves :—

“It is therefore a great comfort to know ‘we are not alone,’ but that the Church at home is with us, by praying for us, feeling an interest in our efforts, and rejoicing at the smallest signs of success. I refer to the Meetings for prayer on behalf of the South American Mission. *We do need to be remembered at God’s throne. . . .*

“You must excuse my letters being so devoid of that charm which is conveyed by reports of the success of labours in changes of men’s hearts and lives ; at present there is not much visible, but I am anxious for their spiritual welfare. I believe in time God will acknowledge His own cause and give us His blessing, for we are working within the bounds of prophecy, and may be some of the humble instruments for its fulfilment.”

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled.”—Psalm xlvii.

He sitteth o’er the waterflood,
And He is strong to save ;
He sitteth o’er the waterflood,
And guides each drifting wave.

He knows how long the wilful heart
Requires the chastening grief ;
And soon as sorrow’s work is done,
’Tis He who sends relief.

He sitteth o’er the waterflood,
As in the days of old ;
When o’er the SAVIOUR’S sinless head
The waves of suffering rolled.

Yes, all the waves passed over Him,
Our sins—they bore Him down ;
For us He met the crushing storm,
He met th’ ALMIGHTY’S frown.

He sitteth o’er the waterflood,
Then doubt and fear no more ;
For He who passed through all the storms,
Has reached the heavenly shore.

And every tempest-driven bark,
If JESUS guides the oar,
Will moor at last in haven calm,
To bide for evermore !

THE INDIANS OF PERU.

THE Rev. J. W. Sloan, ever anxious to convey information, has sent us two excellent photographs of these people, a copy of one of which is now presented to our readers.



Indian Mother and Child—Peru.

Mr. Sloan writes :—

“ You inquired about the Indians in the neighbourhood of Tacna. In Tacna itself there are two quarters, one at the top, the other at the bottom of the principal street, occupied by Indians, who gain a livelihood by acting as porters, selling in the market, washing, and hiring themselves out as servants. There are small clusters of Indians also to be found along the line of travel from Tacna to the nearest towns. Many of them keep mules, donkeys, and Llamas, with which they carry from Tacna goods purchased by the shopkeepers, and bring from the mountains to Tacna silver, copper, wool, wine, &c. These Indians are very similar in colour, dress, and physiognomy to some of the worst of our gipsies. They wear breeches or pantaloons, either with or without shoes and stockings, have their hair very long and plaited, wear a broad-brimmed hat and a poncho. Their stature is generally below the average height of what we call short

men, and their heads appear larger than is due to the proportion of their bodies. They are a degraded class. As servants they are stupid, thievish, and idle ; to live in dirt is their element. They are capable of a much higher intellectual status than the negro ; but, like the African, the finer feelings of the heart do not develop themselves. Parents sell their children here. We were recommended, when we first came, to send into the Indian settlement and buy a girl about nine years of age, who might be obtained for forty pesos (6*l.*). The purchased child then becomes the servant of the purchaser for ever, or until the age of twenty-one, if he chooses to retain his purchase so long. A few days ago an Indian woman came to our house and offered for sale a child in arms about twelve months old, the mother praising the good qualities of her infant, not to show how dear it ought to be to her heart, but to persuade us to buy it from her !”

THE NUMBER OF INDIANS IN SOUTH AMERICA.

“I noticed lately in print an estimate of the number of Indians in South America at about 2,000,000. As this appeared very small for the extent of the continent, and the extensive tracts held in possession by the Indians, I have inquired of two gentlemen well acquainted with the country, and one said 2,000,000 may be the number of *civilized* Indians, but he thought *wild* Indians might amount to 5,000,000 more. Another estimated the number at 5,000,000 or 6,000,000 of both classes. It is said to be a very difficult affair to obtain the census of Indians, because they suspect it is only a scheme to learn the number of men able to bear arms, upon whom the authorities may pounce the moment war is resolved on, or a revolution likely to break out. The army in Peru is not raised by voluntary enlistment, but conscription—kidnapping ; and being a kind of penal settlement to which incorrigible criminals are ‘designated,’ as the newspapers here term it. Thus, last month a thief was sent to serve in the artillery.”

PANAMA.

This Chaplaincy has not yet been filled up, as we are waiting information from the local subscribers to the Church Fund. The Rev. J. W. Sloan thus writes of the lamented death, by yellow fever, of our late chaplain, the Rev. G. W. Hughs :—

“We were all deeply grieved to read the sad news, as our brief sojourn at his sphere of labour convinced us of the importance of the station, and our brief intercourse with Mr. Hughs impressed us with the idea of his suitability for the post. It has, however, pleased ‘the great Shepherd of the sheep’ to call His servant away from this earthly scene, from the little flock which he appeared to be diligently feeding with the bread and water of life, which also

promised to prove a rallying-point for the ingathering of others into the 'one fold.' . . . I have not heard or read for some time of anything so deeply moving as the account of the death of Mr. Hughs. He told me more than once of the delight he should feel by having his wife with him to cheer him in his work, and was only waiting to know the issue of his mother-in-law's illness to decide the day when she should meet him. He was looking about for a house, and probably had since taken one; his health seemed good, his hopes of being useful were bright, his people were attached to him, a spot had been selected for building a church, the steamer bringing his dear wife and child was nearing the landing-stage, the absence of a few weeks was to be repaid by a joyful meeting in a foreign land, where her first inquiries about her husband are met by the reply, 'he is dying or dead,' and her haste to be in time to gaze on his face and hear his voice before the solemn moment, only hurries her on to the dart which is to pierce her heart."

THE CHINCHA OR GUANO ISLANDS.

THE Rev. Edw. Thring's letters are of August 11th and 25th, but though it is reported that much damage was experienced by the shipping during the earthquakes, this is not alluded to by our missionary. We regret that he himself has suffered from yellow fever, but rejoice that he could write, "I am thankful to say I am still gaining strength every day, and was only laid aside two weeks; the fever, thank God, has left us (Aug. 11)." From Mr. Thring's journal, however, the yellow fever appears to have been as fatal as at Callao. We give a few extracts as showing the daily duties of our agent:—

June 15.—Looking after the absentees from Divine service yesterday; they all had their "excuses ready, as they thought the pastor would pay them a visit." After dinner, visited the shore. More fresh cases (yellow fever), and two deaths. In the evening, considered seriously my own state—should I be taken?—and was thankful to rest upon a full, perfect atonement.

Tuesday, 16th.—Very thankful to the Lord for such a windy night, as the fever is very serious, and it may be the means of chasing away from the Islands much that is impure. We all naturally ask in the morning, has the wind been fresh in the night? In the fleet the greater part of the day. Some nice visits indeed. Converse fresh and lively on Divine subjects. The fever worse on the island. Four deaths since the morning. Oh, that the Lord would open the mind of the sufferers to embrace Jesus and His most precious truth! What an awful pestilence it is—the sufferings of some are more than I can endure.

Wednesday, 17th.—In the fleet all day, at home in the evening. Very much enjoyed Matthew x.; desires seemed to flow when in communion this evening, and at other times how hard and dead; how defeated is Satan at some times, and how strong at others.

Thursday, 18th.—"Now then, parson, you didn't forget to trim us a little on Sunday, but yet I liked it; go at us again, doctor, we captains are an odd set of fellows," said the captain of the ship "H. F."

Friday, 19th.—Long visit with the consul in the morning. The afternoon with the sick. No deaths to-day.

Saturday, 20th.—At home all day. Mrs. Scott very ill. Surely is the Lord's hand coming so near us once more.

Wednesday, 24th.—At 12 o'clock Mrs. Scott still conscious, and expressed her hope as "resting on Jesus; wishes to be in heaven." Poor Mrs. Scott has breathed her last. This has cast a gloom all over the island. Great is the sympathy shown by all classes towards the poor doctor, who, of course, is bruised by this second blow. Few can be more esteemed, respected, and liked than the doctor, who has been, and still is, so devoted to his patients in sickness.

Friday, 26th.—With the doctor all day. Not only in the upper branch of the doctor's family is the Lord's hand visible in taking his child and his wife, but to-day we are called to the bed-side of his servant. Poor fellow was taken ill this morning.

Saturday, 27th.—At 6.30 "poor Joe" is dead. This is a serious time for all of us. No doubt the Lord has a deep significant meaning in thus so very suddenly cutting down and taking away so many from our centre. Yet how slow is our mind in taking it as direct from Him.

Sunday, 28th.—Service on the ship "America." Very nice attendance, but the fleet is at the present small.

July 2nd.—A remark made to me to-day much encouraged me: "The ministry here, Sir, produces and keeps order—suppresses open sin and holds shame in irons." I always return home thankful for these drops by the way. My desire is truly that Jesus may be glorified by the gospel at the last day.

July 4th.—At home all day, excepting one or two sick I visited; one in the hospital a very bad case of fever, and the other at her house.

July 13th.—The last nine days it has been my share to be on the sick bed. I was attacked on Sunday morning the fifth, but the doctor, being near and using prompt means, very soon weakened the hold of the fever upon me. Of course my duties had to be laid aside for the present. My time for departure was not come in the providence of God, though I thought it had, but I never can be sufficiently thankful for the joy of the Lord in my mind at the expectation of departing. I can truly say Jesus was all, and never can I forget how simply I was enabled to rest on Jesus. I think there was no doubt I took the fever the day previous, when visiting the sick at the hospital, but when in the path of duty how simply you might meet trials. By the kindness of God I am again free from pain, and on the water to-day, but did not stay long.

July 14.—Went afloat again to baptize an infant on board the ship Southern Ocean.

July 15.—Went off again, and did a little more visiting. Found on board a little vessel called —, that the Captain was suffering from a bad burn on his hand; persuaded him to come into my boat, and go ashore at once to have it properly attended to.

July 16.—Found the Captain in his apartments, but his hand very bad; but this may be overruled, that he might reflect to his soul's salvation; he is afraid he will not retain his hand, it is very bad. Afloat in the day.

July 17.—Afloat, but nothing of importance; the Captain's hand better.

Sunday, July 13.—Rose at six o'clock. Very glad to be strong enough to conduct the usual services of the day. Was received very kindly on the ship Kate Devonport by many captains. After the service they manifested their sympathy by congratulating me on my recovery in the midst of so much sickness; they are personally very kind to me.

July 21.—Visiting the fresh arrivals (*i.e.*, of vessels) all the day.

July 22.—Went to some sick the first thing in the morning, but the only case of fever now is on the island. After breakfast I went into the fleet. In the evening went to visit the sick, but found her worse.

July 23 and 24.—Went to see Mrs. G——, still getting weaker. Afloat, but not

long, as the above case must, I think, soon terminate. Mrs. G—— died at 3.30 p.m. 25th, buried.

July 26, Sunday.—This day we held Divine service on the ship *Louis Walsh*; there were two cabins nearly full; the singing good, and even general; the afternoon, one cabin nearly full. As we generally conclude with the Evening Hymn, and there were several who were familiar with the tune, that they sing most heartily, I could have remained to have heard it many times.

July 27.—A most pleasing visit on the ship ——, the Captain, I fancy, wants to know the truth; his mind appears absorbed on 1 Cor. xv.

July 30.—Up at six o'clock. Divided my time as usual. Meditation is strength for the day; as oil is to the wheels, so prayer is to the soul.

July 31.—Went to the round of my duty with pleasure and joy; some satisfactory visits.

EDWARD THRING.

Chinchas, July 31, 1868.

We are sorry to say that this station is so expensive that, unless *special* help is afforded both at home and on the spot, the Society will be obliged to relinquish its charge, and yet this would be grievous. The following letter will be issued as a circular, but we think it well also to give currency to the appeal in our Magazine, and we shall be thankful to find it is liberally responded to:—

AVERAGE NUMBER OF VESSELS—SEVENTY. *Missionary to Seamen.*—Rev. EDWARD THRING.

SIR,—

We know not if you are aware that this Society has for more than two past years maintained in the harbour of the Chincha Islands, at a great expense, a Clergyman to conduct Divine Service and Pastoral Visitation on shipboard, amongst the large merchant fleet successively at anchor there.

The Society was assured by a long list of signatures from the Captains of their earnest desire for such Services, and of their willingness to contribute liberally to their support.

The handsome donation of 500*l.*, from the house of Messrs. Anthony Gibbs and Son, encouraged us; and a Clergyman was accordingly sent out. He has been heartily welcomed there, and his daily journal expresses the satisfaction and gratitude of all classes—officers and men, the sick and the healthy—for his ministrations. But the promised contributions in aid of the Mission have greatly failed.

Its first pledged supporters, the captains, of course soon sailed hence—and their successors have become impressed with an opinion that their Owners duly contribute to this Mission at home, and that the account of each ship is there charged “with a special sum, annually paid to the South American Society, for maintaining the Chinchas Mission!” Whether the reasonableness of the conclusion has given rise to their assumption, we stop not to inquire; but it is wholly a mistake, yet it so prevails there, that in the last year the subscriptions on the spot have not even covered the annual cost of the clergyman’s gig and his man! The Rev. Edw. Thring

is obliged to be constantly afloat visiting the various vessels, and on every Lord's Day holding Morning and Afternoon Service on board one or other of them.

The expenses of a mission to this marine solitude, where the sterility of the shore enhances fearfully every article of living, are very considerable; and the Society, unsubsidized by a local effort at home or abroad, will be unable to sustain much longer this strain upon its funds.

Yet a condition of commercial life like that at the Chinchas, so signally void of all religious leaven, so necessarily vicious, stagnant, and morally lowering, is surely as perilous to ship-owning interests as it is to individual souls.

From the delays of lading, vessels remain for a long time off these islands, usually ninety days; and without a Bell or a Bethel flag to mark the Sabbath of days, without a minister to lift up a voice for God, or whisper comfort or warning to thirsty or beleaguered souls, with no good example to influence, no public opinion to restrain, no healthy amusements to divert, the condition of this seagoing community (said to average 2,000 souls) must surely surpass in its moral dearth the physical sterility surrounding it!

Until now you have, doubtless, remained a stranger to these facts—to know them is to relieve and redress them. Immense are the interests committed to the care of the captains and officers of merchant fleets. Thousands of miles separate them for indefinite periods from the owners' control. There is no security for faithful service like that derived from the fear of God. Our interests are at no time more imperiled than when committed to the keeping of a darkened conscience. The preached "Word (we are assured) is a light to the eyes and a lamp to the feet." Self-regard—regard for the souls of our servants, and for England's mariners, all eloquently plead for this Chincha Islands Mission. We cherish the belief that you will henceforth become a willing contributor to the fund, and we venture to suggest that the judicious mode of doing so might be, to give reality to the fiction now prevailing in the fleet—by kindly favouring us with an *Annual Subscription* in aid of this Special Mission to its officers and seamen.

DAVID COUTY,

Chairman of Finance Committee, S. A. Mission.

ANNUAL SUBSCRIPTIONS

TO THE MISSION TO SEAMEN AT THE CHINCHA ISLANDS, SOUTH AMERICA.

The Pacific Steam Navigation Company	£50	0	0
Mark Whitwell, Esq., Bristol	1	1	0

BRAZIL.

THE BOTOUCUDO INDIANS. BY PROFESSOR C. FRED. HARTT.

STRETCHING along the Brazilian coast from Rio Janeiro to Bahia, and with a varying width, is a zone of forest country, usually flat and low near the coast, but inland more or less mountainous. Farther inland lie plains, sertoes, and serras, sparsely wooded or bare, and often exceedingly arid.

Except on the shores of the sea and of the principal rivers, this country is still in its primeval state.

Previous to the discovery of America this wooded region was peopled by a number of Indian tribes, who had possession of the country down to the coast-line; but long ago, a powerful tribe, called the Tupís, gradually found its way northward along the coast, driving some of these Indians before them, while others retreated to the forests of the mountains, leaving the coast to their invaders. Some tribes of the Tupís settled on the coast and remained. On the arrival of the Portuguese, these were converted to Roman Catholicism, and their descendants still form a large percentage of the inhabitants of the coast, though they are much mixed with negro and European blood.

The general name given to the nation occupying the mountains is *Botocudo*. It is composed of several tribes, all of whom speak the same language, with, however, strong dialectic differences. Anciently, these tribes extended far north and south of their present limits, which are the Rio Doce on the south, and Ilhéos, in the province of Bahia, on the north. With the settlement of the coast by the Portuguese, and the extension of civilisation into the interior, began the inevitable war of extermination of the savages, who were systematically destroyed without mercy, so that the nation of the Botocudos has dwindled down to but a few thousands of individuals. This war against the wild Indian still continues, though it is now limited to an occasional attack on a village, and the merciless slaughtering of all its inhabitants—men, women, and children. One *Comendador*, a wealthy and influential planter on the coast, and an aged man, told me that during his residence in the country he had killed with his own hand, or had ordered to be killed by knife, gun, and *poison*, many hundreds of these poor creatures; and this he told me with the same coolness with which one might speak of the extirpation of a colony of rats!

The Botocudos are a strong, well-built race, of a yellowish skin-tint, not copper-coloured, and not very dark, and, as far as I have had the opportunity of observing, superior to many of our Eastern North-American Indian tribes. On the Rios Doce, Sao Matheos, and Mucury, I met with numbers of these savages perfectly wild and untamed, and I was struck with their intelligence, curiosity, and liveliness of manner, as compared with the Micmacs and Malaseets of New Brunswick and Nova Scotia. When grouped together conversing they showed much animation, and frequently burst into fits of laughter.

They go perfectly naked, wear the hair cut close, and sometimes shave it away all round for an inch or more with bamboo razors. They pierce the under lip of the child, and also the ear-laps, and insert plugs of wood, which, as the openings become gradually enlarged, are replaced by larger ones, until the lip of an adult Botocudo may be distended by a plug of a couple of inches in diameter, and resembling a flat barrel-cork. This custom is now going out of use, and it is only the elder individuals that are so disfigured. They colour the cheek red with annotto or urucú.

The different tribes have each a central village, as their members spend much of their time wandering about in the forest. In the villages they live in rude huts, but in the forest a few palm leaves are a sufficient shelter.

They subsist almost exclusively by the chase, in which they use a long bow, from which they shoot immense wooden-headed arrows with great skill.

Ordinarily, a man is content with one wife, but he may have as many as he can support. There is no marriage ceremony, and the tie is broken as easily as it is contracted. As among other savage nations, the wife is a servant, and the Botocudo woman, in the terrible scars she bears on her

face, body, and arms, bears testimony to the punishment of the knife inflicted by her savage husband. I have never seen an old Indian woman whose body was not more or less marked by scars, inches in length. There seems to be but little affection among the members of a family. When at a plantation in Sao Matheos, I saw a squaw with two little children, one a boy of three or four years, swollen and sickly from clay-eating, the other a child at the breast. She wished to sell the elder one, and I could have bought it for a hatchet. The babe suddenly died; she dug a little grave in the floor of the hut, buried it without the least signs of sorrow, and I saw her at her work as pleasant as usual the day after. At the same time I obtained the skull of an Indian. I was surprised to see the Indians, his own relatives, knowing whose the skull was, playing with it, setting it up on a table, and laughing at the ghastly face.

The religious ideas of the Botocudos appear to be very simple, and to consist chiefly in a belief in the existence of a bad spirit, or many bad spirits, who dwell in the forest, and in whose power it is to do them harm. Baron Von Tschudi says that the Botocudos believe in a bad spirit, whom they call *Nian-ton*, and that they have no idea of a good spirit, or of a God; but for this I cannot vouch. So far as I can learn, they have no worship of any kind and no priests.

The language of the Botocudos is quite distinct from that of the Tupí or *lingoa geral*, which obtains among the tribes of the Amazonas. Little is known of the Botoduco language, and it has never been reduced to a grammatical form, at least as far as I can learn. Vocabularies are to be found in the works of Prince Max zu Neuwied, Baron Tschudi, and others.

The different villages of the Botocudos are frequently at war with one another; and during my journey through the Mucury in 1866, I found two at war with one another. There can be no doubt that they are cannibals, and eat the flesh of those they take in war. Of late years they have been quite peaceful, and there have been few attacks on the whites. On the Rio Doce, and also in the Mucury region, I saw many ruins of houses which had been burned by the Indians, and whose inhabitants had been murdered. At present they are not much feared, and in many places along the coast they come of their own accord to the *fazendas* or plantations to work; but they are not found to be very industrious, and soon go back again to the forest.

The Gospel has never been carried to the Botocudos, and very few have been converted to Christianity and civilized. Many have received baptism, but merely as a form, and usually for the sake of the present which may accompany the rite. The whole nation is sunk in heathenism.

The civilized Indians on the coast are all Catholics, and live in the same way as the poorer class of Portuguese descent. They are fishermen and small planters, but are generally noted for their sloth, their untrustworthiness, and general low moral *status*. They are much more superstitious than the Brazilian of Portuguese descent. They and the negroes have a black saint, St. Benedicto, whom they honour with drum-beating, dance, songs, processions, &c., and *rum-drinking*!

A worse priesthood than that of Brazil it would be difficult to find. The priests of Brazil are neither moral nor religious, and they exhibit none of the devotion and self-sacrifice which characterised the Jesuit missionaries. In every village, as a rule, one sees a ruined, falling church, a sad sight; and an intimate acquaintance with the people will soon satisfy one that their religion has a very feeble hold on them. Freethinking and infidelity are widespread, and in educated society French literature is producing a marked influence. Brazil is a magnificent field for the missionary work

—a field from whose harvest the reaper's sickle has scarcely yet gathered into the garner a single sheaf. The Government tolerates all religions, and there is no fear of persecution. Would that the Bible and the true faith might be carried to all that beautiful land!

In this article I have spoken principally of the Botocudo tribe, because this is the only one which I have come in contact with. In the empire there are many other tribes still sunk in their native barbarism. Of the Amazonian tribes, those on the main river and the lower courses of its tributaries have been partially civilized, and are, in the main, nominally at least, Roman Catholics.

I cannot close this little article without calling the attention of the Christian world to the opportunity of doing good which is offered in the foreign colonies established in Brazil. I have found Dutch and German settlers in many places on the coast, and especially at Urucú and Philadelphia, in Minas Geraes, those who have received in Europe a certain education, who are now entirely deprived of the means of religious instruction, and who would be very grateful for good books.—*American Church Missionary Register.*

NOTES DURING A VOYAGE ALONG THE WEST COAST.—AUGUST, 1868.

AFTER all the preceding matter in the present number had been set up we received from the Rev. Allen W. Gardiner, M.A., a few "rough notes" made on the homeward voyage from Valparaiso, where he had proceeded to meet his wife and family on their way to England, and whence he would of necessity sail along the entire coast of Peru and Ecuador, the scene of the late earthquakes. We are thankful to say they all arrived safely at Plymouth, by the *Tasmania*, on the 29th ult., having left Valparaiso August the 17th.

DESTRUCTION OF AREQUIPA AND ARICA, AUGUST 13TH.

"There is a saying that coming events cast their shadows before them, and unquestionably during the present year there has been a presage and foreboding of calamity weighing upon the minds of the inhabitants of the western seaboard of South America. Certain predisposing causes originated this incubus, undoubtedly, but beyond the depression of trade, the revolution and the epidemic (yellow fever), there still remained (after these adversities had been somewhat tided over) the undefined form of some further giant of evil looming in the distance.

"Now that the trouble has come, and the blow has really fallen, there is a feeling of relief from suspense; but it will require long years to heal the bitter sorrows, and soothe the anguished memories of that short half-hour of water, fire, and vapour of smoke.

"Many persons have not yet lost the scared look which strange forms of misery are apt to impress upon the countenance, and in almost every surrounding sight and sound that meets the eye or greets the ear, there is some memento of this 'great catastrophe.'

"As I write this, several Peruvian gentlemen are gesticulating with terrific empressment, and really going through severe bodily exertions in an effort to be graphic and demonstrative. Their noisy and patriotic wake over the misfortunes of Peru contrast greatly with the sad silence of an orphan girl who is sitting by with her little brother at her side, both dressed in deep mourning for their parents who were alive on the morning of the fatal 13th, when the flood came which took them and others all away.

"The great earthquake of 1835 was felt in a radius of one thousand miles, but during the recent terrible week of volcanic disturbances the subterranean movement has probably extended for two thousand miles.

"The fall of Arequipa and Arica took place at five o'clock in the afternoon of Thursday, the 13th of August. There was nothing peculiar in the appearance of the weather up to that hour; the barometer was a little higher than usual, and stood at 29.95 at noon. The thermometer registered 70 deg. at the same hour, and there was a fresh breeze S.S.E.

"No less than six extinct volcanoes are found in the immediate vicinity of these two cities, and they retain the names given to them by the Incas, viz., Cailtonia, Misti, Ubina, Huainaputina, Tutupaca, and Candarave.

"Since the great activity of the Chimborazo range during the last 300 years, the volcanic range of Cotopaxi, near Quito, in the north, and that of Misti, near Arequipa, in the south, have been quiescent; but since the recent volcanic disturbance at Mendoza, east of the Andes, great fears have been entertained by the old inhabitants that these traditional volcanoes might resume activity, and more especially as Chimborazo had shown signs of quiescence—thus disturbing the equilibrium west of the Andes. These fears were not without foundation, though little attention was paid to them at the time.

"There is little doubt, however, that the aristocracy of Arequipa, who had from the cool verandahs of their mansions proudly pointed out to the stranger and the foreigner their beautiful city and their beautiful mountain [see sketch of Arequipa and Misti], would have very thankfully dispensed with the savage-looking and objectionable monster as it was now subjectively considered.

"For after a silence of three centuries their own dear Misti suddenly opened out upon them in an entirely new character and uttered a roar. Other volcanoes in the range answered, and the earth trembled in response, but as yet no churches or buildings fell.

"This warning signal came about an hour before sunset, and was succeeded by a pause of ten minutes. The awe-struck inhabitants raised one fearful cry, 'Misericordia,' and rushed into the 'plazas' and broadest streets. It was indeed a providential pause, and saved the lives of many thousand human beings, proving that the destructive as well as the constructive agencies of our planet are under the controlling and governing influences of the Divine will.

"There succeeded to this pause another monitory bellow from the volcano, and a great volume of earth and ashes was thrown up from the crater, darkening oppressively the air, and giving a strange fitful look to the occasional glares of volcanic fire.

"And now continuously for seven fearful minutes the whole city rocked to and fro like a cradle, the churches and public buildings oscillated perceptibly, and presently the beautiful cathedral, with its lofty towers, fell with a fearful crash, the convents, hospitals, and military barracks followed, and, darkness coming on, 200 sick and infirm people perished in the ruins.

"There were other shocks less severe in character during the night, which, however, demolished many a tottering edifice; and when the sun rose on the 14th, it really seemed in several of the streets as if scarcely one stone had been left upon another.

"The beautiful stream of water that ran through a portion of the city was now black and bitter with ashes, and seemed to sympathise with the general feeling of disaster and despondency.

"The following letter was written by a resident to a friend in Lima:—
'Arequipa no longer exists; our city was destroyed on the 13th instant. I

have no heart to tell you the horrible scenes we have witnessed and are witnessing. The earth is still trembling, and houses are still falling. I scarcely found a pen to write these few lines to you on the bare ground, and amidst the most deafening uproar, and I hardly expect they will reach you.'

"Arica was destroyed by the same earthquake which desolated Arequipa. It had, however, its own special episode of tragedy, for, though farther from the volcano, it was nearer to the sea, and encountered the horrors of Charybdis in the form of a great tidal wave. Scarcely had the inhabitants of the town fled from the rapidly-increasing shocks of earthquake, and sought comparative safety, as they thought, on the hillside and seaside, than a cry was raised by the people who were nearest to the beach, that the sea was retiring from the bay.

"At ten minutes past six p.m. the great tidal wave came in, and, meeting the still retiring waters of the bay, reared up into a gigantic breaker between fifty and sixty feet high, and came rolling on with tremendous violence, as though driven by a mighty rushing wind.

"There were six vessels lying at anchor in the bay:—U.S. gunboat, *Waterree*; the U.S. storeship, *Fredonia*; the Peruvian frigate, *America*; an English ship, *Chanarcillo*, from Liverpool; the Peruvian barque, *Rosa Rivera*; and the brig, *Eduardo*, of Arica.

"A little before six the gig of the *Chanarcillo* was pulling in for the mole to take off the master who was on shore. Seeing the water retiring from the mole Captain Fox hailed his boat, and told them to make for the nearest vessel. They did so, and got on board the *Waterree* just in time. There were now only twenty-three persons left upon the mole, *viz.*, an Englishman (resident in Arica) of the name of Williams, with his wife and five children, also Captain Fox and about fifteen sailors or fishermen.

"Seeing that there was not time left to escape to a place of security, Captain Fox directed them to jump into a large lighter which was alongside the mole, and they were thus floated up by the wave amongst the ruins of the town without sustaining any serious injury.

"It happened far otherwise with those on board the shipping in the bay, and many anxious faces gazed over the rail of their bulwarks at the awful messenger of death which now came thundering along.

"The Peruvian frigate was dashed helplessly upon the rocks, and became a total wreck, with the loss of her Captain, commander, first lieutenant, surgeon, and sailors and marines.

"The *Fredonia* went down with all on board (twenty-eight), and likewise the *Rosa Rivera* (sixteen) and the *Chanarcillo* (eight).

"The gunboat, *Waterree*, and the brig, *Eduardo*, were carried several hundred yards beyond high-water mark, and deposited high and dry on the shore, with the loss of only three men washed overboard.

"Two of the U.S. naval officers had been accompanied by their wives, and both these ladies, sad to relate, met a violent death.

"Mrs. Dyer perished on board the *Fredonia*. Mrs. Johnson was on shore at the time of the earthquake, and Lieutenant Johnson was in the act of assisting her to a place of greater security when a fragment of timber fell upon her head and killed her immediately. She was buried in the cemetery, and her shroud was a silk ensign that she had been working on the evening of her sad and sudden death.

"Mrs. Hudson, the wife of the engineer in charge of the railway foundry, missed her child (three years old) in the confusion of the earthquake, and did not find it again till the following morning, when, to her great delight, she discovered it with some other little children that had been hastily rescued from the falling buildings.

"The tidal wave had swept away every vestige of her home, and as she

walked with others on the beach looking over the *débris* of furniture and household goods scattered promiscuously about, she found her Bible at the distance of a quarter of a mile from the spot where her house had stood.

“A beautiful palm-tree which formed a conspicuous object in the premises of the railway foundry had been uprooted by the earthquake and now lay with its long leaves dishevelled on the ground, and some of them interlaced with the hair of a dead woman.

“The sea had swept right through the large church in the plaza, and there was a dead fish lying near the altar. A piece of machinery which the engineer of the foundry estimated at the weight of ten and a half tons had been carried by the tidal wave three-quarters of a mile from its position, and a locomotive engine had been removed a quarter of a mile. Ribbons, buttons, fragments of pianos, sofas, chairs, tables, crockery, were strewn all along the beach. Clerks of mercantile houses who had lost valuable documents were to be seen groping amidst the piles of paper that were scattered in every direction.

“Singular were the combinations of articles, the groupings of persons, and the stories of survivors.

“In one spot, within sight of a wrecked vessel, lying almost upright on the sand, with her masts and spars standing, was the following medley of articles:—A bottle of sarsaparilla, unbroken and with the label uninjured, a dead cow, a crushed goat, an iron safe, and a coach.

“At another point of observation, I found a little tent made of unbleached calico and bunting, under which shelter sat the old Chilean Consul, well known for his genial smile, and his crimson-velvet chair. He still retained a fragment of his smile, and the whole of his chair; but he informed me that the bulk of his property had been destroyed, and then drank our health in some very distressing claret out of a broken bottle.

“Some of the residents had passed through terrible experiences, having seen their relatives buried in the ruins, without the power to extricate them, and now had the melancholy task of identifying a brother or a sister in some sadly disfigured form that was disentangled from the ruins of their home. One boy, only twelve years old, the sole survivor of a family of seven, was digging patiently, assisted by an old servant, amongst the bricks and fragments of a house that had fallen on his father, mother, brother, and three sisters; and they had just got out one of the little girls.

“In other parts of the town, where the houses were more firmly constructed, several were extricated alive; but the absence of any hospital, or organized system for medical relief, made their condition very pitiable as they lay suffering from the injuries they had received, and scarcely screened from the burning sun by the frail protection of a calico tent.

“A few had witnessed the landslip near the point, and having gone round to the ‘Incas cave,’ had found the mummies exposed, some in a recumbent and others in a sitting posture. It must have been a spectacle grim enough for the ancient mariner:—

‘When the sky and the sea, and the sea and the sky
Lay like a load on his weary eye,
And the dead were at his feet.’

Grave fears are entertained about the safety of Callao, in the event of the tidal wave having entered the harbour, and likewise for Quito, on account of its proximity to the ancient volcanoes, Cayambe, Agua-longo, and Cotapachi.

“The founders of Arequipa and Quito certainly incurred a tremendous responsibility when they established cities close to such safety-valves of the universe, and prepared to nurse posterity in the very lap of a volcano.

“At midnight a large steamer, with the usual lights, was seen on our starboard-bow, sighting as she stowed down, and on coming within easy

distance stopped and lowered a boat. The purser came on board, and she proved to be the mail-steamer from Panama and Callao ; Callao was safe, but they had no news from Quito. The guano fleet at the Chinchas Islands had felt the tidal wave seriously. Out of forty-nine vessels at the islands, thirty-six had been more or less injured by collisions, and had lost ground-tackle or spars. One vessel (the Leopard) was so much damaged, that it will be necessary for her to discharge.

“ *August 30.*—Passed a considerable number of whales and porpoises ; the temperature is unusually cool, considering we are only five degrees from the Equator. A flying-fish alighted on the main deck, this evening, through one of the ports.

“ *August 31.*—Off the harbour of Payta, 9 a.m. ; we shall now have news of Quito.

“ 10 a.m.—Heading in for the bay. From the spar-deck we can make out the shipping, and they have their flags at half-mast, so there must be bad news on shore.

“ 11 a.m.—Anchored in eight fathoms, and soon after boarded by the Harbour-master, who reported an earthquake at Quito three days later than the earthquake at Arequipa. The first shock occurred at 2 a.m. on Sunday, the 16th of August, and was followed by repeated shocks of more or less severity for forty-eight hours. The cathedral, the beautiful convent of San Augustin, and the College of San Luis, are said to be in ruins, and the public buildings and private residences more or less injured. Twenty lives were lost in Quito, but the sick were not left to perish in the hospital, nor the prisoners in the public prison, as was the case at Arequipa.

“ Guayaquil, the nearest seaport to Quito, suffered considerably from the earthquake, but no lives were lost.

“ At Payta (the other seaport of Ecuador), where we are now lying, the residents experienced no shock ; but on the days of the earthquakes at Quito, a strong sulphurous smell pervaded the bay.

“ The report, which arrived here some days since, that the whole province of Imbabura had been visited by an earthquake, and several villages swallowed up, with the loss of many thousand lives, at present wants confirmation, and is disbelieved in official quarters.

“ We have thus run out of the track of the tidal wave, so far as present intelligences go.

“ The reverberations of this tidal wave in the South Pacific were experienced along the coast from the Chinchas Island off Peru, to the Bay of Talcahuano in Chile, which was visited by the tidal wave in 1835.

“ There was no loss of life in Talcahuano, but much damage to property ; the other ports on the coast which suffered were Caldera, Islay, Iquique, Chala, and Ilo.

“ The Peruvian Government acted with considerable promptitude, and supplies of provisions were immediately despatched to the places that had suffered most, in two of the steamers belonging to the Pacific Steam Navigation Company, which had been placed gratuitously at the disposition of the Government, by the Company’s Manager at Callao, George Petrie, Esq. (the Hon. Secretary and Treasurer of the English Church Fund and of the South American Missionary Society).

“ Two of the mail-steamers had encountered the tidal wave, and both narrowly escaped : the Guayaquil, in Talcahuano Bay, and the Santiago, in the port of Chala. The U.S. flagship Powhattan sailed from Callao on the 20th, for Arica, on hearing of the disaster to the Fredonia and Wateree, and took stores to supply the immediate necessities of the inhabitants of Arica.

“ The losses that will be experienced by mercantile firms must prove enormous.”

Contributions thankfully received from August 14 to October 8.

. Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense.—Full particulars will be given in the Annual Report.

	£	s.	d.		£	s.	d.
Chelsea A, per Mrs. Grautoff	4	0	0	Weston-super-Mare A, per Miss Bur-			
Ramsgate A, per Dr. Humble	6	0	6	ridge.....	31	2	8
Hon. Miss Rodney (coll.)	0	16	6	J. Swift, Esq. (sub.)	5	5	0
Major Papillon (sub.), per E. Uthoff,				Henbury S, by A Sec., Rev. J. H.			
Esq.	0	10	6	Way, Inc., less Ex.	6	9	4
Lady H. St. Maur (sub.), ditto.....	1	0	0	"A Wellwisher"	300	0	0
L. H. Spence, Esq. (sub.)	1	1	0	Miss Aldebert (don.)	1	0	0
Aldbourne, per Miss E. Brown	4	14	6	Presdales, per Miss Baily (coll.)	5	6	0
Ditto, ditto, for W. and O.	0	15	0	Miss Emra, per Miss Nellie Liddon			
Liverpool A, per Rev. Dr. Hume.....	102	2	8	(don.)	0	2	6
Clifton and Bristol A, SS. at St.				Major Buckler (sub.)	1	0	0
Maryleport, by A Sec., Rev. S. A.				J. Laurent, Esq. (sub.)	5	5	0
Walker, Inc., less Ex.....	6	7	6	J. Dugmore, Esq. (don.)	5	0	0
Ditto S, at Holy Trinity, by A Sec.,				An Essex Clergyman (don.)	10	0	0
Rev. D. Cooper, Inc.	1	11	2	St. Clement Danes S, by Sec., Rev.			
Ditto, Miss Maltby (don. for Pata-				R. H. Killick, Rector, less Ex.....	3	16	6
gonas and sub.).....	1	10	0	Two Friends	1	0	0
Sundridge, per Mrs. Snell, Ovenden				Stoke, Devon, coll. by Miss E.			
House, coll. at Lawn M and subs.	22	10	10	Ramsey	2	17	6
Southborough A, per Miss K. Hooper	5	0	0	Deal A, per J. Nethersole, Esq.	4	15	0
Rev. Geo. Candy (sub.)	1	0	0	Darlaston A, per Miss Sansom.....	5	11	9
St. Catherine's, Brixton, SS. by A				J. and H. N.	2	0	0
Sec., Rev. H. G. G. Cutler, Inc.,							
less Ex.	5	8	0				
In Memory of the late Miss Elizabeth							
Vawdrey, of Gwinear, Cornwall,							
per Dr. Lush	1	1	0				
Alms from St. James's, Gerrard's							
Cross, per Rev. W. Bramley-Moore	1	0	0				
Heckmondwike, per Mrs. Haslam ...	1	11	0				
Mrs. Steedman (don.), per Rev. J. H.							
Ballard	5	0	0				
Miss Smith, Heathfield (sub.)	0	10	0				
Mrs. Moody (don.)	5	0	0				
Taunton A, per Mrs. Doveton	5	7	0				
Tunbridge Wells A, per Capt. J.							
Orlebar, R.N.....	5	0	0				
Brighton A, per Rev. T. Halliwell,							
S at St. Margaret's, by A Sec.,							
less Ex.	4	7	3				
Miss Lambert (don.)	10	0	0				
Offertory Coll. at Harvest Thanks-							
giving, Sept. 5, in Old Smethwick							
Church, per Rev. E. Addenbrooke	2	19	4				
Ditto, in Elmton Church, per Rev.							
T. Hills	1	5	0				
Ditto, in Clown Church, per ditto ...	1	2	0				

SCOTLAND.

Portobello, per Miss Leslie	9	9	6
Fyvie S, at Parish Church, per Rev.			
W. Acraman	6	0	0
Huntley M, Ven. Archdeacon Bisset			
Ch., per ditto.....	2	0	0

IRELAND.

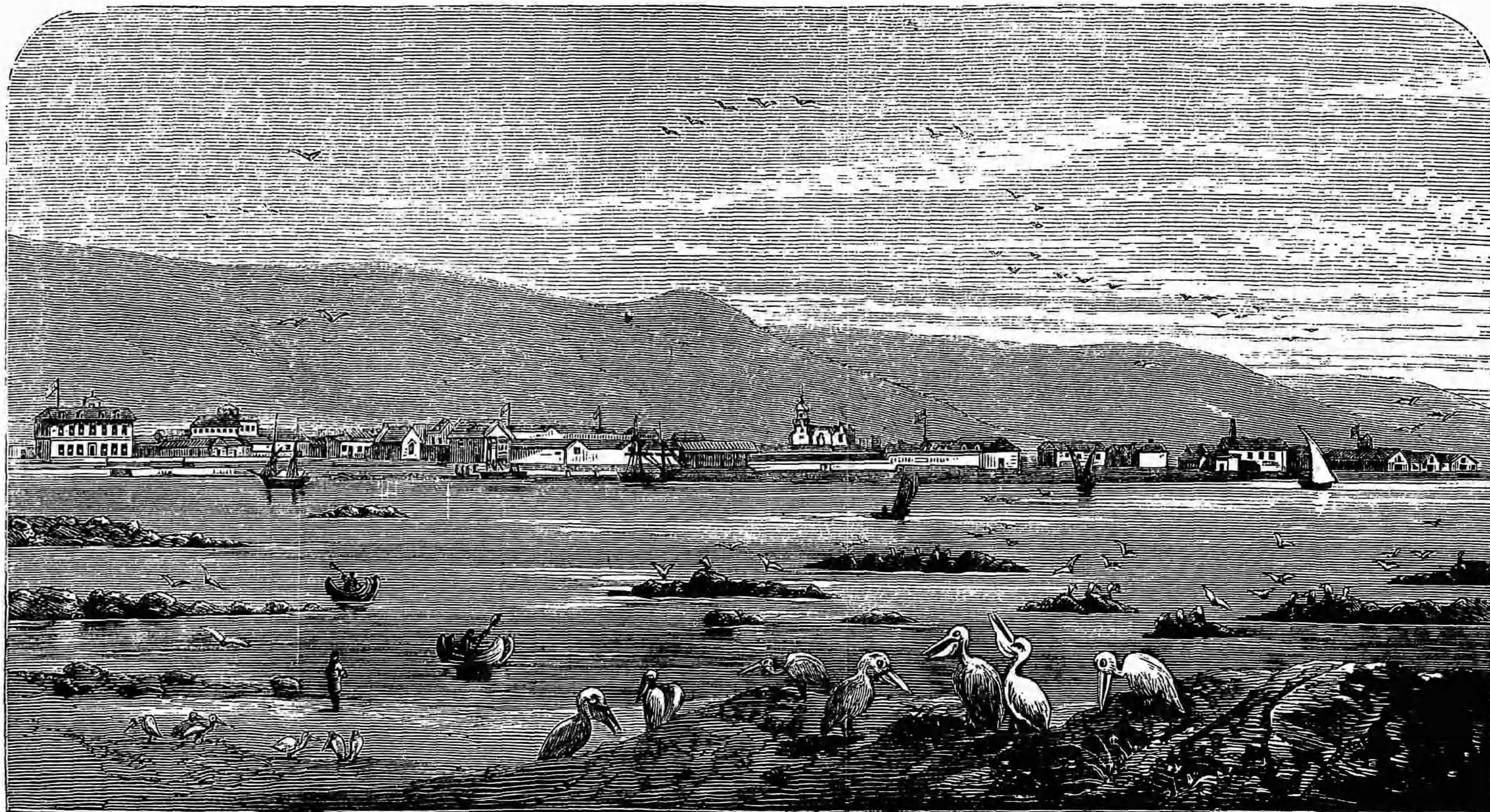
Derry S, by A Sec., per Rev. W.			
Craig	8	10	0
Cavan and Donegal, per Mrs. Gahan	40	0	0

FOREIGN.

New Zealand—J. Shepherd, Esq.			
(sub.)	2	0	0
Buenos Ayres, per Rev. W. Good-			
fellow	12	7	0
Sale of S. A. M. Magazine.....	17	8	6
Ditto, Story of Com. Allen Gardiner	1	0	0
Ditto, Photographs	0	2	0

A FRIEND at Weston-super-Mare offers 100*l.* to commence a MISSION to the AMAZONIAN INDIANS if nine others will each give a similar sum. The river Amazon is now open to the flags of all nations. Address, Rev. William Walter Kirby, M.A., Secretary, 8, Serjeants'-inn, Fleet-street, London.

WANTED, by the Rev. Samuel Adams, M.A., Consular Chaplain at Monte Video, an ASSISTANT CHAPLAIN, an unmarried clergyman in Priest's Orders. A Graduate, and one accustomed to tuition, preferred. Stipend, 300*l.* per annum, and passage out. The climate is healthy. For further particulars address Rev. W. W. KIRBY, 8, Serjeants'-inn, Fleet-street, who will feel obliged by friends making this appointment known, which is independent of the Society.



IQUIQUE, PERU, DESTROYED BY EARTHQUAKE, AUG. 13, 1868.

THE SOUTH AMERICAN Missionary Magazine.

DECEMBER 1, 1868.

IQUIQUE. *

THIS town is situated on the sea coast, near the southern boundary of Peru. It is about 700 miles S. of Callao, and 800 N. of Valparaiso. It occupies part of the vast sandy desert, which extends with slight interruptions from the extreme N. of Peru, down to near Coquimbo in Chili. It is built on low ground, near the tide, and is backed up by a series of elevated and naked hills, which soon rise to a plateau in the interior. In front, there is one considerable island, and there are numerous rocks. Though not the geographical centre, this port is the commercial centre of the nitrate-of-soda district, and a very large proportion of the nitre of commerce, the chief ingredient in gunpowder, is procured from it. In the amount of its annual exports, it is exceeded by no place in Peru, except the Chincha Islands.

Like many towns on the west coast, it is of recent origin ; and its houses are all, or nearly all, constructed of wood. When mortar is employed, it is composed of ashes and burnt sea-shells. The streets are unpaved, with wooden side paths ; and at night, oil lamps are slung from point to point at the crossings, a curious dark patch appearing directly under each.

The population, previous to the earthquake, was about 4,000 ; and the style of living, except in the best houses, exhibits an absence of many comforts which an Englishman deems indispensable. But the charming climate is a compensation for numerous disadvantages. It is sixteen leagues distant from vegetation, though within that distance there are, as at numerous points, on both the old and new continents, remains of forests, and tokens of a former vegetation, now destroyed. It lies within the rainless district of the west coast ; and for well-known physical and meteorological reasons, the area of the desert is likely to extend. It is ten leagues from a supply of water, and even that is unfit for use ; as it contains in solution sulphate of soda, and of lime, and nitrate of soda. Formerly its water was procured from Pisagua, about thirty-six miles along the coast northwards ; and several large boats were occupied in supplying the town. The water was, however, of inferior quality as well as costly ; and therefore three large distilleries were erected for "condensing" it from the sea.

* Pronounced Ee-kee-kay.

These produced several thousand gallons daily, and when they were swept away by the great tidal wave on the occasion of the earthquake, the scarcity of water was felt even more severely than that of food. But the machinery for reconstructing them was promptly supplied from Valparaiso, and already the business of the town is proceeding as before.

The mail steamer from the north reaches Iquique about midnight, and both landing and embarkation are unpleasant, frequently difficult, and occasionally dangerous. In the calmest weather there is often a heavy swell of the sea; and this is said to be the remote result of a storm in the direction of New Zealand.

The neighbouring waters abound in fish, and sometimes there is a *peste* of fish, in which thousands are driven on shore, and soon become putrid. Accordingly pelicans are numerous, as may be seen from our engraving. From the skin of the sea lion, or seal of the largest kind, is constructed a peculiar kind of boat called a *bolsa*. Two skins are inflated and placed side by side, and across these is laid a rude framework of sticks. The holes for inflation are in front of this frame, as it were in the backs of the animals' necks; and the rower, sitting on the frame, guides the *bolsa* with ease and safety by means of a double paddle. Two of these are seen in our engraving.

About 2,000 mules and asses are said to enter the town daily, with their loads of nitrate from the mines, about fifty miles in the interior; and the bell of the *madrina*, or leading mare, may be heard at all hours of the night. And, during the day, it is interesting to observe the long line of a troop, in picturesque procession entering or leaving the town. These poor animals lead a very hard life, and that of their owners or drivers is little better. Their supply of food and drink is very scanty, from the time they leave the mines till they return; and animals that are sick or exhausted are left to starve or die, or struggle for existence as best they can. Some extraordinary stories are told of the food of these outcasts,—shavings, old clothes, nitrate bags, fish, and even human flesh; and, as if smelling the water in the tanks, they can hardly be driven away from the “condensing” premises. As there are necessarily a great many *corrals*, or open yards, where these animals rest, a plague of flies is permanent in some parts of Iquique.

The foreign population is not numerous, and consists chiefly of men. There is no religious provision whatever for Protestants, though they are very desirous to have an English church service commenced. The native population are also a good deal neglected, yet their prejudices against any other form of worship than their own are strong.

Though the place sustained great injury on the 13th of August, it was not so much from the earthquake, as from the great tidal wave. A kind Providence, however, has given a wonderful elasticity of spirit to the people of these climes, and though the earthquake will not be forgotten there so soon as in England, its effects will disappear with a rapidity which is creditable to their enterprise, and which would greatly astonish an English visitor.

It is to be feared, however, that with the majority its moral effects will pass away still more rapidly, and that it may be said of them as of the Londoners after the plague, “They sung His praise, but they soon forgot His works.”

A. HUME.

THE EARTHQUAKE AND ITS CONSEQUENCES.

(*A Review and an Appeal of 1868.*)



ARICA, PERU, AFTER THE EARTHQUAKE, AUG. 13, 1868.

THE great shaking and trembling of the earth along the seaboard of South America has directed the attention of the whole world to the field of our Society's operations. Philosophers and men of science are busy discussing the subtle agencies at work, but the Church of Christ recognises the fact that the Lord of Hosts has spoken, for "*He uttered his voice, and the earth melted.*" The voice of man is feeble, but the voice of our God is powerful, and amidst the crash and fall of cities we discern and recognise the voice of Him who ruleth the raging of the sea.

The picture we presented to our readers in September of Arica, as it then presumptively stood, is, alas! a tale of the past, inasmuch as the tidal wave, concurrent with the earthquake-throbbings on the mainland, brought desolation to this fair scene of commercial activity and missionary promise. In compensation for our shortcomings, we now present our subscribers with the true picture of Arica *as it is*, painfully contrasting, as *a heap of ruins*, with what it was as a well-built and ordered city.

Our Missionary Chaplain, the Rev. J. W. Sloan, is in charge of this Station, with Tacna, forty miles inland; and he, in common with the inhabitants of the district, has experienced the loss of home comforts for the time, but stands as a Christian soldier at his post of duty, holding the standard of the Cross, and proclaiming that God in Christ

is as powerful in the display of His mercy as He is manifestly recognised to be in these devastating visitations. Our Society entered upon this new ground with an unflinching step, having enlisted the services of one who understands the point of danger to be the place of duty. He greatly needs our prayers and sympathy for himself, his family, and those to whom he ministers.

The English residents at Arica and Tacna guaranteed a certain contribution to the support of this Missionary Station, but from the tremendous loss of property the whole burden of its support for the time has fallen upon the Society. The first contributory list from Arica was filled up by the Honorary Secretary and Vice-Consul, Mr. Nugent, and the proceeds were ready to hand over to the Treasurer when the flood came and carried all away. Such was the extremity, at the time of this fearful calamity, that the great prize sought by all was to escape with *life*; and the touching words of Mr. Nugent to his wife and family, "*Let us make for the high ground,*" illustrates the extremity they were in, and leads us also to the consideration of the words as a motto for all our Christian work, *to look from earth to heaven for help* in this our time of need.

The commercial failures and distress along the whole coast have brought upon the Society some very heavy claims, to meet which we specially appeal to all Christians interested in this mission-field. The earthquake *reaches us* in the form of awakened responsibility for the support of those we have located there, and loudly calls upon us to stretch forth a helping hand, and prove our attachment and devotion to the cause we have, by God's help, promoted.

Two reasons press urgently upon us in asking for extraordinary help.

I. The money subscribed at Arica being washed into the sea by the irresistible tidal wave, it is incumbent upon us to supply the deficiency at once. Callao, sending tidings of commercial distress, losses by death of yellow fever, and devastating fire, defers its subscription-list for a time, while its immediate wants are referred to the Society, and we are bound to respond.

II. The earthquake itself is a strong appeal, as the voice of God, not only to South America and the world at large, but an urgent call to the Christian Church to look at that vast continent, so long neglected, and send it the Gospel. "Let us not resist Him that speaketh from heaven." In thus hearkening to God's voice, the night of sorrow shall but be the prelude of a morning of joy, praise, and thanksgiving.

Let us, in the review of our year's work, just cast a glance at our stations, and see what has been done with the means provided. At Callao, the Rev. T. W. Wilkinson has succeeded to the late Mr. Murphy, and is prospering. The Chinchas have been worked at great expense to the Society; the subscriptions falling far short of the promises. The Rev. Edward Thring occupies this post most successfully; but as the guano is well-nigh exhausted, and the last fleet of vessels will leave by Easter next, our mission to the seamen afloat there will determine itself. To meet the expenses of this station up to that time, our liabilities are heavy, and special contributions from friends of the Society, and owners of vessels, whose men participate in the benefits of the mission, are most earnestly solicited. Sailing further South, we pass Arica and come to Coquimbo, where the Rev. J. Stuart has enlisted the sympathy and support of the people, and aptly illustrates the spheres we seek to occupy ministerially, in breaking open new ground. We are urged by some to aid this or that community, under the impression that we have inexhaustible supplies, so that we are compelled, in all Christian and loving rejoinder, to say, only give us the means, and the work shall be undertaken. Our Society has all the machinery, but we want the steam-power of funds to put the work in motion. This cry for money is an earthly sound, but no less necessary to our earthly warfare, for the silver and gold, as well as the victory, are all in God's power to dispense, but by these things He provides tests to the sincerity of His people's loyal devotion to His cause on earth.

Lota, our next station, is at this time supporting its own schoolmaster and mistress; an era in its history which the Committee hails with satisfaction, as one of the fruits of the Rev. Allen W. Gardiner's ministry, whose name and work will ever be cherished by the Society. Lebu, a station further South, on the border of the Indian territory, is under the charge of our tried and faithful missionary, Christian Keller, who, in the records of the year, has acquired a wife, in every respect a missionary helpmeet in his peculiar location on the Araucanian frontier. Those of our friends specially interested in the Indian missions, *give us your help here*; the necessity of the case is self-evident, and it seems superfluous to ask, but if we refrain, you conclude we have no want. Do help us in this, and strengthen our hands.

Sailing round Cape Horn, or steaming by the new route through the Magellan Straits, we come to the head-quarters of our Society at the Falklands, where the Rev. W. H. Stirling is fully engaged

“*sticking to his point*” to carry the Gospel into Fuegia. During the last six months he has brought much pressure upon the Committee to establish a Mission Station on the mainland—an object most desirable to attain.

Mr. Stirling asks that we should send him out an iron house, with all the necessary appliances and adjuncts, ready to fix on an approved site. This has the full sanction of the Committee, but from the low state of our finances it is quite out of our power, for the present, to respond. There is, however, a short, simple, and safe remedy, and the Lord can make it plain. Let some Christian friend come forward *and provide, in one sum*, the necessary funds for the iron house and fittings, to be sent out complete from England, as *a New Year's Gift* to the Society. This will at once relieve us from the anxiety of deferring so important a work. But what is the cost? We have ascertained this, and find that the manufacture and transit of the house complete, will all be covered by the sum of 300 pounds. Some one must be found to undertake this for us! We are sure that our friend, Mr. Stirling, would be greatly encouraged in such help, and the offering itself will be to the Lord as a sacrifice well-pleasing in His sight.

Dr. Humble is still labouring most successfully at Patagones, and his work is recognised as a power for good among the mixed people of the locality.

Ascending North on the East Coast, we proceed up the River Plate to Rosario, and call the attention of our friends to this new station, more particularly described in our July number, and placed under the charge of the Rev. W. T. Coombe.

Crossing the River Plate to Uruguay, our enterprising friend the Rev. S. Adams has been most active the last year in opening two more stations, viz., Colonia and Salto, to which Chaplains have been supplied under a subsidy from the Society.

By this hasty glance at our stations, enough has been said to outline the work we have in hand, and if our friends will make up their minds to enlarge the gross receipts for carrying out the immense work we have only commenced, or if they will send us contributions for any particular station or portion of the work in which they may be more interested, the Committee will be most thankful.

But why, say you, do we stop short at the River Plate? One of our warmest friends constrained us, some time back, to print on the cover of our Magazine the words, “*There remaineth yet very much land to be possessed.*” This is, indeed, self-evident to all interested in

our work. Look only at *Brazil*; that vast empire is open to receive the Gospel, but as yet is untouched by our Society. Give us, then, the means, and we will soon begin. Then look at the *Amazon*; we have our plans maturing, and promises of help when the work is started, but what are we to do if our friends simply read these facts and do not stir themselves for extra efforts to attain so desirable an object? Again, look at *Venezuela, the Granadian Confederation, and Ecuador*, names unknown in our missionary reports, yet all large and important countries, and accessible—but how shall they hear without a preacher?

As to the means at our disposal; we have received during the last year, say 8,000*l.*, more or less, but what is this among so many? If our income could be doubled next year, say to 16,000*l.*, our Committee would be in a position to engirdle the whole continent of South America, and report much larger results.

As it is, *the net we have* is so small and thin for the work that we fail to gather in what we so earnestly desire, and our missionaries are apt to be discouraged if we fail to supply them with all the accessories of their work—we want, then, *our work to be strengthened* with the cords of love, the floats of faith, the knots of prayer, and the ample folds and volume of *a well organised network of associations* over England, that the Committee, receiving through these the necessary funds, may, after so long a night of toil, be enabled, through grace and Divine direction, *to cast the net on the right side of the ship*, and have a full reward of souls gathered to Christ.

Let all the friends of our Society be alive to the urgency of our need in the close of this year, and the anticipation of the next. The Lord is conferring upon us a signal honour in permitting us to carry forward the Gospel into South America, to call out a people for himself previous to His return in glory; let us therefore not be weary in well doing, for in due season we shall reap if we faint not. This year will ever be a memorable one to the Society in the unlooked-for anxieties brought upon us by the earthquake visitation, but let us each and all thank our God for the past, take courage for the future, and, in dedicating ourselves afresh to the work, may we, like the prophet of old, roll a great stone of help, inscribing upon it, "*Eben-ezer*"—"Hitherto hath the Lord helped us."

ALFRED R. PITE.

The Editor gratefully acknowledges a cheque for 50*l.* sent with this remark: "God having brought such troubles on South America lately, I am anxious to send the people His Gospel."

PRAY, AND BE PRACTICAL.

A WORD TO THE COLLECTORS OF THE S. A. MISSIONARY SOCIETY.

THERE was sound philosophy in Oliver Cromwell's caution to his soldiers, "Put your trust in God, and keep your powder dry," though the Christian will admire the former part of the command more than the latter. Equally practical was the advice of one whose autobiography is handed down with the imprimatur of God upon it—Nehemiah, whom we might surname "the *prayerful*," as well as "the practical." When Jerusalem was to be built under His guidance, in perilous times, "the builders every one had his sword girded by his side, and so builded." (Neh. iv. 18.) Now, is it not in this way we should act who are seeking (as instruments) to build the heavenly Zion? I mean, should not we who are workers in the Lord's vineyard try to *act*, as well as think and ponder and pray? Should not our faith be faith in action? Should not we try to call forth more of that uncommon and rare quality called "*common sense*," and while working, if I may so speak, chiefly on our knees, while beginning, continuing, and ending all things in Christ, yet for all that using heart, head, and *hands*, if need be, in the Lord's service? A late divine used to say of his two sons, who possessed different dispositions, that if they were cut to pieces, shaken together in a bag, and then redivided, they would be all the better; and this perhaps might be said of the two classes of Christians in the world—the thinkers and the doers. We could not do without either, and bless God for both, but yet humbly venture to think that there might be something more of amalgamation. Every Christian may have his special gift of God, but yet should not cultivate that gift to the exclusion of all others. If such be done the harmony of a perfect character is spoilt, which consists of many virtues united in one being. One lady collector known to us describes herself as "a poor beggar," diffident in the work, and on that ground halts in her exertions. To such a one we say, "Beg hard before the throne of grace," and with the strength that God supplies go forth to solicit help. Take the work direct from Christ, do it heartily unto Him, and beg not on behalf of this or any other Society, as such; but ask in the name of the "King of kings," on behalf of those who are perishing for lack of knowledge, and never apologize for putting before the Lord's people the Christian privilege of giving. There are some Christians who are practical, but who seldom pray—*i.e.*, heartily, believingly. There are others who are very prayerful, but yet not practical. Can we not be both, and rest assured that the one will stimulate the other? Christian work, if we realize its importance, will send us to our knees, and from our knees we shall arise to go forth once more to labour in the vineyard. The hands that are clasped in prayer when separated will have new energy for the Master's service.

Friends and workers in this good cause, let these words, like a well-constructed piece of music, begin and end on the same keynote. Let the motto for each of us henceforth be, "Pray, and be practical."

W. A.

TACNA, PERU.

September 7th, 1868.

“ALTHOUGH only fourteen days have elapsed since I last wrote to you I again trouble you with a few lines that you may know how we are getting on, and also what further particulars have come to hand respecting the late terrible calamity. Since I wrote on the 22nd of August we have had a constant succession of shocks, more or less strong, but of brief duration, recurring at very uncertain intervals day and night. We have not been in bed nor undressed up to the time of writing, passing the night wrapped up in blankets near the outer door, ready for a run in case of a threatening shock. The shops in Tacna remain closed—no business doing, as persons from the interior are afraid to move, and the poorer class of people in the town obtaining what they require at a very low rate from robbers who have pillaged the ruins of Arica.

“Nearly every house in Tacna is injured in some way by the earthquake of the 13th, but many will stand very well with a little repair. I have heard of only three deaths through the falling houses. The account I gave of the entire destruction of Arica (see p. 159) is confirmed by subsequent investigation. No one can yet ascertain the number of deaths in Arica—the presence of many corpses beneath the ruins is evident from the progress of decomposition, and occasionally ‘the sea gives up its dead.’ It has been found necessary to burn the bodies in Arica, as there is no wood to make coffins, no labourers who will work, and starved animals and vultures exhume the bodies when put into the ground.

“As an evidence of the violence of the inundation, I may mention that stones belonging to the flour-mill, weighing some tons, were carried a distance of 300 yards, or more; the locomotives, standing under cover at the railway-station at the time the sea came in, have been rolled over and over by the water, carried some distance into the sea, and left twisted and smashed, entirely useless. The railway cars not entirely destroyed have been carried to the highest point of the town and deposited in the midst of ruined houses. Some incidents which happened during the inundation may be interesting, especially as they refer to people who belonged to our little company of worshippers in Arica. A young man remained in the office until the last moment, not expecting the sea would break over the mole near which the office is situated. When he saw the sea surrounding him, he got into a launch used to land goods, and was carried out to sea three

times, and as frequently thrown on shore ; the last time, the launch got entangled in a wall, which enabled him to leap out and escape to the hills. That young man, a Norwegian, was persuaded at length to attend our services, and had done so the two occasions we worshipped in the Station Chapel.

“Another young man in a good way of business in the principal street of Arica was very ill. I called to see him, and after the visits I got him to promise to attend Divine service. He did so on the Sunday before the earthquake. He also escaped at the last moment. He was making arrangements to be married ; the young lady was on her way from England, and the steamer will arrive here to-day or to-morrow. What a scene ! She will land amidst the ruins—the young man is entirely destitute ; and a gentleman, returned yesterday from Arica, told me he is walking along the sea beach, without a coat, and with a hatchet stuck in his belt for self-protection.

“The foreman of the casting shed belonging to the railway works has lost everything, including the house which he had built out of his savings. On examining the ruins he found his Bible. All the other men have lost what they had about them, but the house of Ainsworth and Co., in Tacna, by whom their wages are paid, having opened a savings' bank for their benefit, they have something yet in store, having left the greater portion of their earnings in the bank. H——'s wife and child were two days and nights without bread or water or shelter ; H—— has been without hat, coat, and shoes, up to yesterday, when some one gave him a coat.

“Miss H—— was with Mrs. Johnson, the unfortunate lady who was killed a few minutes before the flood came in, and it appears Mr. Johnson and his wife were on the point of leaving their house after Miss H—— had gone, and while in the act of doing so a shock brought down the street door, separated husband and wife, the latter being buried beneath the ruins of the house which immediately fell.

“The ‘Waterree’ has been of essential service during the time which has elapsed since the catastrophe, affording protection to persons who were in danger of being murdered by robbers ; supplying food and clothing to the destitute. Every one speaks in the highest terms of the kindness of Captain Gillis, his officers and men, in this emergency, and every one deeply regrets losing them, another American man-of-war having arrived and embarked the captain and crew of the ‘Waterree.’ Had the ‘Waterree’ been swamped, there would have been another touching tale ; for Captain Gillis told me, after Divine service on Sunday, August 9, that he expected to return home

every day, and would certainly be away in less than a month, his term of service having expired for the present, and a season of rest and domestic happiness on shore being in prospect.

“ Arica is at present in a state of semi-anarchy. The Government is perfectly incompetent to prevent robbery with violence; consequently every one is armed in the best manner his circumstances will allow, and all visitors from Tacna and neighbouring places carry revolvers with them. The negroes—the remains of the old slave system, recent importations from other tropical countries—and Indian labourers, called Peons, are the terror of the place and the disgrace of the Government. They watch for any case or packages the sea may chance to cast ashore, break it open, and, if the contents be intoxicating liquors, they immediately get drunk. The Government at Lima has sent ships with provisions and clothing, and the distribution of these necessaries without due discrimination only gives encouragement to the disorders already existing. Robbers are fed, and the Peons obtaining supplies for the asking, refuse to work, so that merchants cannot get any sheds erected. An English man-of-war, the ‘ Malacca,’ has come in, and sent her carpenter ashore to help.

“ I hope we shall have a little rest now. Constant alarm is very harassing to the mind, and, socially, turns all things upside down.

“ I am afraid the recent calamity may affect the subscriptions towards the Society’s funds, especially in Arica, as most persons will be obliged to borrow money to enable them to start business again. Persons in Tacna are great losers, many of the houses in Arica being held by them in mortgage. But I hope the news may stir up our friends at home to be more liberal, for surely the Gospel should be sent and kept among our countrymen, who, in addition to the usual vicissitudes of life, are every moment in jeopardy from causes which no human eye can foresee, and no human hand can avert. During the quietest times we have an earthquake on an average every week, and any one may sound in our hearing the summons, ‘ Come again, ye sons of men.’ ”

The following extracts from the “ Chaplain’s Duty-book,” sent us by the Rev. J. W. Sloan, will be found interesting, if we look at the dates and places mentioned :—

Chaplain’s Duty-book—Arica.

1868.
 June 24... Visited workshops and houses.
 28... Morning Prayer, Sermon..... On board the “ Wateree,” U.S. war-steamer. Tracts distributed to sailors, and also to the workmen ashore.

July	9...	Visited workshops and houses.	
	12...	Morning Prayer, Sermon.....	In Mr. Nugent's office — distributed tracts in small parcels among the better class.
	23...	Visited workshops and houses.	
	26...	Morning Prayer, Sermon.....	In the "Station Chapel."
August	5...	Visited workshops and houses.	
	9...	Morning Prayer, Sermon.....	Ditto.
	13...	<i>Arica destroyed by earthquake and inundation of the sea.</i>	
	23...	Service in Tacna	No conveyance; rails destroyed.
September	6...	Service in Tacna	Ditto.

Chaplain's Duty-book—Tacna.

1868.

June	21...	Morning Prayer, Sermon.....	English Chaplaincy (<i>i.e.</i> at Mr. Sloan's).
July	5...	Morning Prayer, Sermon.....	Ditto.
	19...	Morning Prayer, Sermon.....	Ditto.
	26...	Morning Prayer (Mr. Abell) ...	Ditto.
Aug. 1, Sat.	...	Baptism (Burchard's)	Baptized at their house.
	2...	Morning Prayer, Sermon.....	English Chaplaincy.
	2...	Holy Communion.....	
	9...	Morning Prayer (Mr. Abell) ...	English Chaplaincy.
(5.4 p.m.)	13...	<i>Tacna visited by a terrible earthquake.</i>	
(Evening)	13...	Litany	In Mr. Hellmann's, "Alameda."
(Evening)	14...	Prayers	Ditto.
(Evening)	15...	Prayers	Ditto.
August	16...	Morning Prayer, Litany, Sermon.	English Chaplaincy.
(Evening)	16...	Prayer	In Mr. Hellmann's, "Alameda."
	17...	"	Ditto.
	18...	"	Ditto.
	19...	"	Ditto.
	23...	Morning Prayer, Sermon	English Chaplaincy.
	30...	"	Ditto.
September	6...	"	Ditto.

J. W. SLOAN.

CHILI.—Several landslips had taken place on the hills at Valparaiso, and caused considerable mischief. Perhaps the most interesting item of news has reference to a novelty in religious development. In SANTIAGO a post-office was established for the use of the faithful who sought to communicate with the Virgin Mary; and now we learn that the selection of a patron is a question to be decided by an appeal to the ballot box. The *Mail*, of Valparaiso, has the following:—"The election of patron of Valparaiso and titular saint of the Church hitherto known as the Matrix was concluded on the 6th of October, the result being declared on Sunday, when a sermon was preached by Sr. Casanova and a solemn *Te Deum* sung to celebrate the joyful event. As we stated in our last, the favourite candidate was the 'Adorable Saviour of the World,' who polled 19,946 votes; the 'most holy Virgin' following with 4,132; sundry odd saints putting in a disgracefully poor show, among the whole, 383."

ARAUCANIA.—With regard to the Araucanian war, the *Meteoro* asserts that the Penhuenche Indians had entered into the alliance against the Chilians, and that the frontier was ravaged with impunity by the savages.

OUR SUBSCRIPTION LIST.

It is a simple list of names, with the amount of subscription appended. When it appears in print, it is looked on as dry and uninteresting; so that Johnson's Dictionary would, by most people, be considered entertaining, in comparison with it, and yet to each local Secretary these dry lists have a history of their own, and are fraught with associations of such a various and mingled nature, as to imbue them with no common interest and attraction.

Here are names for instance—and thank God they are neither few nor far between—which inspire us with confidence and hope. They are those of the Hearty Helpers. They have given gladly to the cause ever since we first asked their aid. They love it for their Master's sake, feeling it follows His example in seeking to save the lost ones; and obeys His parting command to go into all the world, and preach the Gospel to every creature. For these and similar reasons, they wish it "God speed." Their gift may not always be large, in a monetary point of view, but we feel a blessing accompanies it, for the Lord loveth a cheerful giver: whilst the word of kindly encouragement, and the promise of prayerful interest, help us on our way. From these valued friends, strange to say, we hear nothing of "the great advantages of centralization," "the much-to-be desired lessening of the number of religious Societies," nor is the favourite topic of "Home expenses" even alluded to by them. And yet we cannot suppose they are altogether indifferent as to the expenditure of their money, although it never seems to cause them pain to part from it: rather would it appear that they rejoice in the existence of every Association which has for its object the spreading abroad of the Gospel of Christ; feeling that the field is so great, there cannot be too many workers engaged in it—and the need is so urgent, and the time so short, it is better to help those who have gone forth, than to wait to discuss whether if they had had the arrangement of matters, the work might have been conducted in a more approved manner, or by some superior instrumentality.

We would thank God, again and again, for these our willing helpers, and pray that the blessing of the Lord, which maketh rich, may be their portion.

There are a few names scattered through the list, which bring a smile to the Secretary's lips, as he remembers that the subscriptions were given, so to speak, under protest. One of these friends objects to all Societies; another to so many new Societies; another speaks of home as the only legitimate field of labour; whilst another finds India and Africa more interesting than South America.

We can afford to let these friends differ from us, so long as they subscribe to our Society. We would rather have their hearty help, but still we take their gifts thankfully, hoping they may yet join the band of cheerful givers.

There are yet other names which cause us to sigh; for they bring to mind kind and generous friends who have helped us for years past; who helped us last year; but now their place knows them no more. The familiar handwritings will not again greet our eyes. The well-known names will not again appear in our subscription list; for the spirits have passed upwards and homewards into the presence of that Saviour whom, having not seen, they loved and served. And now, that eternal realities have opened on our friends, do they regret or repent the hearty assistance given when on earth to this, or any other work for God?

Friends and Fellow-Secretaries, the day will soon come when our names will appear for the last time on the subscription list—when our last oppor-

unity for helping in God's work will arrive. May the thought solemnize our minds, and lead us to become more cheerful hearty givers, more earnest prayerful workers ; for we shall not then regret work done for Christ, or money given to His cause ; rather shall we grieve that we have given so little to Him from whom we have received all things ; that we have done so little for Him who has done all for us ; that whilst professing to be Christ's faithful soldiers and servants, we have been so half-hearted, so lukewarm in His cause.

May we then, while yet there is time, be led to devote ourselves, and all that we have, to our Master's service ; may we seek to be ever-abounding in the work of the Lord : "forasmuch as ye know that your labour is not in vain in the Lord."

K. J. G.

A CALM IN THE TROPICS.

(THE MISSIONARY'S SOLILOQUY PROCEEDING TO SOUTH AMERICA.)

LONELY lean I 'gainst the taffrail,
 Whilst the ever varying tide—
 Still unceasing in its motion—
 Sways the ship from side to side.

Calmly gazing on the sunset,
 Spreading o'er the Western sky ;
 While from out my weary bosom
 Faintly comes the pent-up sigh.

Thoughts of home come crowding o'er me ;
 Voices that I love to hear—
 Wafted o'er the tranquil ocean—
 Ring the changes on my ear.

Scenes of boyhood, scenes of gladness
 In my fancy fondly dwell ;
 Changing all my mirth to sadness,
 Feelings far too deep to tell.

* * * * * *

Cease, sad spirit—cease thy troubling ;
 Be prepared to meet the strife :
 Onward, upward ! be thy motto
 Through the thorny path of life.

Onward, like the ship that bears thee
 To the haven by the sea,
 Emblem of the better haven
 Where thou'lt spend eternity.

Upward, seeking Jesus daily
 In the mansions of the blest,
 Mansions thou wilt dwell in shortly,
 Finding there eternal rest.

"Then are they glad, because they are at rest, and so He bringeth them to the haven where they would be."—Ps. cvii. 30, Prayer-book version.

W. A.

LEBU—ARAUCANIA.

WE give a few extracts from the letters and journals of Mr. Chr. Keller, Catechist. Speaking of his visit to Santiago, and meeting with American missionaries who are “doing Evangelical work there among the Chilenos,” he adds :—

“I have learned much good from their proceedings in mission work ; and not only that, but I am now personally acquainted with active Christian labourers in this country. During the two Sundays of my stay at Santiago I was permitted to address the Spanish congregation twice. It consists of between twenty-five and forty persons, amongst whom there are several individuals on whose heart the Holy Spirit has begun a good work.”

On the 19th March Mr. Keller was married at Valparaiso to Miss Meyer. Alluding to the event, Mr. Keller says :—“I trust by God’s help we may become beneficial to many a poor soul in and around Lebu, and wherever else it might please Him to place us.” Mr. and Mrs. Keller are now settled at Lebu, and the fact recorded below of two Araucanian Indian youths residing with them may lead us to infer that ere long Christian teaching and example may, under God’s blessing, be effectual to the evangelization of these long-neglected people.

A few passages are chosen from letters written from Lebu, and commencing May 21. Our readers will remember that Mr. Keller is a German, and speaks Spanish fluently :—

“*May 21.*—Here at Lebu I resumed the usual morning service, attended by eight to ten persons. On some of the finer days I visited the nearest Indian settlements, and met in the house of a chief with five persons sick with a fever common among the aborigines. As I had notice of it before, I took some medicines with me which my dear wife brought with her from Europe. I opened my little bottle of essence, nearly as bitter as gall, and gave to each of the patients half a tea-spoonful with water, which they willingly took. Afterwards I gave also a little to the old chief to let him taste it. It was very amusing to see him looking for water to wash his mouth. I told him, however, that bitter medicines are required for bad sicknesses. After all was over, they returned their heartfelt thanks for my rendered help and advice ; then I directed them to the Lord our God, from whom comes every success, and asked their attention for offering up a prayer that the Lord may have pity on the sick, that He may bless the medicines, and restore them unto their former health, and that He may shed abroad His Holy Spirit into their hearts to teach them their need of a Saviour, and that they may attend to the preaching of the Gospel. When I came again five days after I found to my greatest pleasure all those patients who had taken medicines had got up from their beds. They said it had done much good to them, and that they left some in the bottle for the use of others who should fall sick. I asked them for the bottle, and gave another ration to each of them, and promised to fill the bottle again if it were spent. They promised me to pay me a visit, and then to get more of this good medicine. And on next morning the old chief, his wife, and a son came to Lebu, having a hen,

a few potatoes, and some barley with them as a present to Mrs. Keller and myself.

“*June 30th.*—Whilst I thus was planning how to fill up my time most usefully there came that Indian young man, particularly mentioned in my February journal, with his father. The latter told me how his son some time ago had informed him that a foreigner had been on their settlement talking to them, and expressing a wish to teach the Indians to pray—and that he would have come long ago to see me, but his sons had been in the interior to buy cattle, and had returned only a few weeks ago. Now he had come to ask me whether I should be willing to take this his son into my house to teach him and to learn how to live. I should give him food and clothes besides. But that he, after he could read and write, would leave him with me for some time as for a compensation for my trouble. I took it as an answer to many prayers for the Indians, and as a hint for perseverance in missionary labours among them, and fixed the time when the boy should come. To prevent any mistake about the time, I had to make them an almanack of a string with as many knots in it as there were days, one of which knots they each day untied. ‘José Huaiquivil,’ for that is the lad’s name, is now with us since the 20th inst. He is some 16 years old, 5 feet 6 inches high, has black hair and black eyes, and an oval face. He is of a quiet disposition, and has something pleasing in his conduct. As yet his memory is a little weak. He likes to say the Lord’s Prayer in Spanish, but when he comes to the third petition, then he mixes it together with the following. But in writing he could be compared to a scholar of six months’ practice. I am now using this good opportunity by writing as much of their language as I possibly can get from him. I take it after Ollendorf’s method. I am only sorry that he does not understand Spanish well. We should be glad if we could receive a few more boys. I should think it a great advantage for us if we could train some boys and young men of their own tribes; if we could teach them to read the Word of God, and impart to them the true knowledge of His dear Son, so as to enable them to be of assistance when preaching on their different settlements, or even to accompany us on our missionary travels. May now the Holy, Triune, Covenant God, who hitherto has kept and directed us so as not to run away impatiently from our guardian post, be with us furthermore to the glorious manifestation of His blessed kingdom among the Araucanians!

“*August 3rd.*—Through God’s mercy we have again passed another month, with its pleasures and troubles; and there is sufficient reason to humble ourselves and to exalt and praise the Lord, for He has done great things for us whereof we are glad. We have had much rain during the last month, and Lebu resembles a marsh rather than a town. Yet we keep up our Sunday meetings with two English families at some distance from our home; and I hope to be able to change it into a Spanish one as soon as we can meet again at our house. Our Indian lad “José” is getting on nicely in his learning, and his progress is to be seen already. He writes a good hand. He likes to say the Bible texts, and, as he told me, he says them when alone in his room. He also receives willingly any correction for faults committed. Whether he does so from honesty, or to please me only, the time will prove. I hope, however, he will be sincere. Yesterday he wore trousers for the first time in his life. My wife had made them. It was amusing by his cheerful look to understand how pleased he was, and expressed his gratitude for them. The other day came José’s mother with three other of her sons, and begged me for the reception of a second one under the same privilege, *i.e.*, that besides teaching them gratuitously, they receive food and clothing also. I would have consented to

it directly, but my thoughts were occupied with 'what shall we eat, and wherewithal shall we be clothed!' I told her that I expected my superintendent's arrival within a short time, and that I would await his instructions. But when, on Sunday after, we made it a special matter of prayer, asking God for distinct directions in this case, then we took 1 Sam. xii. 22 an answer for it. And without conferring more with flesh and blood, I let them know they might send their other son, 'Antonio Maril,' as soon as it were convenient for him to come. Besides these two Indian lads, I was asked for the reception of two Chileno boys. But I could not consent thereto until some arrangements were made by the Committee, or through their superintendent. Such instances as this led me to think of the erection of an asylum, so as to take the children into our immediate care, and to train them for something good in the world, and, with God's blessing, to bring them to the knowledge of the truth. Of course particular attention had to be paid *to the Indians*, and not to the Chilenos. Thus it would enable us to train native assistants, who could teach their own countrymen in their proper language, and in their different dialects, of which there are many, as I found out already. There is an old vocabulary in existence. But neither do those Indians at Quiapo, nor those here near Lebu, understand the words. José told me that themselves did not understand all the words of those Indians further in the interior. But to remove idleness, one of the principal vices among the Araucanians, it would require to have a piece of ground for cultivation, so as to keep them in continual employment. This would help much towards the covering of the expenses. And for the pupils it would be a great advantage towards a comfortable life in their future. I bring this proposal before the Committee's consideration, so as to direct me in it. May God's Holy Spirit carry on this work, that we soon might see 'the day dawn, and the day star arise in their hearts.' This last fortnight we have passed under great excitement, on account of the Indians from the interior. They have made insurrection against the forts in their territory, which the Chilean Government had erected for the submission of the independent Indian tribes. I thought first of sending my dear wife to Lota with a few boxes of clothes, and let her be there until peace should be restored again. But when we made it a matter of prayer, asking God for His direction, we got Isaiah viii. 12—14 as the answer to our petition. And at once we decided not to move anything out of the house, but to trust, that in some way or other, God will protect us. The Government has now sent fresh troops, and it appears that they are going to meet the Indians in the interior. So, most likely, we shall have nothing to fear here at Lebu. May God turn everything to the furtherance of His cause amongst the Araucanians.

"CHRISTIAN KELLER."

CHINCHA ISLANDS—PERU.

THE following extracts are from a letter of the Rev. Dr. Scott, dated August 24th, 1868:—

"During the present year Peru has been visited by terrible calamities. In January and February a revolution was effected at the cost of many lives and great destruction of property. Immediately after yellow fever raged for five months, and caused the deaths of nearly a third of the inhabitants of Callao and Lima; and since then an earthquake has completely destroyed the cities of Arequipa, Iquique, and Islay—cities most important in Peru—wrecked shipping of enormous value along the coast, and reduced more than 100,000

persons to actual starvation ; and, lastly, a fire has burnt for several days in Callao, causing the destruction of hotels and warehouses, and suspension of business.

“I reside on the Chincha Islands, which are three flat rocks destitute of vegetation, each about a mile in length, which contain the principal source of the wealth of Peru, viz., guano, which originally rose to a height of forty feet, but a considerable portion has been removed. These islands lie about 100 S.S.W. from Callao, and about twelve miles from Pisco. There are about 1000 inhabitants employed in working the guano, and in the shipping of which latter from sixty to eighty sail constantly are engaged in removing the guano to various parts of the world.

“At 5 p.m., August 13th, whilst in my house, I felt the first shock of the earthquake, precisely as though the whole of the island moved, for five minutes by my watch. At ten minutes to six p.m. there was another shock, very sudden, so much so that I nearly fell, but it lasted but a moment—it slammed the doors violently. Nothing more was experienced until 9 p.m., when I was seated with the Governor and his family, and heard a great roar far out at sea, and saw towering more than twenty feet the illuminated crest of a huge sea-wave which swept everything before it—boats, launches, sloops—and finally, with tremendous crash, the mole and the houses upon it, washing many people into the sea. Fortunately none were drowned save one child. The consternation of the inhabitants it is impossible to describe ; with a shriek of despair and dismay they rushed simultaneously to the Church (Roman Catholic), which was filled to suffocation, and then, after a few moments, another panic caused them to rise from their knees and shriek, some rushing to the altar, which they overthrew, breaking its adornments, and others rushing to the door—altogether producing a scene totally impossible to describe. The few English inhabitants aided all in their power to produce something like reason and to prevent loss of life. At length a procession was formed by the priest, but the terrified people sunk upon their knees in the street, prostrated by despair, nor was it until morning that anything like order could be restored.

“Among the shipping the sight was truly calamitous. Scarcely one vessel had escaped injury, and it was matter of great surprise, reflecting much credit upon the forethought and care of the captains, that none were lost. The English ships,—‘Southern Ocean,’ ‘Oceanica,’ ‘Resolute,’ ‘Italia,’ ‘Royal Oak ;’ Belgian—‘Leopold II. ;’ Hamburgh,—‘Orion ;’ and American,—‘Is. Clark’ and ‘Shaltemue,’ were most injured, but none rendered incapable of taking in cargo.

“News soon arrived of the effects on the neighbouring coasts ; small vessels were carried hundreds of yards high and dry on the land, the wells from whence the fresh water was supplied to the Chincha Islands and to the shipping were entirely destroyed and houses swept away without leaving a trace. The mole at Pisco, a structure of vast size and strength, was partially destroyed, and the entire row of houses facing the sea completely overwhelmed. I have received an order from the Government to proceed immediately to Arequipa to report upon the state of affairs, and aid in the distribution of necessaries for the preservation of life, and shall have great pleasure in forwarding my experience as soon as possible for publication.

“HENRY THOMAS SCOTT, M.D.”

GEOGRAPHICAL IGNORANCE.

WE recollect in our schoolboy days that “Geography and the use of the Globes” formed a leading part of education ; but we fear this study has not kept pace with those of a more abstruse and scientific nature ; otherwise it is difficult to conceive how so much ignorance could yet prevail as to the position of countries with which we have such extensive commercial relations. To this day Brazil and the River Plate are to the masses of our people *terras incognitas*, although they occupy so large a space in the map of the world ; and we remember being asked by an otherwise well-informed friend whether the revolution in Mexico would not affect the River Plate ! Even amongst the better educated classes there is, we must admit, a lamentable want of information in this way. They have, it is very true, heard of such places as Brazil and the River Plate, but as to their extent, capabilities, or social condition they really know nothing. The war with Paraguay may probably tend to enlighten people in this respect more than heretofore, accompanied as it has been by events that have called forth much discussion in the press, compelling editors to read themselves up a little with regard to the scene of action. We may, therefore, look forward to a little more geographical enlightenment amongst us as to those portions of South America.

We need not remind our readers that Brazil is an enormous Empire, enjoying a high state of civilization ; that her subjects are clothed chiefly with the manufactures of Europe, and are familiar with all its luxuries ; and that she supplies us with a large amount of the products of her soil. What is termed the River Plate comprises the extensive Argentine Confederation, the little Republic of Uruguay, and the scene of the present conflict, Paraguay, called a Republic, but in reality hitherto a heir-loom of the Lopez family. All these countries are singularly productive, and capable of growing food not only for their own consumption, but for half of Europe, provided they have an adequate supply of labour, which we feel persuaded will flow in that direction once the war is at an end. It would not be a bad idea in the way of practical geography if a large map of South America was supplied to the railway stations throughout the country, so that passengers

might study it, and become a little more conversant with places that now possess a considerable interest in the Board of Trade returns. They would be a guide also to intending emigrants.—*Brazil and River Plate Mail.*

GROWTH.

No Christian is ever left in doubt respecting his duty to make known to others the salvation he himself has found in the Gospel of the Saviour. The "glad tidings," so acceptable to his own heart, must flow out in love to his fellows. Joined to the living Church, he becomes one of a collective body whose aim is to see everywhere exalted the Kingship of Christ. Growth, or expansion, is the true condition of a living soul.

Who, then, questions the right of the Church to go everywhere to proclaim the message of reconciliation? Assisted by the Divine Spirit, believers ardently long to see extended the Redeemer's kingdom.

It is natural enough that different fields of labour should be embraced by separate organizations, for who can understand the many leadings of Divine Providence? For ourselves, warmly interested in the spiritual prosperity of South America, no limits can be placed to our hopeful expectations.

The seed is the Word of God, and the scattering abroad of that seed is one of the best means of doing good. It is well for us to remember that many thousand copies of the Scriptures have already been widely scattered over the entire Continent. Now, too, the living voice of the preacher is heard here and there, proclaiming the Message of Life, and who can estimate the value of so gracious a work? Let more labourers be sent forth on a like mission of love.

We need hardly be reminded of the complete spiritual destitution that has hitherto existed in a continent which has had no direct light from revealed truth. The conquerors of the greater part of the New World carried with them the religion of Spain and Portugal, and we have but to think of the state in which those countries are now found to learn something of the degradation of their former colonies. The native Indian races have been barely benefited by any efforts of their former supplanters, whilst the imported races of Africa (whose descendants now number about three millions in the Brazils) are still largely sunk in heathenism and vice. Far better, indeed, for the latter races, if Las Casas, in the sixteenth century, in his false zeal to prevent the extermination of the Indian, had never in any way interfered with the wretched lot of the African, which led afterwards to a giant system of slavery that since then has darkened the deeds of so many nations.

The restless desire of men to secure wealth induces them to go everywhere in its seductive pursuit. Climate or associations, of whatever kind, are no hindrance to men who thirst only for gold. The continent of South America was long a field of that sort, and is still to many reckless adventurers. But now that many of our own countrymen are grouping themselves together in the larger cities and elsewhere, occupied in mining and pastoral pursuits—what less can be expected from us than that we should follow their footsteps, and contribute to their comfort.

The writer is scarcely able to localize his thoughts when his mind is carried along over the broad surface of the whole continent, where ten distinct nationalities are found to exist, that differ, more or less, in political and in social existence. Although a family likeness may exist in their leading features, yet it requires one to live and mix constantly with the people to get a right idea of their general habits. It was the writer's happiness to do so for upwards of twenty years, twelve of which were in association with the wide-spread efforts of the British and Foreign Bible Society. Now, once more again at home, he still links his sympathies to men of other climes, and he has often to beg of his fellow-countrymen to abate something of their strong Anglo-Saxon prejudices, when thinking of people less favoured by climate and institutions. We are blessed with an open Bible, and so enjoy untold freedom, and our business must be to see that other nations are alike blessed.

But if the writer may localize a spot which he should like to see occupied by a devoted missionary, it would be the City of Maranhão, in the North of the Brazils. Much has been written, and much hoped for, in connexion with the recent opening up of the River Amazon to the commerce of the world. Maranhão, although 400 miles to the South of that River, affords a better opening than that of Pará, at the River's mouth, being more healthy, and affording better opportunities of mixing with our own countrymen. As a shipping port there is no inconsiderable trade with the port of Liverpool. A few remarks may give a general idea of the place. It is situated on a peninsula, and was founded by the French in 1594, who were afterwards expelled by the Portuguese in 1614. The proper name of the City is St. Louis de Maranhão, which was given to it in honour of Louis XIII. of France. It was raised to a bishopric in 1676. It contains 25,000 inhabitants. There is a bad bar in entering the port, and underwriters in this country charge higher premiums for insuring ships in the hands of inexperienced captains. The city has a lively and clean appearance. The houses are nearly all whitewashed, and the streets are paved, but badly. The trade-winds blow with delightful freshness over the line of coast. It is the capital of the province, and the residence of the heads of the Provincial Government. It is generally healthy, and after leaving Pará, where the people look lean and sickly, the relief is very agreeable. More negroes are seen than Indians in the City, but in the interior of the Province there are numerous tribes. Cotton is the principal export, but sugar is increasing. Hundreds of slaves are shipped weekly to the different markets in the Brazils, and you never make a voyage without a ship-load of captives. In this City the writer sold in a few days more than 500 copies of the Scriptures, and a priest was one of his best customers.

If South America is to be warmly embraced by our Protestant Mission, we are to go resolutely forward in the spirit of the Master, and so long as we send faithful men to preach the glad tidings of the Gospel, whilst watering others, we ourselves shall be abundantly watered.

RICHD. CORFIELD.

Contributions thankfully received from October 9, to November 20.

** Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense; Dis. Vs., Dissolving Views.—Full particulars will be given in the Annual Report.

	£	s.	d.		£	s.	d.
William Ellice, Esq.	20	0	0	Messrs. Noad and Thomas (don.)	2	2	0
Miss E. Upton	0	5	0	Messrs. Jenkins and Powell (sub.)	2	2	0
Sherborne, per Rev. W. H. Lyons, L, by A. Sec., less Ex.	3	5	3	Jas. Banfield, Esq. (sub.)	1	0	0
Battersea and Wandsworth A, per Rev. W. Kirkby	1	10	6	Messrs. Richards and Power (sub.)	1	1	0
Seething A, per Miss Barrow	3	11	0	Henry J. Madge, Esq. (sub.)	1	1	0
St. Stephen's, Walbrook, S S. by A. Sec., less Ex.	5	2	10	Thos. Ford, Esq. (sub.)	2	2	0
Mrs. Jackson (coll.).....	2	10	3	Lee and Blackheath A, per D. Couty, Esq.—Miss E. Couty, box and sale of work, 4l. 0s. 2½d.; Mary Jones, box, 11s. 7½d.; Mrs. Green (sub. and don.), 12s. 6d.; Mrs. J. C. Church (sub.), 1l. 1s.; Mrs. F. Mason (sub.), 10s.; J. J. Jackson, Esq. (sub.), 3l. 3s.; L. Glenton, Esq., (sub.) 10s. 6d.; G. Winbourne, Esq. (sub.), 10s. 6d.; Capt. W. E. Farrar (sub.), 1l.; Miss Farrar (sub.), 5s.; Miss Davis (coll.), 10s.; Miss Bousfield (don.), 1s. 6d.; Miss Henderson (sub.), 1l. 1s.; Mrs. Helicar (sub.), 5s.; Miss Ashdown (coll.), 10s. 2d.; Mrs. Hartmaan (sub.), 10s. 6d.; Wm. Dent, Esq. (sub.), 1l. 1s.	16	4	0
Trinity Church A, per A. R. Pite, Esq. (including L. with Dis. Vs. by Sec.)	5	13	9	Rev. J. T. Mansell (sub.)	0	5	0
St. Peter's, National School, per Rev. T. Nolan (L. with Dis. Vs., by Sec., less Ex.).....	2	3	0	Thos. Brassey, Esq., for Rosario (sub.)	25	0	0
St. Mark's, Peterborough A., per Rev. S. W. Merry, S S. and L. with Dis. Vs., by Sec., &c., less Ex.	10	10	3	Mrs. W. P. Pitman (sub.)	1	0	0
Heckington, per Rev. G. T. Cameron, L. with Dis. Vs. by Sec., less Ex....	1	14	3	Mrs. Pearce, per ditto (sub.)	0	10	0
Lenton, per Rev. G. Browne, L. with Dis. Vs. by Sec.	3	14	0	Ongar, per H. Gibson, Esq., L. by A. Sec. (including don. and sub.)	6	13	7
Barnes, per Rev. Canon Melvill, L. with Dis. Vs. by Sec., less Ex. ...	2	8	2	Wm. Macandrew, Esq. (sub.)	5	0	0
New Malden and Coombe, A. per Rev. Chas. Stirling SS., L. with Dis. Vs. by Sec., including 3l. 7s. 10d., coll. by Sun. Sch. Children, less Ex. ...	9	15	10	Carlisle A, per Admiral Pennell	1	1	0
Hampstead, per Rev. J. Kirkman, L. with Dis. Vs. by Sec. in the Hall of Blind School, less Ex.	2	16	7	"Stephen the Yeoman," Ragged School, children's box.....	0	10	7
Putney A., per Miss Robertson, L. with Dis. Vs., &c., by A. Sec. at East Villa	4	9	0	Lord Rodney and Bros., per Miss F. A. Garland	0	4	6
Christ Church, Rotherhithe, per Rev. H. C. Mitchinson, L. with Dis. Vs. by A. Sec., less Ex.	1	9	6	Toft, per Rev. A. C. Adams (coll.) ...	2	8	0
Leamington, A., per Mrs. Mandell, including 2l. for relief of sufferers by Earthquake at Arica	12	7	6	Rev. C. P. Jones	0	10	0
Matlock, per Miss E. Garton	2	14	6	Stonehouse A, per Rev. M. D. Di- mond Churchward	5	16	0
Miss Wilson (don.)	0	12	0	St. John's, Stratford, per Rev. W. J. Bolton (S. by Sec. for relief of suf- ferers by Earthquake)	5	1	1
Rev. J. E. Dalton.....	50	0	0	Miss Bird, per Rev. Thos. Hills (coll.)	1	12	0
Lady A. M. Tollemache.....	2	0	0	Sale of Magazines	5	7	8
Miss R. Chase	2	0	0	Ditto, Story of Com. A. Gardiner	2	0	6
Chichester A, per Miss M. C. Chambers (M. and subs.)	11	14	0	Ditto, Photographs	0	1	0
Worthing A, per Mr. J. G. Rope (M. and subs.)	11	17	8				
From Rio, for the Chinchas, per A. R. Pite, Esq.	1	1	0	SCOTLAND.			
Liverpool A, per Rev. Dr. Hume ...	110	0	0	Edinburgh A, per H. S. A. L. Hay, Esq.	50	0	0
Jas. Thos. Jefferiss, Esq. (sub.)	1	1	0	Montrose, Mrs. and the Misses Gor- don (subs.)	2	0	0
Rev. E. S. Greville (don.)	5	0	0				
Miss M. Shadwell (sub.)	1	1	0	IRELAND.			
Folkestone A, per Miss E. Elwin ...	40	0	0	Cavan and Donegal A, per Mrs. Gahan	10	0	0
Chas. Brook, Esq. (don.)	5	0	0	Clonakilty A, per Miss S. E. Town- shend	10	10	10
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