



A GROUP IN THE BOYS' SCHOOL, PATAGONES, WITH THE INDIAN GIRL, ROSA. (*Frontispiece.*)

THE SOUTH AMERICAN

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JANUARY 1, 1869.

PATAGONES.

No one can look at the Frontispiece, taken from an excellent photograph sent to us by our Medical Missionary, without feeling grateful to God, that, in the wilds of Patagones, so creditable-looking a school and so interesting a group of children should there be gathered together for moral and religious purposes. It is the Boys' School (present number, 23), with the Rev. George A. Humble, M.D., in the centre, and the native schoolmaster on the right; with little Rosa, the Patagonian Indian girl, on the extreme left.

We give a few extracts from Dr. Humble's last letters:—

“ Patagones, August 14, 1868.

“ I have nothing special to report since I last wrote; all is going on as usual. The school work, the medical work, and the church services are the principal things which occupy our attention, endeavouring as far as possible to make the two former conducive to the great end and object of our Society, namely, the spreading of a saving knowledge of the Gospel both among the heathen and Roman Catholics. The number of Protestants here is so small, as to leave little scope for the duties of a chaplain; most of the English-speaking emigrants who have come to this part have settled far up the river.

“ The number of children in the Girls' School steadily increases; a portion of the late Mr. S.'s house, with the addition of a small room belonging to the Mission-house, will make an excellent girls' schoolroom; and thus the expense of building a girls' school, which I advocated a long time ago, will be avoided. A fair proportion of the school-children are Indian and semi-Indian; we have also one black girl. In addition to book-work, Mrs. Humble instructs the girls in needlework of various kinds. The present Indian chief promises to

send two of his children when they are old enough, which they soon will be. The attendance at church fluctuates a good deal—sometimes the church is full, and at other times the attendance is but scanty; but upon the whole, especially since I have been married, there has been a marked increase in the congregation.

“I send you two photographs, one of the Mission House, and the other of a group of children, and the Indian girl.”

Speaking of his infant child, and its young nurse, our Missionary writes:—

“It is our wish that he should be dedicated to the Lord. Rosa, the Indian girl, has quite taken to the child, and thinks it a privilege to be allowed to nurse him. Here we have an instance of a once heathen Indian beginning to take her part as an active and useful member of a Christian community. Rosa evinces a very good taste for music, and it is interesting to hear her humming to herself some of the tunes she has learnt at church. She is able to read a little, and forms the letters very well in writing; she is slow at arithmetic, and seems to have little taste for it. Under Mrs. Humble’s teaching she has made good progress in sewing and needlework; her great forte seems washing and ironing. In temper she is quick, and often says things, when put out, for which afterwards she expresses her regret. Spanish and Chileno, or the Indian language, are what she speaks; the former far from grammatically, though with sufficient fluency when she likes; she will probably in time forget the Indian language, from not speaking it often. Mrs. Humble’s influence has had a good effect on Rosa; she is altogether more feminine and refined than she used to be; doubtless there is much room for further improvement, which I trust will come in good time; above all, I hope she will exhibit those Christian graces which are the result of the Holy Spirit’s work in the heart.

“THE WELSH COLONY AT CHUPAT

has sustained a great blow in the loss of their ship and six men. The vessel left Patagones in February, with a cargo of wheat, &c., and has never been heard of since. [The persons on board were—R. F. Nagle, Captain, Geo. Jones, James Jones, Thos. D. Evans, David Davies, and Thos. C. Wood.—ED.] Unfortunately they had a quantity of spirits on board, intended for the Indians, which may partly account for the disaster; for if I remember rightly, there were no storms at that time. Some of the Welsh families who were residing at Patagones, have left us; this has caused a diminution for

the present in our schools and congregations. The rains we have had lately will be favourable for sowing wheat at Chupat; I believe their great hope of success lies in the wheat. The Government of Buenos Ayres has shown great kindness in supplying the colony with provisions and money up to the present time; but I believe the allowance will cease shortly, and the colony will have to be self-supporting; consequently, much depends on the nature of the wheat-crop this year. One hears such very conflicting accounts of the state of the colony, that it is not at all easy to arrive at the truth; I am informed they have made up their minds to stop. It seems, they expect a Church of England clergyman out from Wales; but he will not find a single family in the colony belonging to the Church of England. The Government have made arrangements for certain Indians to receive their rations at Chupat, instead of Patagones; this will enable them to do some trade with the Indians; this trade, though profitable, is most demoralizing, and it is a question how far the real interests of the colony will be served by it; strong drink is what the Indians like to receive in exchange for their guanaco-skins and feathers. There is more danger of the heathen Indians demoralizing the colonists, than likelihood of the colonists benefiting the Indians.

“We are threatened with fresh opposition here in the shape of two new Romish priests, who have just arrived at Patagones; doubtless, they will do all they can to hinder our Mission-work. The more one sees of Romanism in Roman Catholic countries, the less one likes it. It is a religion to be shunned and abhorred, as being idolatrous and unscriptural, and the decided enemy of civil and religious liberty.

“GEORGE A. HUMBLE.”

In a later letter (October 6th), Dr. Humble writes:—

“An amusing incident occurred one Sunday, some time ago. An Indian, suffering from a complaint in the eyes, had purchased some candles to be burnt before the image of the Virgin, and was awaiting the arrival of the priest to give them to him, superstitiously imagining that his votive offering would result in the cure of his bad eyes. That Sunday, however, the priest did not come, and so the Indian brought them to me, requesting me to burn them in our church. I told the man we had no image of the Virgin in our church, nor did we burn candles therein, and recommended him a suitable remedy for the cure of his eyes.

“Last week I had a funeral, on the north side, of a man named Morrison, a Scotchman. He had been ailing some time. His widow formerly lived in the Falkland Islands, and is the daughter of a clergyman.

“Yesterday a woman brought an Indian boy to the Mission-house, wishing to know if he could be received as an inmate, and educated. He is about five or six years old, a son of the late chief Chingoleo. Of course I told the Indian woman he could be admitted, and promised he should be clothed and fed as well as taught. We have now some six or seven Indian children under instruction. This, I think, is a fair number, considering the difficulties of getting Indians to send their children. The present chief of the tribe at St. Xavier has promised also to send his two little boys when old enough.

“There is a number of Indians here at the present time, who have come for trade, bringing guanaco skins, pouches, feathers, &c.”

A NEW YEAR FOR SOUTH AMERICA.

THE New Year, 1869, is common to all the world. For the whole orb spins into it, continuing this day according to His ordinance who has appointed its course. And how many reflections, both sweet and sad, rush into a thoughtful, prayerful mind, as the usual stream rushes faster through a gorge, at this time when we imagine a New Year to begin, instead of the one great age of the world continuing to spend itself out until the consummation of all things. Among our sweet and thankful thoughts are these, that God's mercies in Christ are still new every morning and fresh every evening, that our lives and our health, our families and our friends are spared to us still; and though some of the dearest may have gone before us to the Saviour's bright presence, we do not enter a year of desolation or inaction. Among our saddest thoughts are these, how like to the Old Year is the New. Sins and sorrows, evil and pain, ignorance and carelessness, guilt of conscience and degrading superstitions, have all slipped through, and we could lock no door, secure no dam, that should keep them out of 1869. What a splendid thought, like the sun in the heavens, inexhaustible, that through year and year, and flux of time greater than an angel can count, Jesus Christ is the same yesterday, to-day, and for ever.

Now a year is new in some real and delightful sense, if this great truth of Jesus Christ, the Author of the New Creation, is known and felt among men beyond the measure of former years. If we have far more joy and peace in believing, fuller hopes of glory by Christ being in us, more dignified thoughtful calm in waiting all the days of our appointed time till our change come, and more devoted exercise of all our energies and affections for the extension of Christ's great kingdom over hearts and nations, then indeed may we say, 1869 is what may be called a New Year. If the kingdom of God is within us, a great deal may be done in a year, for spreading it around, and for extending it like the morning from the east to the uttermost bounds of the west. A pertinent question for this Magazine to put to its Christian readers is—Shall 1869 be a New Year for South America? Or, shall the sun rise and set 365 times more on a whole continent where native ignorance or imported superstition hangs an impenetrable canopy of cloud over the minds and hearts of men, while such a Society exists; a Society named in faith and prophecy, like Jacob and other Old Testament names, from its *future* as well as its present? When shall the South American Missionary Society have all South America for its field of actual operations? Does South America belong to *Christendom*? Is it become, or becoming, one of the kingdoms of our Lord and of His Christ? At present it is the most backward of *continents*, as our Christian Britain is the most advanced of *islands*. What a fact! Not from physical geography, but from missionary geography, from spiritual geography, calculated and charted by help of the Angel's measuring-rod. We tell

many beautiful and interesting things from time to time, of the ancient rivers, the hoary mountains, the gorgeous birds, the grand forests, the undeveloped resources of this portion of God's inhabited earth ; but there would Heber, no less than in India, have vexed his righteous soul from day to day by the mysterious contrast that—

“ Only man is vile.”

Let us look upon South America with the same feelings that prompted the noble-hearted Spaniard of the fifteenth century to look towards the double continent,—as a discovery of new land, not for Spain or for England, but for Christ to claim. Every New Year, in our happy sense of years, novel with unwonted fulness of love, of labour, of prayer and help, shall discover and annex more of South America to the kingdom of Christ. Let us go on in faith. Let us who belong to this humble but ambitious Society be like Christopher Columbus before 1498. “ He never,” says Washington Irving, “ spoke in doubt or hesitation, but with as much certainty as if his eyes had beheld the Promised Land. A deep religious sentiment also mingled with his thoughts, and gave them at times a tinge of visionary enthusiasm, but of a sublime and lofty kind. He looked upon himself as standing in the hand of Heaven, chosen from among men for the accomplishment of its high purpose. He read, as he supposed his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the prophecies. The ends of the earth were to be brought together, and all nations and tongues and languages united under the banner of the Redeemer.” We cannot select a better example to imitate, running in addition through this quotation a pure scriptural hue of obedience to the Saviour's last voice audible beneath the clouds which received him from reach of human senses. 1868 has been the most eventful year in the history of Spain. Let us pray wisely to avail ourselves of that liberty which must transmit its impulse from Spain to the Spanish continent, as an impulse of electricity along this great magnetic earth. Then South America shall not only have an eastern fringe of liberty and missionary enterprise and Christianity, and a western fringe of hope and patient effort, but the whole land shall be open to the introduction of the pure Gospel. Never were missionary prospects so encouraging as now ; never was the past so full of seeds for a future and approaching harvest. Let us help more than ever this grand cause ; and, as workers for Christ, resolve—

“ All that they have done but earnest
Of the things that they shall do,”

and we shall not have gone over the cities of South America till the Son of man be come.

J. KIRKMAN.

January 1, 1869.

COLONIA—URUGUAY.

THE Rev. J. H. Murray, Missionary Chaplain, has sent home a long and interesting journal, from May to October 11th, 1868, and from which we give the following extracts, showing the description of work for a clergyman engaged chiefly among *estancieros*, or sheep and cattle farmers:—

“ *San Luis, October 13, 1868.* ”

“ *July 24.*—Left for Pichinango, Mr. Rickett’s, getting across the passes without swimming, though much swollen; holding service on the 25th July, which was attended by the neighbours. In the afternoon rode to the Cerro, Mr. Gale’s, to christen an Englishman’s child. On Monday, after prayers, visited the neighbours; and on Tuesday returned home through a beautiful wilderness of rocks, rivers, and montés, nine leagues. I found I required rest this week; and on Saturday, August 1st, I went by Estanzuella to Mr. Gifford’s, at Riachnello, where I held service; in evening, prayers, explaining part of Epistle to Hebrews; returning the following day, visiting G——’s, &c., &c.

“ *August 9-16.*—Exchanged duty with Mr. Ford, Consular Chaplain of Buenos Ayres, preaching at the English church at Buenos Ayres, returning home on August 20th.

“ *August 22.*—Rode seven leagues to Miguelite, Mr. Lambrecht’s, where, on Sunday, the 23rd, I had Divine service, the neighbours of that district attending. Lent Spanish tracts to the young people.

“ *August 29.*—Passed by Estanzuella to Riachnello to recover a horse that had gone back to its native place; returned eight leagues to Estanzuella, where I slept, arriving home early Sunday morning, three leagues, in time for service.

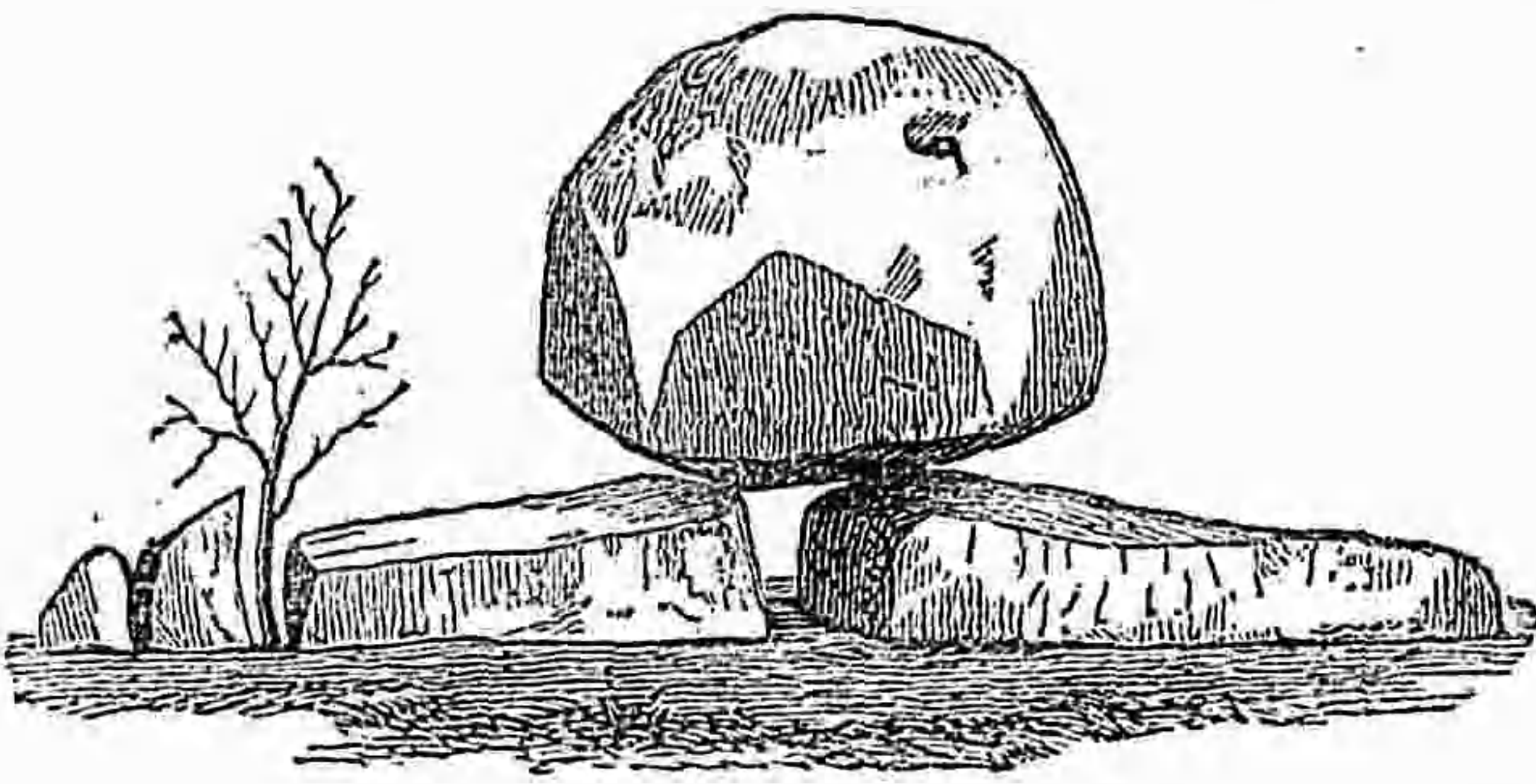
“ *August 31 (Monday).*—Rode to Mr. Gibson’s, Fulcher’s, and Captain B——’s, seven leagues, where I slept, having prayers and Scripture, explaining a passage bearing on Gospel reconciliation and forgiveness. On Tuesday, Sept. 1, went to Mr. Barber’s, two leagues, and, changing to one of my horses that was left there, proceeded to Mr. Loggin’s, and then to Mr. Higgle, and on to Beveridge’s; and, after riding $12\frac{1}{2}$ leagues in eight hours, came back to Mr. Loggin’s, where I slept. On Wednesday morning I baptized Mr. Higgle’s child, which they brought down with the sponsors; and I returned home by Mr. Barber’s, resting at B.’s and G.’s by sundown, thus covering 140 miles in $4\frac{1}{2}$ days. The weather was, however, fine, and there was no Santa Rosa storm that usually concludes this month.

“ *Sept. 5 (Saturday).*—Rode eight leagues to the Cerro, Mr. Gale’s, calling on three English families in the way, who, with the family at Tichinango, attended service on Sunday, the 6th. Violent storms set in in the evening. Returned to San Luis on 7th.

“ *Sept. 12 (Saturday).*—Rode to Piedra Chatta, calling on English families in the way; lost my direction in cutting camp, and obliged to sleep at Captain Bragg’s, three leagues from my destination, from rain and fogs. Early Sunday morning completed my journey of thirty-one miles, calling at Mr. Bridger’s in time for service at Piedra Chatta, where I slept, after prayers and expounding a passage from Timothy.

“ *Sept. 13 (Monday).*—Returned thirty-one miles, fatigued. The horse was both lazy and out of condition. We had throughout both weeks

continual thunderstorms of the greatest violence, deluges of rain, more than has been for many years, greatly benefiting the camps. I perceived the people are getting more in the way of Divine worship at stated intervals, and appear to look for it. In returning I found a remarkable round Logan Stone, called the Piedra Rodondo; if not Druidical, very like something of the sort, for it was evidently carved under-



neath out of the rock on which it stood on a point, but had toppled aside on to another rock. I send you a sketch of it, with black mud nest of the Venty Vale thrush. The stone is fifteen feet high, and about eighteen feet in diameter.

“*Sept. 19.*—Left for Mr. Wilson’s, calling at Estanzuella and Colonia, and reached his house by sundown, forty-five miles, on the same horse; the ride very pleasant. Next morning went with his family and the Fitzpatrick family, his relatives, to San Carlos, three leagues, for service. I have attempted to organize a service among the English and Americans connected with the Dock in Colonia, and hope to get subscriptions also. Returned by Colonia on Thursday, *Sept. 24.* Great floods from the heavy rains. I have commenced instructing the young people in Mr. W.’s and other estancias in the New Testament, leaving them a dozen searching questions that require study to answer them against the time I come here again, when I explain them, and give answers, &c., &c.

“*Sept. 26 (Saturday).*—Went $5\frac{1}{2}$ leagues to Mr. G——’s, Riachnello; baptized his child. In the evening read the 110th Psalm, connecting the first part of it with St. Matthew xxii. 41-5, showing the Divinity of our Lord was always acknowledged by the Jews to be predicted and spoken of in this Psalm.

“*Sept. 27 (Sunday).*—Had service at half-past eleven, preaching on the Christian race (1 Cor. ix. 24-7). In the afternoon I took an opportunity of explaining, on John vi. 28-9, the apparently conflicting statements of St. Paul as to justification by faith without works; and St. James’s, by works; that the one was contending for the principle of justification against the Jews, while the latter was for the necessity of works as the manifestation of that principle.

“Sunday evening, before prayers, explained our rule of faith to be Scripture alone, explained by itself, in contrast with Romanism, showing that the error of the latter consisted in raising tradition to a par with Scripture; that we used the tradition of the first four centuries only as a witness to Scripture, receiving it where it agrees with Scripture, but rejecting it where it does not—contrary to Popery, which puts the tradition of all centuries on a par with God’s Word.

“*Sept. 28.*—Prayers, explaining the distinction between Rationalistic unbelief of the modern day as distinct from the Deism of the first part of this century, showing what was the proper use of reason, and what the right province of faith in sacred matters—the reason to be applied to learn, prove, and know the letter of Scripture, while saving truths can only be apprehended by faith, and realized personally by the Spirit’s influence.

“*Sept. 28.*—After breakfast proceeded to Mr. Ramsay’s, four leagues, arriving at three. In the evening I offered prayer, with Heb. xi. 1-16, showing how all the witnesses of old, however various their circumstances and trials, their position, life, and deaths, yet were all actuated by a Divine principle of faith, as the substance of things hoped for, &c. Ex-

plained difference between faith and knowledge—the former being the simple, confiding trust in God's Word, as to what is unseen and unknown, and that such must be our personal rule of living to be accepted with God.

“*Sept. 29.*—Returned, calling at ——— and Mrs. G.'s, where I fixed for a lecture for the young people.

“*Oct. 3 (Saturday).*—Started for Miguelite, seven leagues, calling at Messrs. Long and Walter's. Cut camp to Messrs. Pratt and Hall, four leagues, followed by a thunderstorm. Could not pass the St. Wau there; obliged to cross a mile higher up. I then, to escape the storm, galloped five miles as fast as the horse could go; reached within 150 yards of a poesta, when the tempest was down on me in torrents. In shelter there, I watched the storm for an hour and a-half, and never witnessed such rain and wind. The atmosphere seemed to be fuller of water than air, so that you could not see thirty yards for rain. At the expiration of this, the sides of the plain looked as if covered with snow, but it was water rolling down. I had two miles to reach Miguelite, and thought I might cover this in ten minutes; so I started in a lull of the storm, galloping through water from one to three feet deep. When I had gone a mile, the rain seemed to be pouring down in a dense mass just beyond Miguelite House, so I raced to escape it, and dashed into the yard of the house, tore off the saddle and valise, and in a moment it was down in torrents. Such rain has not been witnessed here for six years; the river rose twenty feet in a quarter of an hour.

“*Oct. 4 (Sunday).*—Rode a league to Mr. C.—'s, recently married, where I had service with the Miguelite people. On Monday intended to go thirty miles westward to Macciel, but the St. Martin was quite impassable, a cart and horse and two men being washed down and drowned. Could not leave till Tuesday.

“*Oct. 6.*—When I departed for Mr. Barber's, eastward, $8\frac{1}{2}$ leagues, and did not reach it till sundown, from the floods, calling at two Englishmen's estancias. I slept there. Next day I left for home, reaching it (nine leagues) by sundown, after a journey of eighty-five miles.

“*Oct. 9 (Friday).*—Called at Mr. and Mrs. Saunders', a league from San Luis, and arranged to baptize their child.

“*Oct. 10.*—Having paved the way some time ago for a service in Colonia, I applied to Captain Manton, who is building a dock, under an American Company, to have service at his house. I this day went there (Saturday). In the evening I met some Roman Catholics, and gave them a lesson, showing the error of Popery (in reply to their questions) as to offering propitiatory sacrifices in Masses, as Christ was the one oblation, once for all offered, there remaining none other; and by His coming, according to Daniel, making sacrifice to cease; that He was now the Priest, Sacrifice, and Altar, and there was none else. I pointed out to them how Rome had altered Scripture, leaving out the Second Commandment, and splitting the tenth into two, thereby placing the beginning of Exodus xx. 17 in conflict with beginning of Deut. v. 21, which seemed to open their eyes. They appeared to be really inquiring for the truth, and to have great doubts in the truth of Popery. I showed them Popery now was nothing more than the priest offering Mass, leaving the people in their sins, without any personal religion at all.

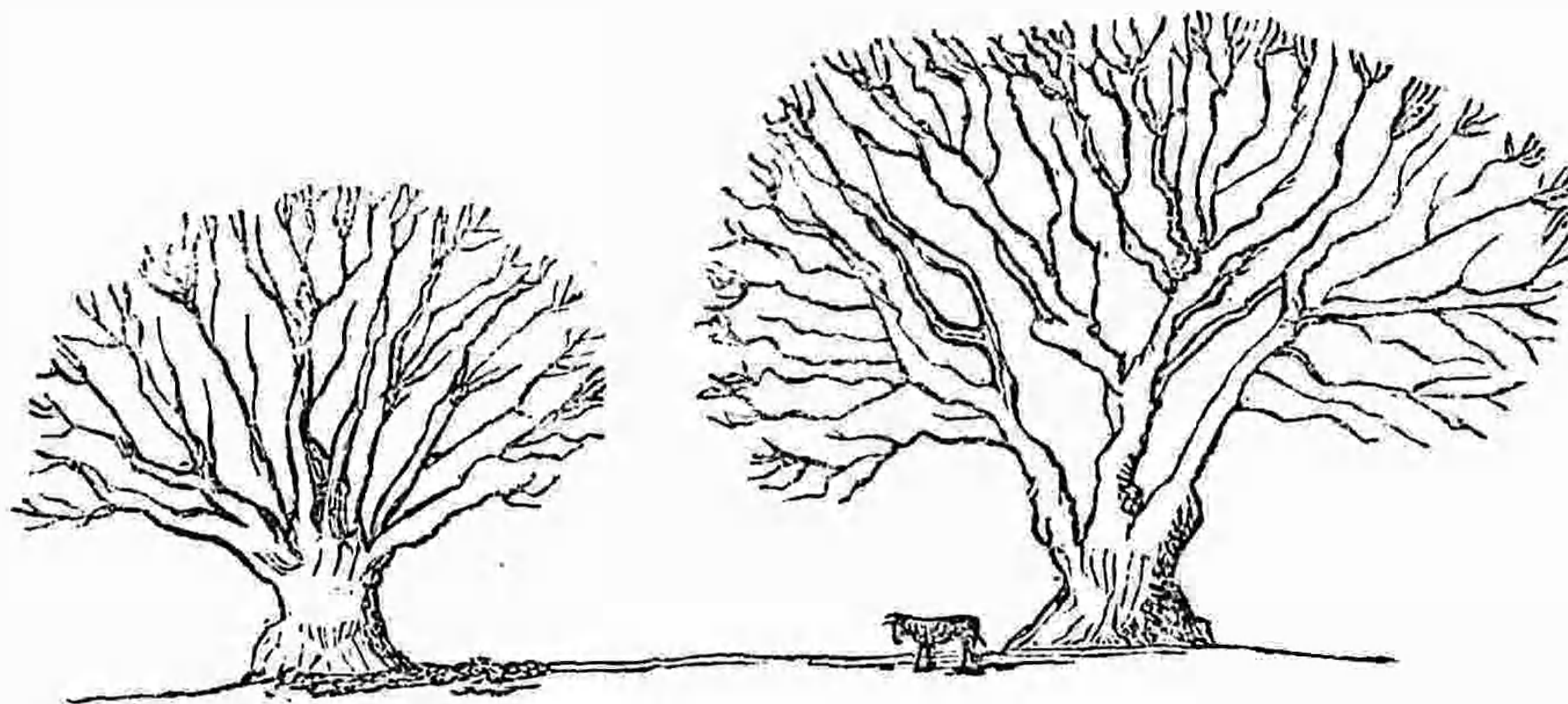
“*Oct. 11 (Sunday).*—Performed morning service, preaching on the necessity of observing the Lord's-day as a day of sacred duties and rest; showing them, as against unbelievers, the prevalence of the Sabbath in antediluvian, patriarchal, and Jewish times, and entering minutely into questions and objections connected with it and its importance; that man, in threescore and ten years, was designed to spend ten years of Sabbaths.

“I was well received by the people there, who seemed, from observations they made, greatly interested in the subject; and I think I left an impression behind me that may, by God’s blessing, bring forth fruit; for the people assured me I should have a larger attendance next time, on my six weeks’ round of services.

“Oct. 12.—Returned by Riachnello to recover a horse sleeping there, reaching home 13th—8½ leagues.

“J. H. MURRAY.

“P.S.—You will see on the map I sent you the ground I go over from my centre of San Louis, viz., San Carlos, Colonia, Riachnello, Pichinango, Piedra Chatta, and Miguelite—to each, and back. I hope to add Macciel and that neighbourhood soon.” I enclose a sketch of the Omboo, a vegetable tree of rapid growth, as seen 200 yards distant, about twenty feet in girth, their leaves off, being winter, a wild bull feeding underneath them” :—



ROSARIO, ARGENTINE CONFEDERATION.

THE Central Argentine Railway being now opened for the greater part of the way between Rosario on the Parana and Cordova in the interior, many of our fellow-countrymen are settling in its neighbourhood. One way of reaching them is by the various stations on the railway, and another by riding on horseback. The Rev. W. T. Coombe thus writes of such visits :—

“Rosario, August 22nd, 1868.

“I have held four services in the camp at the Settlement of Frayle Muerto, which have been well attended; the last on July 26th was most encouraging, at half-past 10 a.m. horsemen were coming from all quarters galloping over the Pampas, and by 11 o’clock thirty had assembled at the Estancia ‘Allochatas.’ The day was fine, and fortunately a cool one. I enjoyed the service very much, and in this I believe I was not alone. When I tell you that many of those who attended came more than fifteen miles, and three a distance of nearly

thirty miles, I need add no further comment. I could only wish that many who live in town would be stirred up by their example.

“Last week two men came to me from an English colony in the Gran Chaco, and entreated me to come to visit them. I gave a conditional promise, which I hope to be able to fulfil, but the journey will occupy a fortnight, and be rather an expensive one. An active minister and schoolmaster (combined) in that Protestant community might do much good, and the present application seems an open door.

“The remainder of my time has been occupied in visiting; there are several Estancieros scattered within a few leagues of Rosario, who come in to church occasionally, but they are always glad of a visit. Sunday-school I have not yet commenced, the children here are few at present, and I have thought it better to observe the rule, ‘*Non multa sed multum*,’ but next month I hope to make a trial. I think I may say the work is now fairly started. Two services here every Sunday, a monthly offertory on the first Sunday, which always exceeds 5*l.*, besides the monthly service at Frayle Muerto. The subscription to the chaplain’s salary is 250*l.*, or nearly so, and 175*l.* is promised towards the church building fund.”

THE SOUTHERN OR FUEGIAN MISSION.

IF our readers will refer to the Rev. W. H. Stirling’s interesting letters on pages 116 and 146, vol. II., 1868, of the “South American Missionary Magazine,” they will notice that this time last year a settlement was made at Li-wy-a, in the Beagle Channel, Tierra del Fuego, and the natives hitherto at Keppel Missionary Station, viz., Okokko, Pinoia, and Lucca, were placed there with their families. A log house was built for them, and they were provided with goats, biscuits, and such provisions as they might want, in addition to that food which they knew how to obtain. We make the following extracts from the well-kept journal of Mr. Thomas Bridges, Catechist:—

“*Jan. 3rd* (Friday).—Left Woollya, and arrived at Li-wy-a, which is an excellent harbour in the north-west corner of Navarin Island or Woollya, which is the native name for the whole Island, for I find the native name for the line of coast from Guanaco Point up to Clay Cliff Narrows to be Woolly’yoo-sha, or the Coast of Woollya. Went ashore this afternoon, fixed on the site for the house we intend building for our civilized natives, which is to be a large one, divided into four compartments, three of which are to be private rooms, and one a common recep-

tion room. But now I must describe this place. First of all, this end of the Island is called Li-wu-la-cirh, which is included in the large division of land called Wo'-ci-moon, which extends from the Murray Narrows northward and eastward, as far as the commencement of the Codrington Range. Off Li-wy-a are many islands abounding with mussels, and affording protected and abundant fishing-grounds. These islands are mostly devoid of trees, are covered with grass, and are very suitable for the rearing of goats, sheep, or cattle. The land on the main, though hilly, is not very elevated, and there are many tracts along the coast which are very suitable for cultivation, besides Li-wy-a. The land is generally covered with wood; the deciduous birch predominates. Rocks are cropping through everywhere, and the soil on the hills is scanty. The hills not covered with trees abound with diddy and goosh bushes, which bear the berries the natives are so fond of. Li-wy-a itself consists of a peninsula, which has a hill on it, and which is about two miles in circuit. Then the isthmus itself, about four acres of excellent garden land, is like a field, it is so clothed with grass and of excellent quality. This isthmus runs about west and east, and the cove runs west and east also. In front, looking north, is the peninsula Li-wu-la-cirh, with its hill about 200 feet high, and at the back about three miles distant is the summit of a range of high hills, with many little hills and valleys intermediate. The house is to be built on the south side of the isthmus, and pretty well midway between the head of the cove and Ponsonby Sound, with a bank immediately behind it. We levelled out the foundation this afternoon, for there had been formerly wigwams here, and large heaps of overgrown shells had to be cleared away, and hollows to be filled up.

“*Jan. 4th* (Saturday).—All who could be spared from the ship were diligently employed cutting trees down. We engaged certain natives as log carriers and bark gatherers, for a rate of a biscuit to be given every evening in proportion to the work done, and a knife to be given at the end, when the house should be finished, to those only who should continuously and assiduously exert themselves. A lovely day.

“*Jan. 5th* (Sunday).—After we (Mr. Stirling and myself) had given our natives on board some religious instruction in the afternoon, I went ashore to instruct the Indians in their wigwams. I feel their language to be a very imperfect means of conveying religious or moral instruction, but as it is the only means we can use, I hope that good to man and glory to God may be effected by my feeble efforts to make known to these ignorant, evil, and pitiable people, the blessed Gospel of our Lord and Saviour Jesus Christ. Each successive voyage I am more painfully impressed of the wretchedness of these people, owing solely to their own folly and wickedness, which necessarily arises from their ignorance of God. The people were attentive, and seemed to take in what was said.

DIVINE SERVICE IN TIERRA DEL FUEGO.

“*Jan. 12* (Sunday).—A very delightful day, weather serene and bright.

Last Sabbath afternoon the natives on board read the inspired account of our Lord's death, which Mr. Stirling and self explained to them ; so we took as our subject to-day our Lord's resurrection, found in the 16th chapter Mark's Gospel. Afterwards, at half-past three, we went ashore with the natives, and gave a public notice that we should teach all who chose to come in our new building. So we went up there, and many of the Indians came. So having first spoken to them a few words to tell them what we were come to do, and the meaning of our singing, we began by singing the Doxology, when we knelt in prayer. Mr. Stirling then spoke very plainly to the people, which I interpreted. Afterwards I spoke to them, desiring to speak such things as should benefit them. I then again engaged in prayer in the native tongue as before, and remained conversing, or rather speaking, to those who would listen on various subjects. The natives here are becoming much more docile and reasonable in their ways. They leave us almost entirely unmolested, *i.e.*, they do not as formerly gather about the vessel to beg, and vociferate ; when we are ashore, they are not half so troublesome as formerly, and they are always glad for me to visit them in their wigwams, and listen well to what I say, and provide the best place in the wigwam for Mr. Stirling or me to sit down.

“ *Jan.* 13 (Monday).—At work with the house ; a very lovely day. All goes on well and quiet. Every evening I employ in distributing biscuit, in proportion to the work done, to the men who help us in carrying logs, and gathering bark. The Indians are certainly very strong, and carry logs none of us would like to, or could, carry. It is pleasant of an evening to watch them playing on the playground and place of meeting on the green grass ; and the merry laughs of the children at play remind one pleasantly of their relation to us, and make one feel kindly towards them. The Indians live in two parties, and each smaller division live in their own wigwams. When there is a new arrival, a greater or lesser public demonstration in loud speaking and vociferation, according to the feelings of the persons speaking. So also when a canoe or canoes depart, a public notice in the same way is given.

“ *Jan.* 18 (Saturday).—Our house we finished last Friday, when the natives in the evening went ashore to inhabit it. The natives call it Oo-sæ-u-cuhr, like they call a ship Oozæ-anan, which means a house or vessel like a country, referring to the largeness of these things. I gave Ocoko, Pin, and Lucca such advice last evening when they were introduced into the new habitation as I thought suitable, and bade them never to omit to come together every evening to pray together, and for mutual instruction.

“ *Jan.* 19 (Sunday).—Fine weather ; services morning and evening as usual. Mr. Stirling and I went ashore in the afternoon to speak to the natives. I concluded with prayer.

“ *Jan.* 25 (Saturday).—On Tuesday morning we left Li-wy-a, and on Thursday morning we anchored in Banner Cove. Here there are six canoes, and

five more came to-day. Since here we have all been busy cutting wood, which the Indians carry down for us. The natives here are much more troublesome and impudent than those who have become better acquainted with us at Wollya.

“*Jan. 26 (Sunday).*—Went ashore this afternoon to teach the natives. I interpreted for Mr. Stirling, and afterwards spoke to them myself of the great fundamental doctrines of our holy religion. The natives from the ship were also present.

“*Jan. 27 (Monday).*—Got under-weigh for the Falklands, and received another lad on board from this place this morning, named As-cau-pan, who is about seventeen years old. So the Indians we have on board for Keppel Island are Joe and Uureten, Tyash and his wife, Coosh-shin-jiz and As-cau-pan.

“*Jan. 31 (Friday).*—Arrived this morning at Keppel Island, and found all well. And all on board are well save Mr. Darling, our first mate; and the Lord has prospered and protected us in all our goings and doings, and to Him alone do we look for any blessing or success.”

Mr. Bridges writes again, as the *Allen Gardiner* was leaving the Falklands for a second visit this year to Tierra del Fuego, especially to look after the infant settlement at Li-wy-a. Six months had elapsed since the log-house was built by the missionary party. We trust the next tidings will be satisfactory as regards this visit:—

“*Port Stanley (on board the Allen Gardiner), Sept. 1, 1868.*

“Previous to our departure to Fireland, I address these few lines to you to acquaint you with our hopes and fears, our prospects and intentions.

“We left Cranmer at 3 p.m. 28th inst., and arrived here the following day at 4 p.m. Three Firelanders are on board, Jack, Hurretian, and Joe; the other seven are left at Keppel Island, their services being required there in planting the garden, and doing other works at the Station. On Thursday week, before we left, we all, save Mr. Bartlett and Hynam, went in the A. G. for a pleasure excursion to Point Purvis, West Falkland, which was specially intended for the pleasure of the Indians, after the hard work of getting out the potato crop. I think they enjoyed it much; I know I did. The previous week I had been poorly. I am now, thank the Lord, in good health.

“The natives now at Cranmer willingly consented to stay, and to help on the work at the Station.

“They hope, however, next trip (two months hence) to visit their country. It is not an easy matter to make these Indians industrious. Two good men would do as much work as the seven lads and men now with us; but, of course, they are as yet but raw hands comparatively. Mr. Bartlett speaks highly of Okokko, Lucca, and Pinoia as spademen.

“Our winter is now over. It has been an unusually severe one, as all

unite in saying. The last month particularly has been stormy, and ships have been obliged to put back to Stanley. Icebergs are abundant, and several have been seen in the neighbourhood of these islands. Our settled Indians at Li-wy-a no doubt found the winter very trying, especially their Keppel Island born and bred children, some of whom, I fear, have succumbed under the hardships and privations that must have befallen them. We have twelve goats on board for these Indians; also, seed potatoes, and potatoes and turnips for them to eat.

“Mr. Stirling speaks of building a brick dwelling-place next voyage, and proposes to live in it with me. I shall, I hope, ever be forward to further his efforts for the spiritual and temporal benefit of these people. This visit is to be but short, five or six weeks, and precursory to a long one, when we hope to build this house, and to induce the natives at Li-wy-a to come and settle around us, so that we may thus at once commence a Christian settlement and centre of civilization in the midst of the poor Firelanders. I wholly approve of the proposed place and neighbourhood of the intended settlement, thinking it in every way the best to be found, it has so many and great advantages over every other place I know of. The island is Clay Cliff Island. It has an undulating surface, is richly clothed with good grass, the soil lies dry, and is firm and good riding land. The valleys are very suitable for tillage; there is also wood under the hills, sufficient for some time for fuel. Just across the narrow channel that separates it from the main there is abundance of the best timber.

“The Firelandic archipelago furnishes two good harbours for ships, easily approachable, and quiet waters round for the natives to fish in. We are there also in the immediate neighbourhood of the Owna, or Owensmen.

“Hoping for and trusting in the blessing of the Lord, I look forward to a prosperous voyage, and hope that our feeble and unworthy efforts to make God known, and otherwise to benefit these people, may be successful.

“I shall keep an account daily of affairs during the trip, and send you an account thereof as soon as I can.

“THOMAS BRIDGES.”

The superintendent missionary, Rev. W. H. Stirling, himself writes on the 27th August, urging the necessity of an *iron house*. He says, “It is necessary, if we would give anything of a shape and permanence to our work in the south, to have a central establishment ashore. This summer is too valuable to be lost or frittered away for want of something of this sort. I shall, therefore, proceed to build a brick room (not to call it a house), and sheet the roof with lead, and endue it with the requisite securities in the event of the expectation of the iron house being again deferred.”

The Committee are anxious in every possible way to strengthen Mr. Stirling's hands; and, as Christian sailors are very important helpers in his work, they are thankful to have been able since September to send out two men, singularly enough both natives of South America, who are likely in every way to be acceptable and useful. One is Jacob Resyek, a Christian native of British Guiana; the other is Frederico Guilherme, a Portuguese native of the Brazils, both known and esteemed as consistent Protestant Christians.

Mr. Bridges has now been at Keppel Island eleven years. Indeed, he has grown from a youth into manhood at Cranmer station. Mr. Stirling urges very strongly the importance of his coming home for a short time, (1) for his health, (2) for ordination, and (3) for choosing the right sort of men for the future work at the settlement in Tierra del Fuego. Let us remember that Mr. Bridges is perfect master of the language of the fisher Indians, and no one acknowledges his worth and usefulness more than our devoted superintendent. The Fuegian work is ripening. We want more of the devout prayers and liberal alms of Christians to bring down God's blessing, and to strengthen and extend that work which is being done for His glory in long-neglected Fuegia.

Since the above was in print, we have received letters from Keppel, Oct. 21, and from Stanley, Nov. 2. The second visit to Tierra del Fuego had been made, and the *Allen Gardiner* had once more returned safely to Keppel Island. Mr. Stirling writes:—

“In accordance with the sanction of the Committee, I send Mr. Bridges to England. In consequence of his return, and of my confidence in his ability to give a fair account of our Mission and its prospects, I forbear to enter into details. He will inform you of our recent visit to Li-wy-a, where we found *our* natives in possession of their rude homestead-property and goats, notwithstanding the severe trials of a most inclement winter. . . . I am now about to try a residence ashore at Li-wy-a, and for this purpose have ordered a wooden house at Stanley (length over all, 20 ft.; height of wall, 6 ft. 6 in.; breadth, 10 ft.; A roof). . . . My motive for living ashore is to exercise a direct and constant influence over the natives; to show my confidence in them; to encourage a more general and regular disposition in them to adopt our ways and listen to our instruction; to get the children daily within the zone of Christian example and teaching. . . . Jack, who was in England, and now acts as cabin attendant in the *A. G.*, will become my housekeeper at Li-wy-a; and a young lad, whom my daughter collects for, will probably share with Jack the comforts of the new house. . . . Not without much entreaty for the Divine favour and guidance will my heart enter upon this duty. . . . Through the courtesy and great consideration of the officers of H.M.S. ‘*Brisk*,’ Mr. Bridges has obtained a passage to England direct.”

ARICA AND TACNA, PERU.

“*Tacna*, Sept. 22, 1868.

“SINCE I wrote last, I took advantage of the train proceeding as far as ‘Chacaluta,’ the name of a point in the sandy desert, about six miles from Arica, where there is a bridge, made of iron, called Chacaluta Bridge, crossing a narrow river descending from the Andes, and falling into the sea. I should mention that since the calamity of August 13 the train has run from Tacna to Arica, and *vice versâ*, only on the days when the mail steamers reach Arica Bay. During the intervals between the trains, which now go only once every fourteen days, the communication and the carriage of goods, including the post, are kept up by the ‘arrieros,’ or muleteers and donkey-drivers, who are again performing their old and profitable trade on this route. I was not in such fortunate circumstances as to possess a horse, so was obliged to start from Tacna with the prospect of having to walk the distance between Chacaluta and Arica, an anticipation which was ultimately verified. We got out of the train at a small hut, which the railway officials have erected as a shelter from the sun, and to do what business may require to be done at this point. Horses and mules, expected by most of the passengers to be in readiness, were not to be seen, and they could only remain quiet until they might arrive from Arica, the scarcity of fodder at the station rendering it necessary to keep them at Arica.

SCENE AFTER AN EARTHQUAKE.

“I started alone to walk to Arica in the wake of a company of dirty soldiers, and, following the railway track, and stepping from sleeper to sleeper, the journey did not at first appear a very arduous one ; but, after proceeding half a mile, the track disappeared altogether, and the only footing being sand, in which every step sunk ankle-deep, the progress became rather tiresome. Not knowing the coast, and having received general directions to keep along the shore, which did not in the least tally with the position of the town, and the fact that a straight line is shorter than a curve, I selected a prominent point to make for, which was the ‘*Wateree*.’ She is lying inland, about half a mile from the shore, in an erect position, with her colours flying. The extent of the inroad of the sea could be distinctly seen, being marked by an immense line of seaweed, grass, and débris carried up and deposited by the retiring water. The sea appears to have passed more than half a mile beyond its usual boundary, and to have been arrested at this point only by the mountain range. Had the coast not soon risen with a sharp incline, no one can calculate the desolation the inundation might have caused, when the earthquake-wave was, according to Captain Gillis’s survey, forty-five feet high above the level of the sea, and travelling at the rate of twenty miles per hour.

“The *Wateree* lay about $2\frac{1}{2}$ miles from the point the train stopped at. The first thing which drew my attention was the stuffing of an arm-chair, with its springs attached to a piece of canvas, six miles away from where

it must have been at the time of the earthquake; afterwards, the fragments of houses, stores, furniture, and stock became numerous. The fragments spread over an area of at least nine square miles, and everything was completely smashed. Roofs of houses were deposited in the pieces in which the carpenter had originally cut them, and here and there might be found a window or door-frame entire, having been joined with extra care. Among the clusters of débris were to be seen women's dresses torn into shreds, men's underclothing, smashed trunks, fragments of ships' planks, broken spars, cordage, panels of cabins. Railway sleepers and rails were to be seen scattered about in every direction, separated half a mile or more from their original position.

“There were three funereal piles burning as I passed along; the last offices of humanity being thus performed for the dead which the sea continues to throw up. The smell along the line of journey is bad, and may perhaps arise from bodies being buried beneath the sand, as well as from carcasses of animals, which lie in numbers on the ground. I found I was right in keeping inland, for as I approached the ‘*Wateree*’ I saw the sea had left patches of water, which rendered the beach impassable. Next I came upon the ‘*Chanarcillo*,’ lying about 200 yards from the sea, on her beam ends, and presenting an appearance which might result from an express train striking a large vessel midships, and going completely through her, there being only a portion of the stem and bows remaining, united by a few timbers, and the rest of her timbers and planks scattered about in every direction. The men saved (they were all rescued by the boats of the ‘*Wateree*’) have rigged up a tent near the wreck, where they remain.

“Proceeding, I came to the ‘*America*,’ high and dry, and dismantled. As I approached Arica—and here I noticed something very characteristic of Peruvian manners, numerous packs of playing cards, cigar-boxes, and wax matches—I was obliged to ascend the hill, and enter the town from the upper part. The town is a complete desolation. I could not tell my ‘whereabouts,’ every step being only a repetition of similar spots, ‘abodes’ powdered to dust, broken bottles, smashed crockery, dead dogs, pigs, iron bedsteads broken to pieces, their uprights bent like a piece of tin, and their sides snapped into halves. Here and there might be seen persons digging (*at this moment, Monday, 2.30, we have had a sharp shock, which sent us all into the street*) with the hope of finding some remains of their property beneath the rubbish. I came upon a locomotive engine torn to pieces, and partially buried in the ruins of a house; the tender has been riven up the sides as if it had been a wooden and not an iron construction. As I could not discover any recognizable part of the town, I went down to the beach, and, proceeding along, came to an hotel, started by an Italian, called ‘Hotel Colon.’ It is built of pieces of wrecks and ruins, and put together without much attention to the ‘plumbline’ or the saw, the pieces of wood being nailed together anyhow. At present the offices of the port agents and the stores are in a similar style, though several

merchants are erecting more regularly constructed shanties. Besides the rough style of the dwellings, their location is most irregular, every one building on what spot he chooses, without having regard to any street line. I found our friend Mr. Nugent, after inquiry, located on an eminence, occupying two small rooms about ten feet square each, which, with some others, on account of the shelter afforded them by the 'Morro,' near which they stand, have escaped the effects of the inundation, though cracked by the earthquake.

"After having a little conversation together, the captain of the 'Malacca,' one of Her Majesty's war ships in the harbour of Arica, entered, and invited us on board to dine, and remain during the night. This was decidedly better than lying on the ground in rugs, and dining off hard-boiled eggs, which I brought with me, so I accepted the invitation. As things are at present at Arica, every one depends on the hotel for food. Some of the people are exceedingly depressed in spirits, and speak very mournfully; others are as happy as ever. Earthquakes continue, at times alarming, at others very slight. The one noticed in a former part of this letter was a very sharp shock—and has come after a state of quietude which has lasted, since Saturday night, forty-eight hours.

"Mr. Nugent and I went on board the Malacca, where we spent a pleasant evening. In the morning, after prayers on deck (daily prayers, read by the ship's chaplain, are customary on board men-of-war), we landed, and proceeded to the Hospital. The Hospital has been built by the men belonging to the British ships of war in Arica harbour, the former building having been entirely destroyed; and there are twenty persons invalided with broken legs and arms; most of them, also, have been attended to by the British naval surgeons. Arica is greatly indebted to English officers and sailors. They first set to work clearing a pathway through the town, and cleared out a thoroughfare through the centre of the town. Frenchmen, also, and Italians, have lent a helping hand in the same way. Our sailors and officers are also helping the railway officials. An immense 'turn-table,' driven by the waves about 300 yards inland from its position, and deposited amidst the ruins of houses, has been righted by the sailors, and rolled to within a manageable distance of the quondam station. The English men-of-war's men are setting an excellent example. They are working like free men, and take an interest in everything they do. There are no bottles of 'Italia' from which they sip, no red faces broiling in the sun, no insubordination. This certainly ought to be attributed to the influence of sacred religion, which awakens such true sympathy and leads to such practical results.

THE HOSPITAL.

"There were two English invalids in the hospital, a woman and a man. Mrs. D—— is the mother of two young men engaged on the line. She was in her house when the shock came, and was crushed by the fall of her

house. She had her leg broken, but, thinking it no good to remain where she was, dragged herself along the ground to a place of safety. While doing this, the great wave came in, and carried her out to sea, she clinging to some piece of timber near at hand at the moment the water seized her. During the whole night she battled with the waves, and until very late, when a boat's crew saw her and took her in. They laid her down beside another woman on shore ; and, on her looking about her at break of day, she discovered the body by which she had been laid was that of the unfortunate lady, Mrs. Johnson, killed by a house falling on her. The Englishman had been on board a Peruvian vessel, and met with his broken leg by some mishap. He was neglected by the Peruvians, until it became too late to treat his accident effectually. He is likely to have a shortened limb.

“The English, also, have given a tone to the Arica people ; they show foreigners how to act under a great calamity—not to give way to unavailing lamentation, but to endeavour to repair the disaster. I have endeavoured on all occasions, in private conversation, to lead the minds of those with whom I was in company to reflect on the Divine government, and the controlling influence of the throne of heaven over the laws of nature, but I have seen only two instances of sweet submission. One said, ‘This should draw us nearer to God ;’ another, who has worked hard, and lost all, said, ‘The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.’ It is not difficult to learn the opinion of men out here on religion, for nothing restrains the licentiousness of their tongues.

“I mentioned in my letter of the 7th inst. that there is some fear of subscriptions not being forthcoming at Arica just now. I believe Mr. Nugent did not collect when he should have done ; therefore, at the end of the first quarter, the Tacna subscriptions, paid up for a half year, went to pay the amount without any assistance from Arica, it being agreed between Mr. Nugent and Mr. Abeil that Arica should likewise pay the second quarter. If any money had been collected by Mr. Nugent, the sea has swallowed it up. [The Society has been obliged to make good the whole of this amount.—Ed.]

“Business is still stagnant ; confidence has not yet been recovered. Last Sunday we had our second celebration of Holy Communion, with *five* communicants, an addition of two to the first number. I believe we shall have more soon, when the people.....

“I have just heard that it is very likely the line will be completed to Arica in three months. I have supplied the Arica people with Prayer-books. We are all well, excepting the restlessness of suspense, not knowing what will happen. We have had two nights without a run, and are thankful for the refreshing repose.”

“Tacna, Oct. 21, 1868.

“I have little to communicate by this mail. Earthquakes continue, and are occasionally severe enough to destroy our confidence in the repose of

nature. Things are progressing very slowly at Arica. People continue disheartened.

“The little business offering is soon transacted. Building is confined to sheds or offices; the Government remaining apathetic about laying out and restoring the town. I shall be glad when the line is restored between Chacaluta Bridge and Arica, as it will enable me to visit the people when the train goes to meet the steamers. When the new engines arrive from England, the trains will perform daily service, and then I trust we shall renew our worship at Arica.

“My wife encloses a little sketch of the street where the ‘*English Chaplaincy*’ is; but she has endeavoured to keep faithful to *dimensions, position, and colours*, so as to present as truthful a picture as possible. The services are held in the room entered by the folding glass doors, opposite the main entrance. Our number is 52. The houses are built of ‘abodes,’ plastered over with some of the same kind of mud, smoothed, and then washed according to the fancy of the proprietor. I also forward a photograph of an Indian of Arica.

“J. W. SLOAN.”



THE ENGLISH CHAPLAINCY, TACNA.

CHINCHA ISLANDS.

“Sept. 24, 1868.

“THE enclosed in my journal for August. You have by this time full particulars of the sad visitation poor Peru has been under, in the shape of an earthquake; the news from the parts affected is very sad. Nor do I think all is yet over; we still have shocks, two or

three in a week. Oh, my dear sir, what a mercy to have an interest in the Lord Jesus, and a share of His love. We often retire to rest, not expecting to see daylight. I am so happy in the midst of it, that I often sing, 'Thy will be done.' We hope that Christians do not forget us at home; we need the prayers of the true Church.

"The last large fleet, we think, will soon be here; with the present fleet, we think the 'Hawno' will not last more than a year.

"Some seem truly delighted with a ministry here, and thank me very cordially:—

"*Aug. 2 (Sunday).*—Service on board the ship 'Southern Ocean.' Though she had a large cabin, it was too small for our gathering, so we held our service on the deck; the singing was general.

"3.—Found some very pleasant visits in the fleet, some on the new comers, others on old friends. In the afternoon called on —; found him much better. Very willing to converse on any subject of a Scriptural kind.

"5.—Went afloat very early, having received news of the death of a captain and a sailor. One of these shooting-parties had been made, and some five had gone on the search for sea-lions, to shoot them; but had gone too far into a cave, and the boat was at once swamped by the large breakers coming upon them; but three out of five were providentially saved. The description of the survivors, how they kept these sea-lions at a distance, was quite remarkable.

"6.—The funeral of the two sailors was the largest I have seen at the Chincha Islands.

"9 (Sunday).—Again the service was in the cabin, on board the ship 'Resolute.' A very fair congregation, and, as usual, attentive. On this occasion the same kind friends took the singing. Our subject in the morning and evening was from St. John xx. 17. Often we are asked to take some certain texts for explanation; and glad I am to do so, being good for us to know the peculiar state of mind some of our audience may be in.

"11 (Tuesday).—Most pleasant time on the ship 'Vermont;' spent three hours with the Captain in reading Rom. viii., Ps. xxxvii., and Dan. xii. It was, indeed, a rare season. 'The Chincha Islands was the last place,' said the Captain, 'I thought of hearing any one speaking on this blessed truth; it will make me often think of it when at sea. I do not even hear any one speak of it at home. Now, so far from home, it seems a greater comfort.' Finished the day in calling on others.

"13.—First shock of an earthquake at 5.30 p.m.; another at 6.30 p.m. Nearly all on the island are very anxious; the streets are full of men and

women standing at their doors in the attitude of prayer ; the church is now open, and I am told full of eager worshippers. Now, how very precious to have a full Christ to rest upon ; how truly valuable to have a living, steady faith. I had not to look far before I saw the sad effects of an earthquake ; the pier almost washed away, and nearly all the boats that were hoisted up, and mine among the rest. In course of time I was told mine had been seen nearly smashed to pieces.

“ 14 (Friday).—In the fleet all is confusion. Much loss of property ; certainly, I never saw such a sight in my life. At last found my boat, took it on board a ship out of the way. Cannot find a carpenter for anything ; all now employed.

“ 15 (Saturday).—Busy all day about my boat. Great cry for water on the island ; the wells are filled up that water cannot be procured.

“ 16 (Sunday).—Went in the Doctor’s boat to the fleet, but none could leave their ships ; all still busy, each trying to extricate his anchor from his neighbour’s. It was quite out of the question to hold a service, for none could attend.

“ 18 (Tuesday).—Went again early seeking for wood to repair my boat, but everything in the shape of a plank is bought up ; but at the end of the day succeeded.

“ 23 (Sunday).—Commenced our services on board the ‘ Eastern Empire.’ Very small congregation.

“ 24 (Monday).—Went with the Consul into the fleet, collecting for the distressed ones at Arequipa, where they have suffered very much by the earthquake. Felt another shock this evening, but slight.

“ 25 (Tuesday).—The accounts are sad ; we constantly hear of the effect of the earthquake. In the fleet collecting.

“ 26 (Wednesday).—Considerable excitement on the island. Many are leaving ; but in the midst of all, it was a pleasing sight to see the charity from the fleet, coming in the way of provisions by boat-loads, to send away to the mainland. Another shock this evening of an earthquake.

“ 27 (Thursday).—Still the people greatly excited since last evening. In the fleet a long time. Now is the time to trust. If there is really any spiritual life in one, it is now tried. Up late, expecting another heavier shock. The reports are sad from the mainland every day.

“ 29 (Saturday).—The morning at home ; in the afternoon visited some sick.

“ 30 (Sunday).—Service on the ship ‘ Foreigner.’ Again we were allowed a large gathering for the ships here at present. Our subject to-day, each time, was Acts xxvi. 14.

“ 31 (Monday).—Looking after the absentees ; but found them as usual with good reasons, as they supposed, yet still all in good tempers. They are very kind to me at all times, and that should make me thankful ; for the Gospel is opposed to the natural man, as light is to darkness.

“ EDWARD THRING.”

Under date October 23, Mr. Thring writes :—“ There are nearly 100 ships here now, and many more are coming, and this is to be the last large fleet ; and about next May there will be no more need of my services.”

NEW ROUTE TO THE WEST COAST OF SOUTH AMERICA.

THE growing trade with both the East and West coasts has been illustrated in a most pleasing manner. A new line of steamers has been opened up from Valparaiso to Liverpool direct, which latter port is becoming more and more identified with South American interests. This is not the effort of an untried Company, it is nothing more than an inevitable extension of the lines already in operation under the Pacific Steam Navigation Company at Liverpool. Its well-appointed fleet of fine vessels connects all the principal ports fortnightly, from Panama to Valparaiso, while another set of vessels connect the minor ports on alternate weeks. The communication with the South is maintained by another line of steamers belonging to the same Company from Valparaiso, by Concepcion, Coronel, Lota, Lebu, and Valdivia, to Ancud and Port Montt, the most southern points of civilization. The Company has been eminently successful, and has reached the natural reward of well-directed enterprise and unvarying good management ; but the moral and social advantages to the whole West coast have not been less striking. Crowded cities and large districts which were shut out from the world have been brought within the area of wholesome influences ; a market has been found for domestic produce, and the manufactures of Europe have been brought to their doors ; prejudices have been broken down, and the seeds of many new valuable thoughts have been freely scattered. If civil liberty and religious toleration have not reached maturity, they have at least grown rapidly and are still developing. The value of this line of steamers to our own Society, in the communication of missionaries and others with our various stations, is well known, and the handsome manner in which the Board of Directors co-operates with our Committee merits our grateful acknowledgments. But the line from *Liverpool to Valparaiso* really supplies the missing link. It unites the East coast with the West, superseding the long and toilsome journey across the Cordilleras and the Pampas. It unites the Society's missionary and ministerial districts, and by means of it the Patagonian and Fuegian stations will be much more accessible, as all the vessels have to pass through the Straits of Magellan. For the present the communication is only bi-monthly, but as four new steamers are being built, each 350 feet long and of 3,000 tons register, it is hoped that about May next the monthly communication will be complete. These vessels will bear the characteristic names "Magellan," "Patagonia," "Andes," and "Cordillera." The first

steamer from Liverpool was the "Pacific," which sailed on the 13th July, the "Panama" followed on 12th September, and the "Pacific" having returned on 30th October, sailed again on 13th November. The voyages of both vessels have been remarkably successful. The following outline of the "Pacific's" first voyage home will show the probable length of the passage, and the periods at which it is broken:— Left Valparaiso 13th May, 1 p.m.; 18th, reached Evangelister, near the mouth of the Straits, sheltered for a night at Port Mercy, leaving at 2.30 a.m. on 19th, and Sandy Point* in the evening; cleared the Straits in the afternoon of 21st. In the Atlantic, reached Monte Video at 11 p.m., on 25th; Rio at 7.50 a.m., on 31st; St. Vincent 11 p.m., on 12th June; Lisbon 8 p.m., on 19th; St. Nazare 10.15 a.m. of the 23rd; arriving at Liverpool on the evening of the 25th. We give an engraving of the steamer Limeña, and all the others (as the "Pacific," "Santiago," and "Panama") are of equal beauty and dimensions.

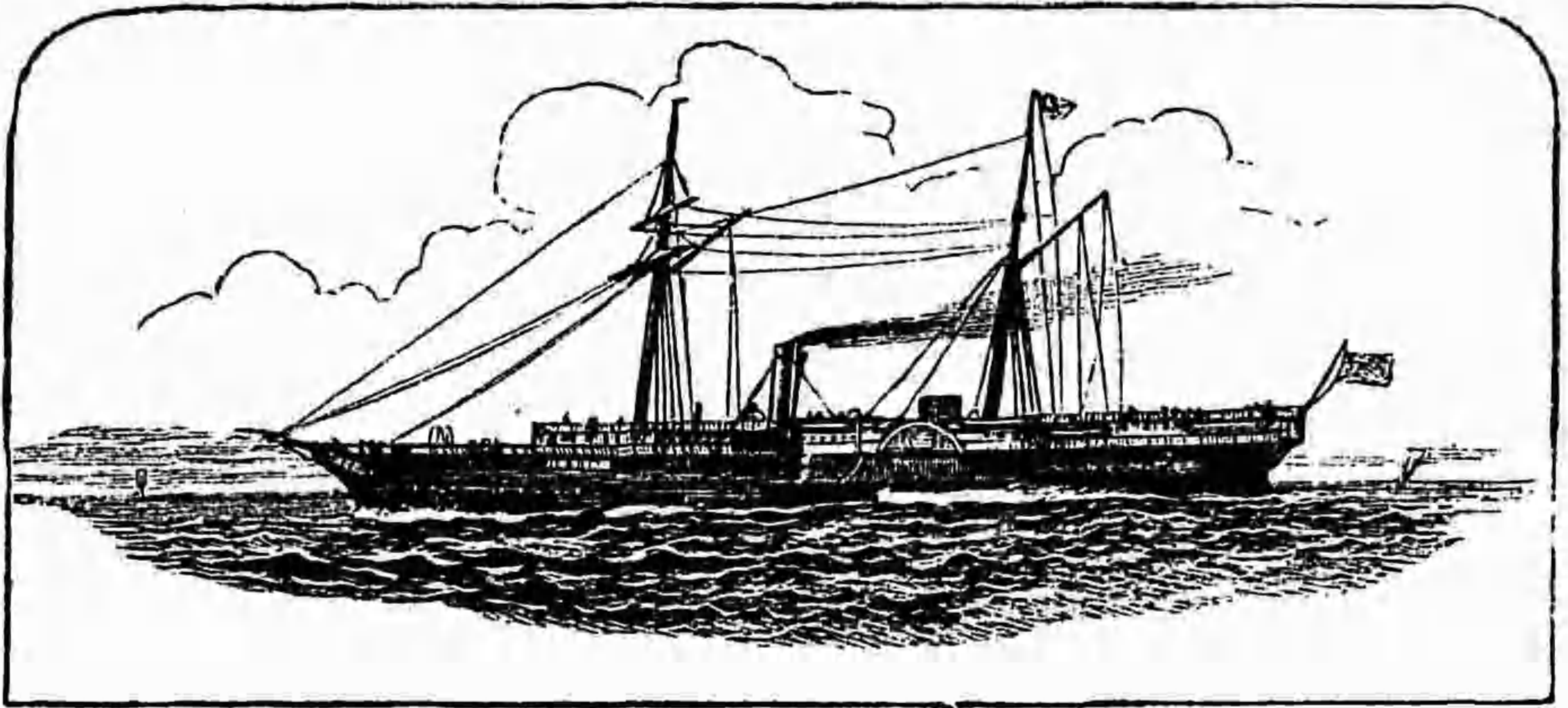
SALTO, BANDA ORIENTAL.

THE Rev. T. Schmid arrived at this town on the river Uruguay [see vol. II. p. 138] on the 6th September. An English settler, Mr. Williams, has generously bought a piece of ground with a building thereon. This building has been removed, and an edifice is being erected for Divine worship and school, in fact a school-church, while a dwelling-house is to be put up adjoining for the pastor and teacher, Mr. Schmid, who writes as follows:—

"I have held Divine service twice since I came, once in the Freemasons' Hall and last Sunday in my house, where it will be held until the school-church is finished. I hold the whole service in Spanish, the sermon as well as the prayers; I was told that my Spanish was plain and distinct. There are English, Germans, French, and Italians (Waldenses): all understand the Spanish; few of the Germans know English, none of the English know German; therefore, as well as for the benefit of the rest, it is proper I should preach in Spanish. However, several Germans have expressed their desire to have a German service.

"The attendance on both occasions has been small, but there is

* Sandy Point, South Patagonia, Straits of Magellan, was occupied for a short time as one of the Society's stations by the Rev. T. Schmid. May it not be made available, under *far* more advantageous circumstances, as a missionary station for Southern Patagonia and Northern Fuegia? These fine steamers will pass regularly up the Straits of Magellan, whose waters flow between the land of the large footed Indian and the land of fire—Patagonia and Tierra del Fuego.



THE P.S.N. CO.'S ROYAL MAIL STEAM-SHIP *Limena*. See page 24.



PERUVIAN INDIAN—TACNA. See page 20.

prospect of increase as soon as it is known that there is Protestant service in Spanish.

“I intend to commence the school on the 1st of October. Several children are waiting to come. The school benches and tables are being made this week. Work will begin then in earnest. I am to have English, German, and native children, and perhaps French too, so that I shall have to teach in these four languages. As soon as matters are a little more straight, we shall begin a Sunday-school.

“Salto is the second town of the Banda Oriental Republic. According to a census lately taken, the number of inhabitants is over 10,000, four-fifths of these are foreigners, Germans, French, Italians, Spaniards, and some few English families; only one-fifth are Orientals. The language of intercourse is Spanish. The town lies high, is built in the usual Spanish style—in squares—a most convenient, orderly, and practical arrangement. Salto is also a very clean town; every new comer, I believe, is struck with the cleanliness of the streets and the houses.

“A few of the streets are paved, and there is a large plaza or public square, which, when the trees are full grown, will be a fine promenading place. Lighting by gas has not found its way here yet; oil is used at present in the streets, but houses are lighted with parafin, or kerosen, as it is here called.

“The houses are built of brick for the most part, the rooms are very lofty, and lead one into the other, while each also leads into a yard paved with tiles or flagstones. In most houses this front yard is a kind of garden, or conservatory, where choice plants and flowers are cultivated, affording a most pretty and refreshing sight.

“The town has also a market, where each family buys its meat, vegetables, &c., &c. This market is open every day, and people go very early to make their purchases. Bread and milk is brought to the houses on horses or mules, carrying two panniers, made of cow-hide. The bread is good, but dear, about $4\frac{1}{2}d.$ per lb. Milk is $3d.$ per pint. Potatoes cost new $5s.$ the arroba = 24 lbs. The fuel used here is a hard kind of wood, already sawed and split for immediate consumption. It comes from the province of Entre Rios, I believe, and is called ‘ñandubay.’ This also is dear. We find that clothes, &c., are not dearer than in Monte Video; sometimes they are even cheaper, but dear is the cheapest article compared with prices in England.

“We are now fairly settled in Salto; I think it is a more extensive, more useful sphere for me. The people are quite pleased at my long expected arrival. The English are satisfied, because I am a minister of the Church of England; the Germans are satisfied, because I am a German; the French and Italian Protestants are satisfied, because I can officiate in a language which both know—viz., Spanish.

“We have had a splendid Alexandre harmonium offered us by the late occupier of this house. We are in hopes that the congregation will purchase it.

"I must not forget here to tell you the very gratifying fact, that several of my former friends (at Fray Bentos) had a tea meeting to take leave of us, on which occasion Mr. Dunlop, in the name of the other members, presented me with a very handsome portmonnaie containing 16*l.* sterling, a most generous proof of their recognition of my ministry during the time I was there. This testimonial, the first since I entered the ministry, is to me of far greater value than you could perhaps believe. I was so surprised at this present, considering the small number of those whose hearts were disposed for this expression of their feelings, that I was quite ashamed about it."

NOTICES OF BOOKS.

OUR OWN FIRESIDE ANNUAL, 1868. Edited by the Rev. CHAS. BULLOCK, Rector of St. Nicholas, Worcester. Richly bound in crimson cloth, gilt edges, and illustrated by full-page Engravings, price 7*s.* 6*d.* William Hunt and Co., 23, Holles-street, Cavendish-square.

IN no part of the world are good books more needed than in South America, and yet it is impossible for most of our countrymen, who settle there either on the East or West Coasts, to enjoy the privilege of a good library. In some of the large cities this may not be difficult, but in the Pampas of Uruguay, and the wilds of Arauco, in the unfinished towns forming by new railways—fresh mines, and hitherto uncultivated lands—how great a boon is a book that contains the greatest amount of varied, instructive, interesting matter in a comparatively small space. For persons living under such circumstances, whether young or old, we do not know a more suitable present than the five volumes of OUR OWN FIRESIDE.

We would not, however, limit its circulation to our fellow-countrymen abroad. There is no Magazine published that the father and mother of a family can with greater safety place in the hands of their household, than this high-toned, Protestant, truthful monthly Magazine. The contents of the volume for 1868 speak for the *character* of the work. Besides two sensible tales by Mrs. Clara Balfour and Mrs. Marshall, "The Three-fold Cord," and the "Light of Home," we notice "Light on Church Matters," in a series of papers by Sir Herbert Edwardes, Bishop of Ripon, and Rev. E. B. Elliott; "Glimpses of the Holy Land," by Revs. A. A. Isaacs

and G. Fisk; the "Home of Old Writers;" "Lives that Speak," as William Wordsworth, Allen Gardiner, Hugh Stowell, Robert Southey, &c., with 100 general papers by "S. G. O.," Samuel Smiles, Dean Alford, Edward Garbett, the Editor, and many others. The ILLUSTRATIONS of the Holy Land are very good, while some of the toned-paper series are really beautiful, particularly the "Watcher on the Shore," "The Market Girl," and "A Swiss Home on the Ticino," which makes one long again, in tranquillity and rest, to gaze on that "broad rejoicing river," as it speeds—

"From everlasting winter,
From pyramids of snow.

Type of the path which shineth,
With ever-brightening ray;
From winter's dreary dawning,
Speeding to perfect day."

Mr. Bullock shows great judgment in his onerous duties as Editor, while he contributes some of the best articles. In short, we would recommend OUR OWN FIRESIDE as capable of warming the heart, cheering the disposition, improving the temper, and kindling the soul with Christian zeal and love. It is *the Magazine for English Homes, the Monthly for Protestant families*; and therein all may find "Fireside enjoyments, home-born happiness."

WHAT CHURCH? A Pamphlet. By the Rev. CHARLES BULLOCK.

THIS is also published by Mr. Hunt, of Holles-street, and is a most able argument on a most important subject; for, as Robertson says, "the question, 'What is the Church?' lies below all the theological differences of the day." Mr. Bul-

lock has contrived, in a masterly manner, to condense into thirty-three pages not only his own valuable argument but the opinions of Councils and all the learned authorities that can be brought to bear on the subject. The author's statements are fearless, but his spirit is that "of meekness." If the whole system of Romanism turns upon the assumption that she is the "One Holy Catholic Church, which is Christ's Body," then what becomes of all Protestant Churches? If this One Holy Catholic Church is a *visible* Church, and that of Rome, what of the Anglican or any other reformed Church? But does the assumption of the Papacy rest on a good foundation, or is it a false and baseless assumption? Let those who want a good answer read this terse little pamphlet. We should like to see **WHAT CHURCH**, or the greater part of it, translated into Spanish and Portuguese, and scattered broadcast over South America. There is much also to benefit the general English reader. For instance:—

"To this end, let us pray much and heartily for those whose errors we oppose; and it may be some who would be proof against argument alone may be taken captive by our spirit.

"In a word, let us defend the Church of the Reformation as being *ourselves members of the One Holy Catholic Church*. Let that point be settled first of all—whether we belong to the Church which is made up of *true believers*—

that Church of which Jesus is the Head, the High Priest, the Mediator, the Saviour.

"'Visible Churches,' like 'the Church which was at Jerusalem,' will pass away—they perish with the using,—but the One Holy Catholic Church is 'the Body of Christ,' the Church of the Redeemed whose names are written in the Lamb's Book of Life.

"The one essential point is this: Are our names written there? If so 'the mind that was in Christ Jesus' will increasingly dwell in us; and that will ensure the prevalence of a spirit of Love in the hour of controversy for the Truth's sake.

"Such, in its personal application, is the real and vital significance of the simple but testing question, **WHAT CHURCH?**"

TABLE TALK, AND OTHER POEMS. By WM. COWPER. With numerous Illustrations by eminent artists. Religious Tract Society.

THIS is reprinted from the edition of 1782, with notes by the late ROBERT SOUTHEY, Poet-Laureate. The vigorous passage on Romanism which was removed from the second edition is now restored to its place on page 129. This, together with notes not previously published, adds greatly to the interest of the present edition, which forms a beautiful new year's gift.

THE HOME WORK OF MISSIONS.

KEEPING UP AN ACQUAINTANCE WITH THE WORK ABROAD.

IF the great motive for taking a part in missionary work is gratitude for redeeming love, one's chief way of maintaining an interest in it is to keep one's self well acquainted with its practical progress. Objections against the work arise mainly from ignorance; and coldness and indifference may be traced in great measure to the same source. *Facts* are the stronghold of the missionary cause. Zeal will grow cold, and exertion will flag, unless a knowledge of missionary facts be kept up.

By means of the various missionary publications, the history of any particular Mission may be traced from its beginning; and even the course of an individual missionary. It is interesting to do this; and nothing gives more *reality* to the subject in the thoughts. A mere detail of numbers, however true and however important, cannot fail to be dry, and leaves no vivid impression on the mind. But if the history of a Mission be followed up, or the progress of a missionary's life and work, or the course of some particular convert, named perhaps from time to time in the

missionary's journal, a livelier interest is excited; and this interest is extended to the missionary field at large, and then even figures and dry details are looked at in a new light.

It is earnestly recommended, therefore, that missionary journals and reports be read. Yet let no unreasonable expectations be entertained. The reader must not think to find at every page a thrilling incident or an affecting story. Such things *are* found, but they do not and cannot form the staple of missionary facts. What is to be looked for, and what will be found, is a plain and truthful view of the progress of the Gospel among the heathen. It would be a great evil if missionary reports could not be fully relied on; and it is far better that the missionary should send home a plain tale, than try to put his facts into an attractive dress, to meet the popular love of excitement and sensation, and thus run great risk of exaggeration and distortion of truth.²

A missionary's journal may contain no striking facts; yet let it be considered that the daily work which he carries on so quietly and so perseveringly is the work of the Gospel among the heathen; that he is there as a living centre of light in the midst of darkness, that he is every day sowing the good seed, and every day tending the young plant.

This daily teaching and life of a man of God among the heathen is not without effect. God does not withhold His blessing. There is much failure and many disappointments. Yet some hearts are turned to God; some who were born heathen are now leading a Christian life; and the altered tone of habits and of living shows plainly that the work is not in vain.

Sometimes more striking things may be read—a child showing an early love for the Saviour, and early taken to His bosom; a savage and cruel heathen transformed by grace into a gentle Christian; changes in character and conduct so remarkable as to be most clearly attributable to nothing short of the mighty power of God in the heart. These instances are of great weight: they ought to give a tone to our feelings about the work in general. If such instances come to light from time to time, are there not *more* which do *not* come to light—less striking, perhaps, but as real? We should judge so of God's work at home—why not abroad?

An interest arising from so calm and wholesome a source will be a *growing* interest. Mere excitement is sure to flag; not so an interest of this kind. Acquaintance with the work will bring a personal concern for both work and workers. The reader at home will learn to sympathize with the worker abroad. He will rejoice in his success, and grieve over his disappointments. More than this, *prayer* will be called forth. When the reader sees in detail how great is the work, how vast are the numbers, how many are the difficulties, and how much the missionary has to go through in labouring for his Master there, he will be led to seek more earnestly that blessing, comfort, help, and success may be sent from on high.

Let a word be said, in conclusion, on behalf of the statements of mission-

aries, as opposed to those of the enemies and detractors of Missions. A flippant sentence in a newspaper, a joke in a magazine, a passing word in a book of travels, has often more weight than the fullest details on the other side from the workers themselves. Is this fair or just? Is it even reasonable? Who are these men whose words are thought of so little weight? At least they are no hypocrites or deceivers. They have given the strongest proof of sincerity in giving *themselves* to the work. In many cases they have made a great sacrifice of personal comfort; in all, home and friends have been given up. And if their sincerity be established, surely they have the best means of knowing the truth. On the one hand, they *know*: on the other, they are men who may be trusted to make a faithful report. Can as much be said of those who write in opposition to the work? Who are they? What have *they* given up? What personal proof of earnestness and sincerity have they given? What means of information do they possess? In many cases one writer repeats the smart saying of another, merely because it *is* smart; whether it be true or not, he does not concern himself to inquire. In others, a traveller has gone abroad with a prejudice against Missions; when there, has taken no pains to inform himself; and then comes home and reports them a failure! Let common justice be done. Let missionaries and their opponents be judged by ordinary rules of fairness, and no fear need be entertained for the result.—*Mission Life*.*

HOPEFULNESS.

Who wants gladness of heart? Who gives the gladness? Every believer exercising a true faith in the Lord Jesus Christ is never deprived of a felt joy. "My peace I give unto you," are words spoken by the blessed Redeemer to all His followers. Relying simply upon such promised comfort, we are well able to endure the many trials that await us. Again and again, believers testify to the efficacy of a power that permits them to rejoice, though in the midst of tribulation. But how shall we best secure the advantages of so much promised good? We think there is a ready reply in the assurance, that as we actively engage in the Lord's service, so will He give to us a full cup of present enjoyment. Gifts, of some sort, we all possess, and in their right and hearty use will depend our increased comfort, and our assured usefulness.

* This is a very useful Monthly Magazine, ably edited, and well written—full of general missionary information, frequently of a most interesting kind.

Many readers of this magazine have long laboured and prayed for the extension of the Redeemer's kingdom. The Society whose interests they have embraced, has taken a strong hold upon their growing sympathies, which we gladly witness. Doing what they have, and always hoping to do more, they have been richly rewarded in their own souls. Having given away, they have received double in return—in short, the Master has given to them His promised support.

We frequently hear, but have never been satisfied with the argument from the lips of those who use it, that no care should be had for others when there is so much to be done for those at home. If this statement really implied that we were recklessly negligent of the welfare of the masses, we ought certainly to be well blamed for the work in hand. But who does not know that in this Protestant land the Gospel is everywhere faithfully preached, and men can hear of its glad tidings whenever they please? Everywhere the doors of the sanctuary are wide open to all comers, and if so many stay away, can that be a motive for limiting our charity in other directions? Are geographical lines to limit sympathies that would embrace regions beyond? Is not Christ the Saviour of all men, and do we not obey His Word, in caring for others, as much as when engaged in the best of all charities, in seeking to do good to our own countrymen? and our *ministerial* efforts put forth in the foreign field, what do they indicate? Do we not thereby water seed already planted in the hearts of many who go abroad to improve their fortunes? May not this foreign aspect of our work be regarded as one of home obligation? Can we endure separation from families and friends, and then leave them destitute of those means of grace that once constituted their best inheritance? By no means. And if charity be wanting, it is just a charity of this sort, for to its neglect may be dated the downfall of many hopes that once were dearly cherished.

Our *missionary* work, differing as it does in one sense from ministerial labour, has, however, much to expect from its conjoined agency. There is its action upon people entirely Popish, as well as upon multitudes purely heathen. And how can we best convey the religion we ourselves profess, but by its application, first to those who think like us in common effort, and then through such a channel commending it to our nearest neighbours? It is clearly to be seen that if we cannot by our own practices give to the natives of other lands something better than they already possess, we seriously imperil our own hopes of ultimate success.

We give a little picture of religious excitement such as is often seen on feast days in Popish South America. If our Protestantism be worth anything, it is doubly so when contrasted with the doings of

idolatrous Rome. We are to imagine ourselves in the neighbourhood of a cathedral, or some church bearing the name of a particular Saint. Bell-ringing and fireworks keep up an incessant noise. Masses of well-dressed people fill the square and adjoining approaches. A procession is the attraction. All day long the inhabitants have been busy sweeping streets, and decorating their houses with gay hangings (one's thoughts at this moment are directed to a city in Southern Brazil). Heading the procession is an individual in black robes, blowing lustily a trumpet. At a convenient distance follow military officers and other favoured personages, carrying a gay-coloured banner, on which are inscribed some mystical letters known only to the initiated. Next (mounted on men's shoulders) is seen a large wooden statue of the Saviour, bowed down with the weight of a heavy cross, shadowing forth the sorrows of Gethsemane. Four hooded individuals in black carry lamps near by, to designate the hour of darkness and trial. Immediately behind is another wooden statue of the Virgin, who contemplates mournfully the crushed person of her son. The Bishop is next seen under a silk canopy, raising high an unlifted cross, being followed by a number of priests and monks, together with choristers and others, in black and white garments. A glaring display of light is sent forth in all directions by a great number of burning tapers. At a given tinkling of a certain bell, the procession halts, calling upon the multitude to kneel down and to join in prayers and chants, which echo loud on every hand. The procession, when again in motion, progresses onward as before, to the martial step of a muffled military band. Uncovered soldiers with arms reversed join in to give effect to the sombre spectacle, the rear being brought up by a throng of followers. Along the whole line of march, spectators from balconies and windows kneel down in solemn adoration.

We ask ourselves the meaning of this shadowy spectacle, and the only answer we get is, that Rome, to be consistent with her principles, must captivate the eye and other senses to retain a hold of her enslaved votaries. The teaching of the Apostle Paul is to the effect that the heart is to be purified by faith, and nothing so stupifies the finer qualities of the mind as to see debased to a scenic representation the solemn realities of a crucified Saviour. Darkness, in the dark ages, did its work of ruin, but let us who live in the light of the Gospel, glorify God for the freedom enjoyed.

We enter upon the new year with many happy thoughts of coming prosperity. In the past we have received many blessings, and our hope is still stayed upon the Lord, who alone can give stability to our growing work.

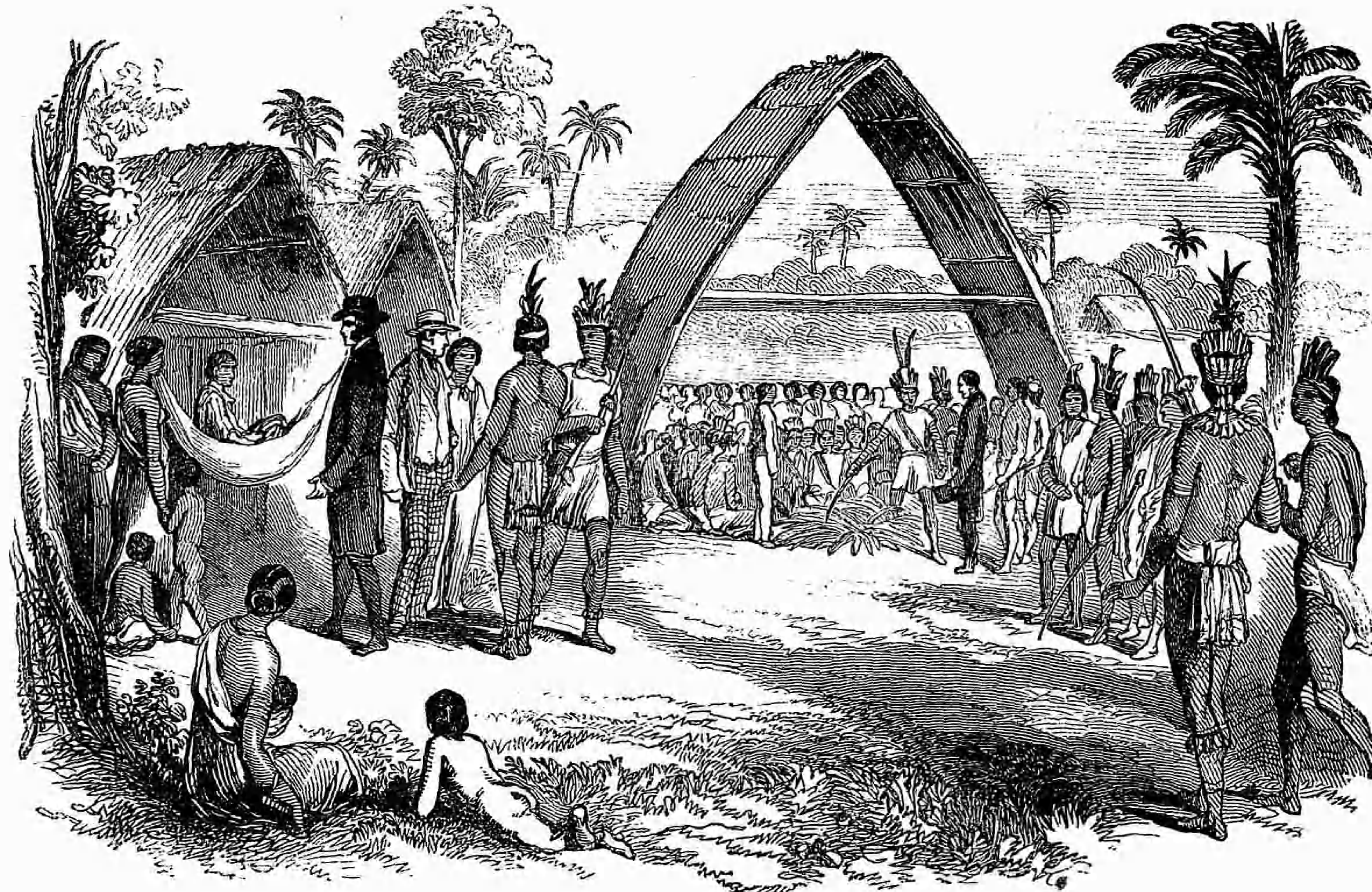
R. CORFIELD.

Contributions thankfully received from November 21, to December 23rd.

. 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.
Leamington A, per Mrs. Mandell...	37	3	0	Southborough A, per Miss K. Hooper	17	12	7
Miss Summer	0	6	4	Islington A, per Miss L. Williams ...	9	7	0
St. Dunstan's-in-the-East A, per Miss Kirby—including Lewis and Walter's box, 4s. 7d.; Kate and Jessie's box, 6s. 6d.....	2	8	1	Mrs. M. C. Stather (coll.)	3	10	0
Goring A, per Rev. W. H. Stokes.....	8	2	0	Mrs. Burgess (don.)	2	0	0
Northampton A, per Mrs. Gale	3	0	0	Canterbury A, per Colonel Horsley ...	8	7	4
Gloucester, Miss Baber (coll.)	2	13	0	Com. J. B. Somerville, R.N. (don.)... 10	0	0	0
Norwich A, per Miss Cooke	7	5	6	Clifton A, per Major Tubby (including 16l. 12s. 6d. for Arica and Tacna) .	88	0	0
Blandford A, per Rev. J. R. Quirk, L by A. Sec., less Ex.	1	16	9	Master F. C. B. Burgess (box).....	0	5	0
Weymouth A, per Rev. J. Stephenson, SS at St. John's, by A. Sec., less Ex.	4	7	3	Rockferry A, per Mrs. J. W. Clarke	3	10	0
W. T. Charley, Esq., M.P. (sub.) ...	1	1	0	Derby A, per Miss Gell	33	5	3
Rev. T. B. Sikes (coll.)	1	0	0	Mrs. Clark (coll.)	1	16	0
New Maldon and Coombe A, per Rev. C. Stirling	0	6	6	Loose A, per Miss C. Hodson	5	10	0
Arthur Hall, Esq., and Mrs. Hall ...	5	0	0	So. Staff. A, per Rev. T. H. Gregg ...	14	18	2
St. Nicholas, Worcester, per Rev. Chas. Bullock, for relief of sufferers by earthquake at Arica	2	2	0	Appledore A, per Miss Kingsnorth ...	0	13	9
Miss Seymour (coll.)	1	8	0	Guildford and Stoke A, per Miss Filmer.....	5	1	4
Spring Grove, per Rev. V. S. Fox, L by Rev. Allen Gardiner	6	0	0	J. Macandrew, Esq. (sub.)	2	0	0
Miss R. Chase (coll.)	2	0	0	Mrs. Skinner (coll.).....	4	0	0
Colchester A, per Mrs. Duncan.....	6	8	0	Nottingham A, per Rev. T. M. Macdonald—SS Dec. 20, St. Mary's, 8l. 0s. 8d.; Holy Trinity, 20l.; St. Paul's, 7l. 4s. 11d.; St. Luke's, 3l. 10s.; St. Ann's, 5l. 8s.; Carrington, 6l. 16s. 9d.; Lenton, 11l. 11s. 9d.; Meeting, Dec. 21, 12l. 16s. (less ex.)	74	18	7
Miss Hardy (don.)	7	0	0	LECTURES WITH DIS. VS., LESS EX.			
Rev. W. Harvey Brooks (sub.).....	1	1	0	Canning Town, per Rev. A. B. Delap	1	8	10
A Friend, for Lebu (don.)	5	0	0	St. John's, Deptford, and St. John's, Notting-hill	1	11	6
Master E. H. Paterson (coll.)	1	2	6	St. Mary's, Newington, per Rev. Alfred Cay	4	14	0
Mrs. Power (coll.)	1	0	0	Walmer, per Rev. Branfill Harrison .	2	12	6
Miss Lambe (coll.)	1	5	0	Dover A, per Mrs. E. Elwin, jun. ...	3	1	6
Rev. J. Wason, per "Record".....	1	1	0	Worcester A, per Rev. Chas. Bullock, including offertory at St. Nicholas' Church	2	14	0
Notts A, per Rev. J. W. Marsh	25	0	0	Enfield, per Rev. W. D. Maclagan, including 1l. 1s. sub.	3	7	0
Christopher Bell, Esq., for West Coast (don.)	10	0	0	St. Michael's, Stockwell, per Rev. H. Thompson, including 1l. don. from J. Smith, Esq.	4	7	2
Folkestone A, per Miss E. Elwin ...	13	8	11	Hoddesdon, per Rev. R. W. Morice, including 2l. 10s. don. from Mr. and Mrs. Smith-Bosanquet, and Miss Teale's card 9s.	5	3	11
Mrs. W. Hartnell (coll.).....	2	10	0	Spencer House, Wimbledon, per G. Harvey, Esq.	3	7	0
Miss Buller (coll.)	1	6	6	Wandsworth Commercial School, per Rev. E. S. Greville	6	11	7
Miss J. A. M. Grant	0	5	0	Sale of S. A. Miss. Magazine.....	4	18	3
Cambridge University Branch, per J. W. Banks, Esq.	7	10	0	Ditto, Story of Com. A. Gardiner...	2	0	0
Admiral Sullivan (sub.)	2	0	0	SCOTLAND.			
Donald Matheson, Esq. (sub.)	2	0	0	Edinburgh A, Mrs. Aikman (coll.) ...	2	0	0
J. E. Mathieson, Esq. (sub.).....	2	2	0	Glasgow A, Miss Cross	1	0	0
Harrogate A, per Rev. Canon James Plymouth and Stoke A, per Mrs. Edlin	8	1	6	IRELAND.			
Master S. W. Caldbeck (coll.)	1	1	2	Belfast, &c., per Rev. Dr. Hume.....	21	12	5
Streatham Common A, per Miss Cow Captain P. Jackson (don.).....	5	0	0	Ditto, per Mr. John Abbot.....	3		6
Rev. J. H. Holford (sub.).....	1	1	0	Cavan and Donegal A, per Mrs. Gahan	20	0	0
H. Smith-Bosanquet, Esq. (sub.) ...	2	0	0	Waterford, per Rev. J. Ryland.....	5	18	8
Rev. W. J. Edwards (don.)	5	0	0	FOREIGN.			
Miss Morris (sub.)	0	5	0	The Committee acknowledge, with thanks, from Mr. Cobb, Colonial Director of the Falkland Islands Company, and from Messrs. Bertrand and Switzer, per Rev. W. H. Stirling, ten young rams each for Keppel Farm.			
Trinity Church A, Lincoln's-inn-fields, per A. R. Pite, Esq.—Rev. G. Stanton, Vicar.....	18	1	7				
Rugby A, per Rev. J. G. Beuttler ...	19	7	6				
Hastings A, per Mrs. Allen Gardiner	14	4	0				
Miss Maria H. Davies (coll.)	3	0	0				
P. S. N. Comp. for Chincha Islands, per Dr. Hume (sub.)	50	0	0				
Miss Vernon (coll.)	31	0	0				
Putney A, per Miss Robertson.....	1	0	0				
Tunbridge-wells A, per Captain J. Orlebar, R.N.	7	12	4				

A Song, "Jamie's on the Stormy Sea," by the Composer of "A Voice from Heaven," may be had of Miss Hewke, 7, Ridgway-place, Wimbledon, free for 3s., to be given to the Society's funds.



ASSEMBLY OF ARAWAKS AT MAHAICONI.

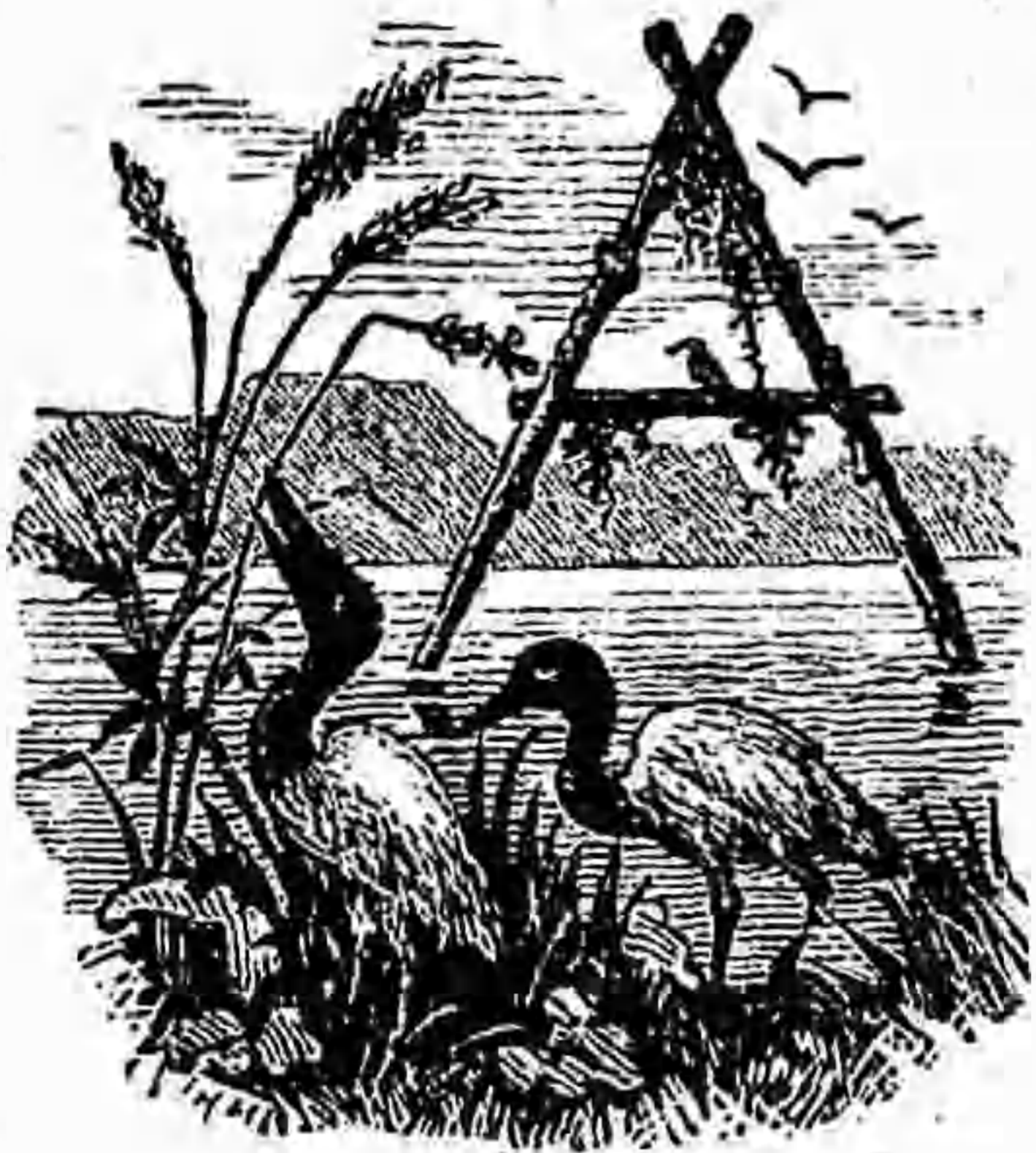
[See page 48.]

THE SOUTH AMERICAN

Missionary Magazine.

MARCH 1, 1869.

THE FUEGIAN MISSION.



IN our last number (page 15) we alluded to the letter last received from the Rev. W. H. Stirling so very briefly, owing to its reception as we were going to press, we now give a few extracts, under date of October 21. Mr. Stirling writes:—

“ At Picton Island, where several months back I lent an axe to a native on purpose to cut a shipload of wood on our account, with instructions to carry it and place it handy on the beach for our service, I was gratified to find a quantity of wood of suitable quality, and the required sizes and length (sufficient, moreover, to fill the *Allen Gardiner's* hold), piled ready for shipment on a well-selected spot. The axe, too, was at once returned to me.

“ As an instance of the value of having the wood ready cut, I may mention that we were ready to take advantage of the first fair wind, and to return without loss of time to the Falklands. In less than forty-eight hours after leaving Picton Island we were in Port William, the entrance to Stanley, a remarkably quiet passage for the *Allen Gardiner* (averaging some 220 miles in the twenty-four hours); whereas, from Stanley to Picton Island, owing to head-winds and calms, &c., we had taken a fortnight and more in crossing.

SETTLEMENT AMONG THE NATIVES AT LI-WY-A, NARVARINE ISLAND.

“ My plan is to dispatch the *Allen Gardiner* to the Falklands for letters when the house is once set up, and to make my first solitary stay among the natives for the time of the *Allen Gardiner's* absence. This will be an important experiment; and, if it result in a happy manner, I shall regard it with great encouragement.

“ The iron house being, as designed, larger and more difficult of removal than the wooden hut now in course of construction, I should not place at Li-wy-a. The limitations of space and pasturage are too rigid there for our ultimate objects; but as a temporary measure, I

deem it expedient to set up the proposed structure of wood (easily removable as it is) in a spot where its presence is likely, I think, to give an immediate impulse to the combined efforts of our native friends and imitators.

“There is, of course, some risk in this measure, but a risk not incommensurate with the object in view. Not without much entreaty for the Divine favour and guidance, will my heart enter upon this duty.

“I have read with attention the two letters of Admiral Sullivan which you enclose to me. While I very much wish I had possession, for *the Mission's sake*, of the iron house, I will not now enter further into the question, but await the issue of my summer's experience, and test the virtue of a wooden hut.”

There is not one of our readers, who is at all conversant with the position Mr. Stirling has thus occupied, but will most fervently pray that, though “solitary,” he may not be alone, and favoured by the Father's protection, comforted by the Spirit's counsel, and strengthened by the Son's intercession, he may be both preserved and blessed. He tells us what his holy and noble motives are for thus living ashore among the Fuegians—viz., “To exercise a direct and constant influence over them; to show his confidence in the natives; to encourage a more general and regular disposition in them to adopt our ways and listen to our instruction, and to get the children daily within the zone of Christian example and teaching.” Surely we will support him in these lofty aspirations, and give the self-denying and God-glorifying missionary every support in our power. We believe there are thousands who pray for the spiritual advancement of South America; to them especially do we commend Mr. Stirling and his work at the present time. Among his last requests on leaving home was, “Never let a day pass without my being prayed for,” and we believe the thought of this being done will strengthen and cheer him in his work. We trust, also, that when the “*iron house*” is next asked for it will be forthcoming, as an offering to the Lord and to His servant who is doing his Lord's will.

THE DEPARTURE AND ARRIVAL OF MR. THOS. BRIDGES, CATECHIST.

Mr. Stirling wrote from Stanley, Falkland Islands, Nov. 2:—

“Through the courtesy and great consideration of the officers of H.M.S. ‘Brisk,’ Mr. Bridges has obtained a passage to England direct. The ‘Brisk’ was already crowded, but a special effort was made to find

accommodation for a member of a Mission, the history of which, as it was graciously said, is so intimately connected with the Royal Navy. This is another instance of the obligation I have had again and again to acknowledge on the part of the Society to officers in Her Majesty's Navy. Mr. Bridges will have the very great advantage of the friendship and counsel of the Rev. C. Chapman, who is Chaplain on board the 'Brisk.' You will regret to hear, that a very promising young officer belonging to this vessel, while out on a shooting expedition, and separated from his party, succumbed to over-fatigue, and perished in the camp. His body was found about two miles from Stanley. An instance of a similar kind occurred in 1865."

And now we gladly welcome Mr. Bridges to his native land once more, for he arrived at Plymouth on the 5th January. As we stated in our last number, Mr. Bridges went to the Fuegian Mission a boy and has returned a man, well versed in all that is necessary to make an efficient missionary to the people whose language he has acquired. He is now preparing for holy orders, and we would commend him in this important preparation to the devout prayers of our readers. Mr. Bridges speaks in the highest terms of the great kindness shown to him on board the "Brisk" by the captain, the chaplain, and the officers of the ward-room.

We look upon this action of the officers of the "Brisk" as an acknowledgment of our Society's worth, as well as an act of courtesy to Mr. Stirling, and of generosity to our excellent catechist. On the Editor writing to Captain Chas. W. Hope, to tender the best thanks of the Society for the favours conferred, the following most gratifying reply was received:—

"I duly received your kind note of acknowledgment of having given Mr. Bridges a passage home in my ship. I can assure you it was with much pleasure that the officers and I afforded this slight assistance to your Mission, which has such strong claims upon the sympathy of all naval officers."

BARK CANOE FROM TIERRA DEL FUEGO.

Mr. Bridges has brought, from the Rev. W. H. Stirling, two of these interesting specimens of savage industry. One of these is at Long Critchel Rectory, and the other in our office, Serjeants'-inn. Last year one was also procured for the Governor of the Falkland Islands, who presented it to the Royal Geographical Society of London. This one also was brought by the *Allen Gardiner* from

Tierra del Fuego, having been purchased of a tribe at the Northwest end of Navarin Island. It was paddled alongside the ship by a little girl eight years old. The people to whom she belonged live entirely by the canoe, the fishing-line, and the spear. These three canoes, which we believe are the only Fuegian canoes in good preservation that have ever reached England, are all of the same size, and suited for a girl or boy. We give an illustration, which is similar to that which appeared in the "Illustrated London News" of Aug. 18, 1868:—

"The dimensions of the canoe are 8 ft. long, 22 in. broad, and 18 in. or 20 in. deep. It is made of the bark of the deciduous beech; the ribs are branches of the winter bark. A fibre of wood is used for stitching when whalebone is scarce, and the seams are caulked with soaked and bleached stalks of wild celery, to which clay is sometimes added. On the sheets of bark which line the centre is a platform of clay, upon which a fire is always kept burning when the canoe is in use. Together with this canoe are the paddles, a bark basket, and pots for boiling. The spear-heads are made of whales' bones; that with one barb is a harpoon, the head of which comes out and remains fast to the staff by a lanyard. This is used for killing fish, seals, otters, porpoises, or whales. The other spear is serrated; the head is fast to the staff, and it is used for killing birds."



Bark canoe from Tierra del Fuego.

One of these canoes has been sent as a present to a little girl, who collects every year a sufficient sum to educate a Fuegian boy. Which of our young readers will collect enough to maintain and teach a Fuegian girl?

HOME PROCEEDINGS.

A NEW YEAR'S GATHERING.

SUCH was assembled on the 15th January, at an Evening Drawing-room Meeting held at 19, Woborn-square, London, the residence of the Rev. Wm. Walter and Mrs. Kirby. Among those present were the Revs. A. Doolan, J. Mould, G. H. Stanton, H. V. Macdona, C. J. F. Taylor, H. Blackett, W. Kirkby, A. R. Godson, Walter R. Hurd, Mr. William and Miss Tollemache, Mrs. Heathcote and Miss Williams, the Misses Litchfield, Mr. W. A. Wace, Mr. J. and Misses Martin, Major, Mrs., and Miss E. Ditmas, Mrs. and Miss Grautoff, Mr. George Williams, Mr. and Mrs. Machell, Mr. and Mrs. Walker, Mrs. and Miss Keating, Dr. Ed. and Mrs. Kirby, Mr. Charles and Miss Panton, Mr. and Mrs. F. Murray, Mrs. Hurd, Misses Watson, Miss Morris, &c., &c.

The Rev. William Kirby announced that the Bishop of Kingston, the Dean of Lichfield, Col. Roxburgh, Mr. Mark Collet, and very many others were prevented from attending, but had heartily expressed their sympathy.

About seventy were present to welcome the Rev. Allen Gardiner, Mr. Thomas Bridges, and Mr. Richard Corfield, who had all been working in South America in different ways, but with one object—the extension of Christ's kingdom ; they met also to commence the New Year with thanksgiving for the past and prayer for the future. Owing to indisposition, Mr. Gardiner was not present, but his work at Lota was spoken to by Mr. Corfield, who had visited that station. A most interesting account of the Fuegians was given by Mr. Bridges, who referred especially to the position that the Rev. W. H. Stirling was taking up at Li-wy-a, Navarin Island. Though Mr. Stirling was without a single European companion, Mr. Bridges considered him to be safe, owing to the good will of many of the natives, and their influence with others. Mr. Corfield, after twenty years' experience in South America, eleven of which he had spent as travelling agent of the British and Foreign Bible Society, gave some interesting particulars of the distribution of God's Word, and showed the importance now of the preached Gospel, particularly for our fellow-countrymen. He had found a ready sale for Spanish and Portuguese Bibles among the natives, some of whom had embraced the truth.

Mr. A. R. PITE, Chairman of the Committee, spoke of his own experience when at Rio de Janeiro, where he was first interested in the Society by the Rev. G. P. Despard.

Several questions were put to Mr. Bridges and Mr. Corfield, and thus information was elicited that might not otherwise have been given. The hymn—

“ Hark! the cry of human anguish
From Fuegia's desert shore,”

was then sung, and prayer was offered up by the Rev. G. H. Stanton, who specially commended to God's protecting care the Society's devoted mis-

sionary in his solitary and somewhat dangerous duties on Fireland; and thus concluded a very pleasant, and it is hoped, profitable Meeting. Among those present were many who had long worked earnestly and prayed fervently for the success of the Society, whose sacred objects we trust will be promoted, while its friends will be encouraged to persevere in their work of faith, ever remembering that He, who gave the *command* for the preaching of the Gospel, gave also the *promise* of His presence "even unto the end."

A Meeting of a similar kind was also held on the 26th February, at Miss Dixon's, Portsdown-road, Maida-hill; and we desire that not a month this year will be allowed to pass without one or two such gatherings taking place. It is the very best way of extending the knowledge of our Society; for example, one gentleman who was present at Mrs. Kirby's Gathering, and previously knew but little of the operations of the Mission, raised his subscription from 1*l.* to 5*l.* per annum. Will those who have not yet thrown open their rooms for such a purpose give us their influence and their help?

An ardent spirit dwells with Christian love,
The eagle's vigour in the pitying dove;
'Tis not enough that we with sorrow sigh,
That we the wants of pleading man supply,
That we in sympathy with sufferers feel,
Nor hear a grief without a wish to heal:
Not these suffice—to blindness, pain, and woe,
The Christian spirit loves with aid to go.

BRISTOL AND CLIFTON MEETING.

THE 18th anniversary of this Auxiliary was held at the Victoria Rooms, February 16th, and was well attended. The Parent Society was represented by the Rev. Allen W. Gardiner, M.A., (son of the revered founder of the Society), who has lately returned from Lota, Chili; Richard Corfield, Esq., for twenty years resident in various parts of South America, and Lay Association Secretary of the Society; and Mr. Thomas Bridges, recently arrived from Keppel, Falkland Islands, where he has been labouring for eleven years as a catechist amongst the natives of Tierra del Fuego. There were also present:—Bishop Anderson in the chair; Revs. S. A. Walker, H. J. Marshall, R. Henderson, B. Charlesworth, T. G. Luckock, T. H. Clark; Dr. Lankester, Admiral Hay, Col. Newbold, Major Tubby, Col. Channer. After prayer by the Rev. S. A. Walker,

The CHAIRMAN observed that Clifton had always taken deep interest in the work of the Society on whose behalf they were met; but it had peculiar claims on them on that occasion owing to those whom they welcomed amongst them. They honoured the Rev. Allen Gardiner for his father's sake, and for the sake of their common Lord and Master. He (the Chairman) never saw Mr. Gardiner's father, but he had read over and

over again his life. He now stood enrolled amongst those who suffered even unto death in the Master's cause. The seed sown by that man of God had borne fruit which he was not permitted to see. They must all honour his son, who, while other fields of labour were open to him, chose this one. He had been away and done good service, and now he presented himself before them to report what God had permitted him to behold. He was sure the Meeting would extend to him a cordial welcome. They had also to welcome others; indeed, nearly all who would address them had been eyewitnesses of the work. Clifton had been the home and nursery of this Society; when it seemed likely to fail it found a home here. It had been found desirable to carry on the work in London; but it always found a welcome in Clifton.

In the absence of Dr. Bartley, Major TUBBY read the Report, which exhibited an improvement upon the previous year:—The subscriptions and donations amount to 174*l.* 14*s.* 11*d.*; collections after sermons, 7*l.* 18*s.* 8*d.* *Special*: towards repairs of the Allen Gardiner, after the accident she sustained at Stanley, Falkland, 5*l.* 2*s.* 6*d.*; for Arica and Tacna, towards restoring the mission after the calamitous earthquake in August last, 18*l.* 2*s.* 6*d.*; and for the Chinchas, 1*l.* 1*s.*; making a total of 206*l.* 19*s.* 7*d.* And last, though by no means the least, is a debt of grateful acknowledgment due to the St. Matthew's working party, Kingsdown, by Mrs. Longman, for a case of children's dresses, &c., which was shipped to Monte Video, the proceeds of which, per Mrs. Adams, after deducting expenses, yielded nearly 50*l.*

The Rev. A. W. GARDINER was then called on to address the meeting. He remarked that there was occasion for thankfulness rather than sadness in the operations of the Society. They had to thank God for increased openings in the Continent of South America, and when they looked at the wall of Spanish bigotry and found that it was gradually crumbling away before the advance of the truth, they could not help rejoicing. They might look forward this year to increased opportunities, and therefore augmented responsibilities in this great work. The Rev. Gentleman then proceeded to recapitulate some of the thrilling incidents and scenes that had come under his notice in connexion with the recent earthquake at Arica, on the western coast of South America. The almost natural impression caused by this catastrophe, and in three cities it was general, was that the end of the world was come, and that before night they would stand before the judgment seat of Christ. This event had been the means of drawing attention to South America and breaking down the impenetrable wall of bigotry which had for centuries prevailed. All the difficulties which had for years and years prevented the ministers of Christ going with the Bible in their hands and pointing the people to the truth were being removed, not by the hand of man, but by the power of God.

Mr. R. CORFIELD then spoke, and gave some reminiscences connected with his residence in South America. The work of the Society, he went on to observe, was threefold, missionary, ministerial, and embracing the

circulation of the Bible and other wholesome literature. Commerce was opening out between the Pacific and Atlantic oceans, and steam-tugs were employed to conduct ships through the Straits of Magellan. The Society was already there, and had an interest in the country superior to any mercantile interest; and if ever their countrymen settled there, the agents of the Society hoped to welcome them with the messages of the grace of God. When the Committee had the means, they trusted not long hence to open a Mission on the Amazons. The ministerial work of the Society was very important, for there were 20,000 of their own countrymen settled there. Having visited South America in connexion with the Bible Society, he was able to report that 100,000 copies of the Bible had been distributed, and he had been the means of remitting upwards of 4,000*l.* for copies of the Scriptures sold on the Continent, in the Spanish and Portuguese languages.

Mr. BRIDGES, who had come to England for ordination, stated that he left this country as a boy with the Rev. Mr. Despard's family, and had resided at Keppel Island till the 1st of Sept. last. He gave some account of the people, and stated that natives had been brought from Tierra del Fuego for instruction, and many of them had become largely acquainted with the Christian religion, and to a considerable extent influenced by it. He urged that it was of the utmost importance that the work should be carried on with an efficient staff, in view of the speedy settlement or colonization of the country by Englishmen, and in order to prevent the native race being extinguished, as was the general result in such case. There was nothing but want of means and faithful men to prevent the Society fully occupying the country and conducting schools for the young, and Divine services for the people. The people were ignorant, but accessible to Christian instruction.

Thanks to the Chairman, proposed and seconded by Colonel CHANNER and Major TUBBY, with the Benediction, closed the proceedings.

On the following day two sermons were preached by the Rev. A. Gardiner at Christ Church, and St. James's Memorial Chapel. Lectures were also delivered in St. Matthew's Schools and St. Luke's, Bedminster, by Mr. R. Corfield.

MEETING AT COLCHESTER.

ON Thursday evening, February 11th, under the auspices of the Colchester Auxiliary, a most interesting lecture was delivered at the Town Hall, by the Rev. Allen Gardiner, M.A., many years medical missionary in South America, and Richard Corfield, Esq., many years travelling agent of the British and Foreign Bible Society, both lately returned from South America. In the unavoidable absence of the Worshipful the Mayor (F. Smythies, Esq.) owing to the death of a relative, the chair was taken by W. Macandrew, Esq., of Westwood, Great Horkeley, who was for a long period resident on the West Coast of South America, and is an ardent supporter of the Society both locally and as a member of the General Committee of the Society in London; and among the audience, a tolerably

numerous one, were Major Bishop, Brigade-Major Leggett ; the Revs. R. S. Cummins, J. A. Pollexfen, and R. T. Burton ; Mr. F. H. Newell, Mr. H. G. Deane, Mr. E. S. Sanders, &c. The proceedings having been commenced by prayer by the Rev. J. H. Pollexfen, the Chairman, in a few preliminary observations, explained the reason of the Mayor's absence, and then went on to speak of the Society whose cause and work they had met together to support. He remarked that the South American Missionary Society was probably not so well known as it might be and as it deserved to be. It was an enlargement of what was originally known as the Patagonia Society, founded by Captain Allen Gardiner, whose life and death were matters of great public interest, and whose son was now present and would shortly address the meeting. The work of the Patagonia Missions was to carry out the benefits of the Christian religion to the heathen Indians of the southern parts of the vast Continent of South America. This continent was of very vast extent—several times as large as Europe—and embraced almost every variety of country and climate. There were about 22,000,000 or 23,000,000 of inhabitants, and among them a considerable number of heathen, who had never had an opportunity of knowing anything of their God and their Redeemer. It was to meet this state of things that the Patagonian Society for some time struggled, and finding it was very up-hill work, communications were opened with the Church Missionary Society—who were requested to undertake the work on an extended scale. The Church Missionary Society, however, did not feel itself able to do so, and sent a letter to the Patagonian Society stating that they had such vast fields of labour opening to them in China, Africa, and other places, that they were obliged to decline this one, but they wished the Patagonian Society every possible success in their work. The Society was subsequently transferred to London, and its labours and operations enlarged thereby, and the result was that there were large numbers of missionaries and other clergymen working among the settlers and sailors (our own countrymen) in that distant country as well as among the heathen. A considerable amount of new work had been undertaken by the Society since its removal to London, but the field was very large, and more pecuniary support was required, and it was on those grounds they came before the public for assistance. He stated that there had for many years been an auxiliary in Colchester, founded by a military officer (Assistant Commissary-General Tubby), and that auxiliary was for a considerable time under the charge of a lady, since whose death no Secretary had been appointed, but he hoped one would be appointed before the meeting was closed, and that increased interest would be manifested in the Society's operations by the inhabitants of this neighbourhood. The Rev. Allen Gardiner and Mr. Richard Corfield (who divided the labour) then gave a most interesting account of the Society's operations, the principal places in the South American Continent (including several places devastated by the recent earthquake in Peru, as to which much information was

afforded), and the characteristics of the inhabitants, all of which were illustrated by a number of admirable dissolving views, painted by Messrs. Newton and Co., London, and shown by the brilliant oxy-calcium light apparatus. At the close of the lecture, Alfred R. Pite, Esq., Chairman of the Society in London, delivered an address, and remarked that the magnitude of the Society's undertaking was so great that at first it was treated contemptuously by some persons as an impossibility, but under the blessing of God the seed sown in 1844 was being raised to so great an extent as to astonish those who had opposed them or stood aloof from the work. He alluded to the recent earthquake and war in South America, and urged that God was calling on Protestant England to look to that benighted country, in which there were fourteen distinct nationalities. The work they were now doing was twofold, missionary and ministerial; for while they attended to the heathen inhabitants of South America it would not do for them altogether to neglect our own countrymen who visited that part of the world. There was a vast field of labour now open to them, and they were anxious to embrace the Amazon territory, the South of the Gran Chaco, and other parts, but of course they could not do everything at once. There were only fourteen mission stations, and twenty-one missionaries, and the meeting would form some idea of the magnitude of the work, when he stated that if they divided the South American Continent into twenty-one parishes, each of the Society's agents would have a parish twice the area of the United Kingdom of England, Scotland, Ireland, and Wales. In conclusion, after making an earnest appeal to those present to support the Society by their prayers and subscriptions, he stated that the Rev. R. T. Burton had consented to become Honorary Secretary of the Association in Colchester, and he hoped he would be well supported by the inhabitants of the town and neighbourhood. The Rev. R. T. Burton expressed the deep interest he felt in the Society, and his willingness to accept the office of Honorary Secretary. On the motion of Major Bishop, a vote of thanks to the Chairman and the Lecturers was passed, and the meeting closed with the Doxology.—*Essex Standard*.

MY GRACE IS SUFFICIENT FOR THEE.



LL unseen the Master walketh
 By the toiling servant's side ;
 Comfortable words He speaketh,
 While His hands uphold and guide.
 Grief, nor pain, nor any sorrow
 Rends thy heart, to Him unknown ;
 He to-day, and He to-morrow,
 Grace sufficient gives His own.
 Holy strivings nerve and strengthen,
 Long endurance wins the crown ;
 When the evening shadows lengthen,
 Thou shalt lay thy burden down.

—*Lyra Anglicana*.

NOTICES OF BOOKS.

THE INDIAN TRIBES OF GUIANA ; their conditions and habits, with researches into their past history, superstitions, legends, antiquities, languages, &c. By the Rev. W. H. BRETT, of Essequibo. Demy 8vo, 500 pp., 21 illustrations, with map of Guiana, price 18s. London: Bell and Daldy, York-street, Covent-garden.

IN the North-eastern part of our Mission field, South America, lying between the great rivers Amazon and Orinoco, lies the extensive region called by Sir Walter Raleigh, "that mighty, rich and beautiful empire of Guiana," but by its Dutch explorers "the wild coast." During the 16th and 17th centuries it was colonized by several European nations. The Spaniards, proceeding up the Orinoco, took possession of the western part, which is now included in the State of Venezuela. The Portuguese formed settlements in the Southern portion, which is watered by the tributaries of the Amazon, and now forms part of the Brazilian Empire. To the Provinces which lie East of Venezuela and North of Brazil, the name of Guiana may be restricted. Cayenne now belongs to the French, Surinam to the Dutch; Berbice, Demerara, and Essequibo, to the English; which British colony has a coast line of nearly 200 miles in length. Georgetown, the capital, is situated at the mouth of the River Demerara. Being an English colony, the Society for the Propagation of the Gospel in Foreign Parts has long attended to its spiritual wants, while the members of the Church of England have the advantage of the services and counsel of a chief pastor, the Rt. Rev. Dr. Wm. P. Austin, Bishop of British

Guiana. In Dutch Guiana, at Surinam, the Moravian missionaries are successfully labouring. The author here gives the history of the Aborigines, among whom he himself had laboured for twenty years; and though these people are now of no political importance, yet among these tribes are found remnants of races who were formidable opponents to the discoverers of the New World.

This book is not only well written, but very well printed in large clear type. Some of the illustrations are beautifully coloured. Throughout the work there is a spirit of devotion and submission to Him who alone can prosper any kind of missionary effort. When speaking of the loss of two of his fellow-labourers in the Indian field, within a very short period of each other, and of one station being nearly crushed by three years of various kinds of sickness, and another abandoned for six years, and then, suddenly reviving, being greatly blessed only to be as suddenly deprived of its excellent missionary, just as the seed which had been sown seemed ripening to the harvest, Mr. Brett adds, "The Church, looking on this part of her work, could but see that these things were in appearance against her. Still she had met with many encouragements as well as great difficulties. And, as high above the consideration of either, rose the Master's great command, 'Teach all nations,' our duty was, through good and evil, still to persevere—'Faint, yet pursuing.'"

[We give an interesting extract from this book (p. 47), and are indebted to the publishers for the use of the engraving (p. 35) illustrating the same.]

BIBLE TEACHINGS IN NATURE. By the Rev. HUGH MACMILLAN. Second Edition. Pp. 344. Cloth gilt. Price 6s. London: Macmillan and Co.

THE third object of our Society is "Bible, Tract, and Book Distribution;" and as the first and second objects (Missionary and Ministerial) progress, so will there be new opportunities or enlarged fields of labour for the circulation of God's written word, and for forcible, interesting tracts; and such will not be confined to our fellow-countrymen, for thousands have already been received by the native populations. But the English settler requires something in addition; cut off from all religious privileges and domestic refinements of home—living where restraints are not generally practised, and public opinion is too lightly esteemed, what so needful as an elevating, attractive book? Many of our readers in South America are now blessed with a faithful minister of Christ, who unfolds to them the sublime doctrines of the cross, and enforces the need and happiness of a holy life. But some are "as sheep without a shepherd," and then next in importance to the Word of God, is a well-written, instructive, high-toned biography or history, or indeed such a work as "BIBLE TEACHINGS IN NATURE."

It is a long time since the writer has read with such intense satisfaction so interesting and profitable a book. But if this be his case in England, he feels it must be so to a far greater degree, with the English reader in South America, where "in Nature" he should receive much "Bible teaching," but where, from the society and influences surrounding him, he too often not merely neglects to "look from Nature up to Nature's God," but forgets the early lessons of a loving Christian parent "in the old house at home." This is a book that compels its reader to think, and we

believe in thinking he will come to reflect on the providence, wisdom, and power of God, and then to resolve to be more and more worthy of Him "who is full of compassion and mercy; long-suffering, and of great goodness." We earnestly recommend our readers this beautifully written book of a gifted Free Church minister; there is scientific learning in it, but the strain is most simple and nobly eloquent.

There are sixteen chapters:—Pleiades and Orion—Ice-morsels—Grass—The Trees of the Lord—Corn—Blasting and Mildew—The Leaf—The Teaching of the Earth—The Vine and its Branches—Fading Leaves—The Root out of a Dry Ground—Agate Windows—Stones with Fair Colours—Foundations of Sapphires—"No more Sea"—The Law of Circularity, or Retrogression an Essential Element of Progress.

We think the second chapter the most interesting, because "there are hours that form epochs in one's life, that pass not with the shadow upon the dial, but remain an insuperable part of the present." This is on "*He casteth forth His ice like morsels.*" But the most instructive chapter is the eighth, "*Speak to the earth, and it shall teach thee,*" Job xii. 8; and the most solemn is the tenth chapter, "*We all do fade as a leaf.*" This is the old, old truth, which finds a ready response in every honest bosom—

"Leaves have their time to fall,
And flowers to wither at the north wind's
breath:
But thou *all* seasons—all;
Thou hast all seasons for thine own, O Death!

We know when moons shall wane,
When summer birds from far shall cross the
sea,
When autumn hues shall tinge the golden
grain:
But who shall teach us *when* to look for thee?"

As a specimen of "Bible Teaching in Nature," we give the following extract from the eleventh chapter:—

"One of the principal functions which the root performs in the economy of

vegetation is to attach the plant to the soil, and prevent it from moving hither and thither at the mercy of the elements. So Christ is the living root of our spiritual life, connecting it with the whole system of grace, the whole economy of redemption. It is only when united to Christ by a living faith that the soul can lay hold on heaven and immortality. Apart from Him, it is like a weed, sun-dried and wind-wafted, drifting about from place to place—the facile slave of every fickle breeze of doctrine and circumstance, walking through dry places, seeking rest and finding none. In the arid deserts of central SOUTH AMERICA there is a strange plant, the *Selaginella convoluta*, a species of club-moss, endowed with very remarkable hygrometric properties. In the dry season, when every particle of moisture is extracted from the soil, it is detached from its growing place, rolled up into a ball, and carried away by the violent equinoctial gales which prevail at the time in these regions, often to very great distances. It remains coiled up in this form for a considerable time; but if carried to a marsh, or the margin of a stream, or any other moist place, it begins slowly to unfold, and spread itself out flatly on the soil, assumes its former vigour and freshness, takes root, develops its fructification, and casts abroad its seed upon the air. When this new situation is dried up, it resumes its old unsettled habits, and, like an adventurous pilgrim, takes advantage of the wind to emigrate

to a more favourable locality. And is not this plant an emblem of the man who is detached from Christ, and who therefore wanders from one broken cistern of earthly joy to another, restless, disappointed, dissatisfied? He is wearied in the greatness of his ways, in his manifold journeyings hither and thither in search of true satisfaction. Amid all the resources of modern science and art, there is still the same old vanity and vexation of spirit. Jesus knew well how deep and universal was the experience He was appealing to when He said, 'Come unto me, all ye that labour and are heavy-laden, and I will give you rest.' We are striving to attach outward things—our possessions, our friends, our enjoyments—to ourselves; but where is our fixedness? How carefully does the lawyer draw up the contract, the assignment, or the will, which is to secure to us our portion in this world! What precautions do we take to guard against the changes, fluctuations, and uncertainties of business; but what is to make ourselves secure; how are we to save ourselves from being drifted hither and thither at the mercy of the winds and waves of circumstances? All our efforts to make ourselves centres and roots will be vain. Our centre is Christ; and until we are in Him, we shall never know true peace. Our root is Christ; and until we are rooted in Him, we shall be helpless and lifeless, overpowered by outward things and disquieted by their terrors. Attached to Him, we shall not be moved."

PERILS AMONG THE HEATHEN; or, Incidents of Missionary Life. With a Preface by the Rev. JOSEPH RIDGWAY, M.A., Incumbent of Christ Church, Tunbridge Wells. Pp. 327. Price 3s. 6d. London: Seeley and Halliday.

THE preface alone is a strong recommendation to this little book, for it is written in the best style of the able editor of the Church Missionary Society, and contains an admirable letter of Professor Sedgwick, of Cambridge. "Incidents" are sure to interest young people, especially when illustrated by six good engravings. We give one of these,

lent us kindly by the Publishers. The explanation is to be found in the following extract taken from the chapter on "Allen Gardiner in South Africa."

"The next large river, the Umcamas being at this time very high and rapid, I made a sort of raft or canoe; but as its sufficiency had not been tried, I shoved off alone, not willing to risk anything until the merits of my new vessel had been properly tested. I gained the opposite landing-place without difficulty, but in trying to return, it became necessary to ascend the stream, which all my efforts could not effect. After toiling for a considerable time I was at last obliged to relinquish the attempt, and to return to the opening in the reeds which I had just left. I had no pro-

visions with me except a little sugar, and my position was by no means enviable. I was standing in a gap among the reeds, which rose considerably above my head. On both sides of me I heard the snorting of the hippopotami; and stood for some time with my paddle uplifted, expecting a rush. I attempted to sleep in the canoe,

but the mosquitoes were too active to render that possible. At last, exhausted, I sank down on the wet grass at a distance from the bushes, and there, without a covering, contrived to sleep until the morning. The next day we reached Port Natal, and, after a short stay, proceeded, and obtained sight of the Zulu country on the 3rd of February, 1835."



Captain Gardiner's active labours commenced in South Africa in 1834. Leaving England in August, he landed in Table Bay in November. His last

prayer before landing was, "Having put my hand to the plough, may I never turn back." His first efforts were devoted to the Zulu people.

THE INDIAN TRIBES OF GUIANA—ASSEMBLY OF ARAWAKS AT MAHAICONI.

(By the Rev. W. H. Brett, see page 43.)

“THAT which we will now briefly notice took place in the Indian country between the Demerara and the Berbice; where there are three smaller rivers, the Mahaica, the Mahaiconi, and the Abari.

“The Arawâks of that district, having heard of the change among their western brethren, made application for a Christian teacher to be placed among themselves. Accordingly, in April, 1844, the Bishop of Guiana visited those streams, taking me with him.

“We first ascended the Mahaica, and found only forty-one Indians. We next proceeded to examine the Mahaiconi: the Post-holder of that district, Mr. Hancock, accompanying us in a bateau with four black rowers. A large canoe was in attendance, containing ten Arawâks, a deputation from the Mahaiconi clan, who had come to meet us.

“The weather was fine, and the river scenery, though confined, extremely pleasant. Many parrots and macaws were flying above us, or seated among the branches of the trees on both sides of the stream.

“Having bivouacked in the forest from three a.m. until nine, we again set forward, and after rowing some miles, our party landed and proceeded on foot through the forest, leaving the bateau in charge of the crew, the principal man of whom bore the name of Bacchus.*

“About noon we got clear of the forest, and entered on a large plain. At a distance appeared an Indian village, the principal settlement of the Arawâks. As we drew near, the singular and well-remembered shouts of the assembled Indians told that they were all engaged in a grand Maquarri dance, similar to that which I had witnessed in the Koraia, and of which an account has been given.

“There were about two hundred Indians present. Most of the men were dancing, having their faces painted red in various patterns, and their heads adorned, some with coronals of feathers, and others with the white down of birds. Beads in great abundance, and the shining cases of the wings of beetles, which glittered in the sunlight, and rattled as they danced, were added to their other showy and fantastic

* The names of the gods and goddesses, heroes and tyrants, of classic antiquity were given to the negroes in their days of heathenism and slavery. One of our paddlers on the Mahaica was *Apollo*. I have had the honour of being conveyed in a small canoe by *Jupiter* and *Vulcan*. African names, as *Quashi*, *Cudjo*, *Amba Adjuba*, &c., and those of modern warriors and statesmen, were mingled with the above, sometimes presenting strange combinations, as Adonis Bob. Cupid Tobv. &c.

ornaments. The females were quietly looking on, being seated on the ground under a large house, where on a raised stand was placed a canoe full of paiwari (or strong drink.)

“There was a wild beauty in the whole scene, mingled with much that in our eyes was grotesque and absurd. A drunken festival was a singular preparation for the reception of Christianity, and a strange mode of welcoming a Bishop. It was indeed the best way they could think of to show their good-will, but the absurdity reached its climax when one of their leaders apologetically said, ‘If we had known sooner that the Bishop was coming to see us, we should have been better prepared for him ; and two canoes of paiwari would have been made instead of one.’

“We were glad, however, to find that they were still sober, the entertainment having but just commenced.

“Their chief, named Swey, was lying sick in his hammock. While the Bishop was visiting him, I requested the dancers to desist. They did so immediately, and assembled in the large house. The men as they entered laid their whips (which, in their ideas, have a sort of sacred character) on a board placed for that purpose. They then seated themselves in rows, with the women and children ranged behind them, and silently awaited the address of the Bishop. [See illustration, page 33.]

“The object of our visit was then explained, and the main doctrines of Christianity set before them. They were also kindly reminded of the natural consequences of some of their heathen practices, especially of their drunken festivals. They were much moved when this part of the Bishop’s address was interpreted ; some instances of murder and suicide having lately occurred among them.

“An animated discussion ensued. We had two Christian Arawâks with us, each of whom was surrounded by a throng of the late Maquarri dancers. The latter eagerly asked when a teacher would come to live with them.

“When we took leave of them it was near night, and as the forest path would have been difficult and dangerous, the Bishop, myself, and three Indians embarked in a canoe. It was so small and “crank,” that the whole party were obliged to sit on small pieces of wood laid in the bottom. In this manner we proceeded, groping along, as it were, in the increasing darkness, for about two hours, when we reached a wider stream. The moon then rose, and by her light we saw the bateau. Bacchus had kindled a fire on the shore, and provided for us a meal, of which we were all in great need.

“The result of this visit was the establishment of a station among the Arawâks who inhabit those savannahs. Mr. Berry was the first teacher. In 1846 he was succeeded by Mr. S. Manning, who was compelled by severe illness to leave in less than two years. At that time nearly all our Indian stations, so prosperous a little before, were in a state of abandonment on account of the sickness of their teachers.

“It was also a very gloomy period for the colony at large. Our Indian stations seemed to share the general depression, though from a different cause. Perhaps, encouraged by the success which had attended our later efforts, we had begun to look on that success almost as a matter of course, not sufficiently regarding Him who alone giveth the increase. Then, rapidly, teacher after teacher sank disabled, and, at the time, it seemed doubtful if some of our stations would ever revive.

“‘Not by might, nor by power, but by my Spirit,’ was the lesson which those adversities seemed sent to teach us.”

“The Guiana Indian seldom exceeds five feet five inches in height, and the greater number are much shorter. They are rather stout in proportion, and it is rare to see an instance of deformity among them.

“Their skin is of a copper tint, a little darker than that of the natives of Southern Europe. Their hair is straight and coarse, and continues jet black till an advanced period of life. Their eyes are also black and keen, and their sight and hearing very acute.

“The only dress which the Indian (in his heathen state) thinks necessary for everyday life, is a strip of cotton, bound tightly round the loins, or secured by a cord tied round the waist. In this they generally carry a knife. A single string of beads is worn round the neck, and sometimes a collar made of the teeth of the bush-hog, or peccary, or of other wild animals. They also make beautiful coronals or tiaras of the feathers of parrots, macaws, and other birds, set off with the brilliant scarlet breast of the toucan, and surmounted by the tail-feathers, scarlet or purple, of the macaw.

“The women of most tribes in their heathen condition are as scantily attired as the men, but wear more ornaments. They have many necklaces of beads of different lengths, to which silver coins, &c., the teeth of the jaguar and other beasts, and sometimes shells, are attached. Those necklaces, with a very small apron of beads, worked in some handsome pattern, and called *queyu*, form the full dress of an Indian belle.”

LOTA, SOUTH CHILI.

THE following letter from Mr. Manhood, Schoolmaster and Catechist, will interest a large portion of our readers :—

“ December 7th, 1868.

“ The school here being now thoroughly established, and every prospect of being successful, I am able to send you some particulars, which I hope to continue from time to time.

“ I hold Divine service every Lord’s-day, and Sunday-school likewise.

“ The English speaking people are most anxious for a clergyman, who we heartily pray may be sent out soon.

“ The present congregation on Sunday mornings averages about seventy persons, who are very punctual and regular in their attendance. There are thirty-seven children attending the day-school, and upwards of fifty attending the Sunday-school. We have collections every Sunday in church and school, the former towards defraying the expenses of a resident clergyman, and the latter towards defraying the expenses of the papers which are given to each child who attends the Sabbath-school.

“ It may be interesting to you to know that an American missionary visits Tome, Talcahuano, Concepcion, Puchoco, and Coronel, which places he visits alternately every six weeks.

“ Mrs. Manhood, who was very ill from the effects of the voyage, is now enjoying her usual good health, and assists in the schools besides playing the harmonium in Church.

“ It is a matter for earnest prayer and deep thankfulness to Almighty God, who has put into the hearts of the people in this remote part of the world to honour the cross of Christ crucified.

“ A most delightful sight it is to see the heads of families, with their children hand in hand, attending each Sabbath-day the Mission Church.

“ The regular, punctual attendance, the attention, singing and responding of the congregation must be seen to be realized, and speaks well for the ministry of their late pastor.

“ The afternoon service on Sunday, Nov. 29, was conducted by Mr. C. Keller (of Lebu), who happened to be visiting Lota.

“ Praying that God may bless the work committed to our charge,

“ I am, &c.,

“ *The Rev. W. W. Kirby.*”

“ W. MANHOOD.

TRAVELLING NOTES IN THE ARGENTINE REPUBLIC.

MANY of our friends have been informed from time to time of the existence of a railroad in course of construction from Rosario to Cordova, a distance of about 250 miles, in the Argentine Republic. It may be finally opened in the present year. It is intended that this line should afterwards extend to the foot of the Andes, some 500 miles farther to the west. Reaching this point, the great difficulty will be to know how to cross the giant Andes, to reach Santiago, the capital of Chili, which is already in communication with Valparaiso, on the Pacific, by another railway; once effected, the River Plate, on the Atlantic, will be in direct communication with the Pacific Ocean. The work, when accomplished, will doubtless withdraw many ships from the usual track *viâ* Cape Horn and the Magellan Straits; but many years, it is feared, will yet elapse before the completion of so great an undertaking.

Our missionary recently appointed to Rosario (the Rev. W. T. Coombe), will be frequently providing us with details of his itinerary labours on the line of road to Cordova, so it is not intended to allude at present to that Pampa crossing, but to convey impressions of eleven days' travelling from Cordova to Tucuman, the next city of importance in a N.W. direction. The distance between the two cities is nearly 500 miles (actually 483) which was ascertained by a daily record of the distance travelled from payments made for post-horses, which numbered nearly a thousand. From Tucuman I afterwards proceeded to the city of Salta, crossing through Bolivia, by the Desert of Atacama, to the seaport of Cobija, on the Pacific, returning back to the River Plate *viâ* Valparaiso and Mendoza, after an absence of about six months, which embraced as well a visit of three weeks to the Republic of Paraguay. In March, 1846, Captain Allen Gardiner, accompanied by Federico Gonzales, also penetrated into Bolivia from Cobija, reaching Tarica across a portion of the same dreary desert of Atacama, remarking in his diary that "nothing in Arabia could be more sterile than that part of the road which crosses the Atacama desert."

THE JOURNEY.

With seventeen fellow-passengers we left the city of Cordova, closely packed together in an old-fashioned diligencia of the last century. It

was pleasant to meet with more decent travellers than usual, for which I felt most thankful, having previously made it a matter of prayer. Two vans accompany us, conveying our luggage. About thirty mounted Guachos (native Arab sort of fellows) accompany us as postilions, who are most expert in the management of their unruly steeds. To explain the necessity of so many outriders, it is necessary to remark that each horse whilst dragging, has a rider on his back; but why the poor beasts are thus doubly worked (restive as they usually are), can only be explained by the rude notions of the natives themselves. Each rider attaches a raw-hide thong to the girth of his saddle, which is afterwards fastened to a stouter raw-hide rope connected to the carriage (without shafts or traces), where some eight, ten, or twelve riders arrange themselves on either side of the rope, so as to draw together. Blunderbusses and cutlasses are generally provided for protection from attacks of wild Indians, and not unfrequently from the unruly ones of our own party. Everybody is required to carry his own bed and provisions, and too good a supply of the latter cannot be had, for the only substantial meal on the road is long after sundown, when a quantity of meat is usually roasted on an iron spit over a cheerful fire. It is a Pampa feast which one partakes of heartily. Throughout the day you fare as best able from your own bag of supplies. Four or five hours' good sleep generally follows the supper, and the next day's journey begins at about five o'clock; then everybody is busy enough collecting together his beds, &c., spread out the previous evening, in the neighbourhood of the fire-place, where everything looks like an encampment of the wildest gipsies. Thousands of cattle and sheep find ample pasture over a boundless territory of grass plains, which skirt the horizon in every direction.

LOCUSTS.

The remarks following were made from some rough pencillings on the road. A day or two after leaving Cordova, bordering on the adjoining province of Santiago del Estero, we noticed vast quantities of locusts on their flight southward. At a distance one could almost imagine them to be immense flocks of small birds, as they alighted on trees, and on the earth, in the same fashion. They destroy rapidly the tenderest vegetation, by stripping it of all its beauty in a few hours. Their flight is generally from north to south, where they meet with greener vegetation, after long-continued drought northward. They bury their eggs, it appears, in the hot sand or dust, from whence life emerges, the parent locust dying shortly afterwards. They are of

a light brown colour, from two to two and a-half inches long, flying at a great height for long distances. The noise they make with their wings when not far distant, is not unlike the rustling of a dense forest ; when flying in compact masses, they create even a current of air. Falling flakes of snow give one the best idea of their vast numbers, sometimes so dense as to cast a shadow across the sun.

THE CACTUS—COCHINEAL.

I often wished that the botanist at home could have examined with leisure the numerous plants which everywhere abounded in rich variety ; those belonging to the cactus family covered immense tracts of territory. Some grew to a height of thirty or forty feet, resembling forest trees, with thick trunks ; others, on the ground, were spread out in serpentine and other crooked forms, in gigantic proportions. Many produced red, others white, and others yellow flowers (something like a double tulip) in plentiful abundance, which were well guarded by closely set thorns several inches long, projecting forth from their spongy cellars. One of the species (called *tuno*, by the natives) produces a sweet fruit, the juice of which is very copious, having the taste and colour of golden syrup ; you desist, however, in the free use of this tempting treacle, because told that it may produce a chill to the system, which is the case too with the raw juice as produced from the sugar-cane. On another species (called *penca*), a little worm is found enveloped in white slime, which when pressed ejects a dye as red as blood, from which the *grana*, or cochineal of the country is produced ; the natives use great quantities to dye the wool of which they make their blankets and ponchos.

WILD BEES.

The great Pampa plains are left behind as you enter the province of Santiago, where forest-trees on every hand are seen laden with flowers of various hues, from whence wild bees procure ample stores of honey. Three kinds of bees were pointed out ; one, a handsome species, depositing their honey in the hollow trunks of trees ; another, with a sting, having their home on high swinging branches ; and a third which penetrate into holes in the ground. The last is the largest kind of the three sorts, and produces the coarsest kind of honey. They are smoked out of their sweet homes by natives.

TREES—THE ALGARROBO.

A tree is commonly met with, laden with a small yellow flower, producing a gum, which smells of pitch ; its smooth bark is of a light

green colour, and its wood compact ; its native name is not remembered. The *Quebracho*, another useful tree, is considered the finest of the forest for hardness ; it is a species of *lignumvitæ*, with a black and yellow grain. Its name is compounded from two Spanish words, *quiebra-hacha*, which means break-hatchet, from its liability to do so, from its uncommon hardness. But the most noted of all trees is the *Algarrobo*. It grows to a large size with extended branches, forming a delightful shade. The fruit it produces is in shape like a large kidney-bean, whose shell and seed alike contain much saccharine matter. From this fruit, when fermented, the Indians make their common drink of *aloja*. Ground, in its natural state, it serves to make their ordinary bread. Unhappily, by fermentation, it becomes the intoxicating drink of the rude Indian, but strangers unaccustomed to its use do not like it. This beverage is first met with in Santiago province, and from thenceforward, at the different stages, most of our escort got well supplied. Beside myself, there were four foreigners (Frenchmen) in the diligencia, but none of us cared much for the bread or beer of our Indian associates.

THE SALT DESERT.

Passing out of the province of Cordova, the lines of boundary are well defined by the difference of soil. In the Cordova frontier the whole district is covered with graceful forests of palms. Entering the province of Santiago, you meet with a rocky and sandy formation, where vegetation is less luxuriant. Two hundred miles of this province is covered with a thick crust of salt, which cracks beneath your feet. Cattle, fond of salt, eat large quantities of impregnated earth. This territory is marked on maps as the "Salt Desert of Santiago." Three days were occupied in its crossing, obliging us to carry fresh water for daily use. One river only has been crossed for more than 300 miles ; this river in the southern part receives the name of *Saladillo* (salt stream), whereas in the northern part of the same district, where it is free from salt deposits, it is called *Rio-dulce*, or fresh river water. The fish in the salt districts are frequently picked up in a salted state, by the retirement of the stream, leaving them dry on the banks. No rain has fallen for more than six months.

RICHARD CORFIELD.

(*To be continued.*)

ARGENTINE NATIONAL EXHIBITION AT CORDOVA.

(From "*The Brazil and River Plate Mail.*")

AMONGST other excellent measures inaugurated by President Sarmiento is a national exhibition, to be held in the ancient city of Cordova, to celebrate the completion of the Central Argentine Railway, which will take place about the end of the present year.

Most of our readers are aware that this Railway commences at Rosario [Rev. W. T. Coomb's Station.—ED.], now a thriving commercial emporium on the Parana river, and crosses the pampas for a distance of 247 miles, to Cordova, which city will be a tributary depôt for the traffic of the fertile western provinces, and as these are without navigable riverine facilities extending to the littoral coast, this railway consequently supplies a most urgent want. The line is already opened to Villa Nueva, a distance of 158 miles, so that there are 89 miles of railway yet to be laid. The work of construction is being pushed forward as rapidly as possible, and on completion the railway company will be the possessors of a league of land on each side of the route; and this territory is likely to become ultimately very valuable.

We can imagine no event possessing a greater degree of interest than the proposed national exhibition at Cordova, or any to which the peoples of South America should more cordially respond, meeting as they will midway between the Pacific and the Atlantic, and at a spot whence their various articles of production may be easily sent across ocean or exchanged for other commodities. It will also tend to promote mutual fellowship and good-will. It will, moreover, constitute a new era in the River Plate, and instil fresh vigour into the distant Argentine provinces, bringing them into closer contact with their fellow-citizens at Buenos Ayres. In fact it is impossible to overrate its advantages in a national point of view, and it will doubtless prove beneficial to the railway itself. Mr. Wheelwright, the joint contractor with Messrs. Brassey, Wythes, and Ogilvie, may be congratulated on the proximate realization of the important objects of his long and arduous labours. Many of our countrymen are already located on lands bordering on the railway, and numerous others are sure to follow with the prospect of an early completion of the line, aided, as we believe they soon will be, by Government assistance to emigrants.

We shall revert to this subject as the time draws nearer for its accomplishment; meanwhile, we invite our English manufacturers of various articles to be preparing to send specimens of their industry to the exhibition. The country through which the railway passes is essentially pastoral and agricultural, the latter branch being now extensively pursued. Agricultural implements are therefore sure to be in request at Cordova. Coming, as this announcement does, so close upon the termination of the war in Paraguay, it is a favourable augury for the future peace and prosperity of the Argentine Republic.

PERU.—CALLAO.

WE are truly thankful to find that the Rev. T. W. Wilkinson, our earnest Chaplain at this important post, writes on the 23d Dec. with some degree of satisfaction in contemplating the present position of social and religious matters. The effects of the terrible yellow fever and earthquake are still felt, but many mercies had to be acknowledged. A bazaar on a large scale had been held, and the net amount of 4,500 dollars realized for church and school purposes. It is to be hoped, that the heavy debts, which have so long pressed on the Protestant community, will soon be completely cleared off. About 1,260 dollars had been levied by pew-rents during the preceding eight months, for the church building debt.

ARICA AND TACNA.

The Rev. J. W. Sloan writes from Tacna, January 7:—"At present we are healthy at Tacna, but the ensuing months will try the people, the heat progressing rapidly towards its height. Earthquakes have become more serious since I last wrote (Dec. 7), and we have had many of them. Since Dec. 7, a small place between Arica and Pisagua, called Tichicanco, has suffered heavily, and ten persons are reported killed."

ARAUCANIA.

The work here has been somewhat hindered by the war carried on against the Indians by the Chilean Government. A military expedition into the interior was being undertaken. After alluding to this, Mr. Christian Keller, our Catechist, writes:—

Lebu, Sept. 1, 1868.

"Last Saturday, one of the so-called 'second line' Indians was breakfasting with us, and also attending family prayers. I let him know that I should be willing to visit them some day, and to teach them something of God. He replied, that they should be glad to see me, only at present they did not know how the war would end. Since August 14, the brother of José (an Indian) has also come to stay with us. He is about eighteen years old, learns faster than his brother, but as yet, has less desire for religious exercises than the other. On Friday last, when their mother came to see them, she begged me to do a father's duty by them, and that I should not permit them to be in the streets, and much less in dancing places. José told his mother of his brother's dislike for prayer, upon which she desired me to reprove him for it. But I told her that all I can do is to teach them God's Holy Word, and to tell them that in not doing so they were offending that good and best Friend, who afterwards will punish everyone who loves Him not. But that it is God Himself who has to change the heart of man to do what is right. And, indeed, this is one of the best means to bridle them. For both José and Antonio asked me on the first days of their stay with us for leave to go to public places. To both I gave the same reply, *i. e.*, if they wish to offend our good heavenly Father and commit such great sins, then they could go. Consequently they did not go. As to the mother, I learned from our conversations we had that she is really not very far from the kingdom of God. The Araucanians want a stated instruction, and then, as she also said, many Indians would become Christians. I look anxiously forward to the time of better days, when the roads will be good again, and I can visit them in their settlements; and for which work I commend myself to the prayers of our dear Christian friends at home. May God give me a great measure of that constraining love of Jesus Christ, which is the right wisdom to win souls for heaven."

Contributions thankfully received from December 23rd to January 19th.

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

1868.	£	s.	d.		£	s.	d.
Rochester A, per Miss Drawbridge...	14	18	6	Miss F. L. Woodd, per Rev. J. Kirk-			
Clevedon A, per late Major Hamilton	17	2	6	man	1	5	0
Miss J. Matheson (don.)	2	0	0	Streatham Common A, per Miss Cow	20	13	10
Miss Cam	3	0	0	Misses Haslar (coll.)	1	16	3
Enfield A, per Miss B. Jones	2	9	9	Torquay A, per Miss Jellard	31	2	5
Miss Eleanor Stirling (coll.)	2	0	0	Ch. of E. Young Men's Soc., N. W.			
Shrewsbury A, per Mr. T. F. Poole...	20	7	7	Branch, per R. H. White, Esq. ...	8	16	11
Cambridge University A, per F.				Hyde-park District, per Miss White	9	8	11
Woods, Esq.	3	0	0	Battersea and New Wandsworth A,			
Ditto, per C. L. Reynolds, Esq.	3	16	0	per Rev. W. Kirkby	1	13	1
Ditto, per J. W. Banks, Esq.	0	13	0	Mrs. J. P. Riach, per Rev. C.			
Weymouth A, per Miss Thring	2	9	7	Stirling	0	14	6
Mr. Geo. Maidment (coll.).....	1	0	0	Miss Windle, per Rev. W. Windle			
St. Dunstan's-in-the-East A, addl.	1	17	6	(coll.)	2	0	0
Henbury, per Miss A. Dadswell	5	2	6	Miss Litchfield (coll.)	4	3	0
Exeter A, per Rev. W. Hockin	79	14	0	Miss Evans, per ditto	2	0	0
Miss Bushnell (coll.), per Rev. J. D.				John Martin, Esq. (don.)	1	0	0
Hales	3	6	0	Cloughton A, per C. Harraden, Esq.	8	10	0
Trinity Church, St. Giles', S. by Rev.				Eastbourne A, per Rev. W. H. Lloyd	28	12	0
W. W. Kirby.....	5	7	1	Miss A. Hulme, per Rev. R. May...	0	12	0
Leamington A, per Mrs. Mandell.....	27	1	6	Faversham A, per Mrs. Cresswell...	4	13	6
Mrs. Snell (coll.)	4	6	6	Liverpool A, per Rev. Dr. Hume ...	113	19	7
Nottingham A, per Rev. T. M. Mac-				Brixton A, per Miss Haywood	2	18	0
donald, addl.	96	9	3	Mrs. M. A. Tipping.....	0	5	0
York A, per Mrs. Clarke	18	1	0	Miss Munk, per Miss C. Hodsoll	0	5	0
Tovil A, per Rev. W. De Vear	4	5	10	Lee and Blackheath A, per D. Couty,			
Miss Gerrish (coll.), per Miss Child	0	7	0	Esq.	5	7	4
Birmingham A, per Rev. H. S. Hum-				Chelsea A., per Mrs. Grautoff	3	11	10
phreys	170	0	0	Ealing, per Rev. E. W. Relton	2	11	4
Brighton A, per Rev. T. Halliwell ...	16	9	9	Miss F. C. Hawkshaw (sub.)	0	5	0
Bath A, per Rev. R. Gascoyne.....	10	9	10	Mrs. Norman, per ditto (sub.).....	0	5	0
Miss L. E. Alexander (coll.)	0	17	6	Reigate A, per Rev. G. A. Hayward	1	5	6
Kilburn A, per Rev. G. Despard.....	15	11	0	Mr. J. J. Vezey (coll.).....	0	6	0
Clifton and Bristol A, per Miss Wooll-				Rev. T. H. Gregg (coll.).....	3	2	6
combe	14	1	8	Rev. Wm. Gray (sub.)	1	1	0
Ditto, per Major Tubby	26	2	0	Mrs. Stacey, coll. in a London Model			
Notts A, per Rev. J. W. Marsh, addl.	23	15	11	Lodging-house	1	3	6
Tiverton A, per Miss E. Stokes	1	0	0	Miss Moyle (coll.).....	0	7	4
Chichester A, per Miss C. E. Cham-				Totnes, per Miss Derry	0	13	6
bers	9	14	8	Mr. J. Morton (sub.)	0	10	6
Leeds A, per Rev. Thos. Whitby.....	15	5	0	"Stephen the Yeoman" Ragged-			
Chester A, per Miss Weaver	7	0	0	school	0	5	0
Weston-super-Mare A, per Miss Bur-				Rev. George Graham (coll.)	2	4	0
ridge	23	15	3	Cheltenham A, per H. R. Brayne, Esq.	216	7	0
Calne A, per Miss Henly.....	2	4	6	Sydenham A, per Rev. C. B. Huntly	2	12	0
Miss Birks (coll.)	1	5	0	Miss E. A. Coke	10	0	0
Miss Nellie Crouch (coll.)	3	0	6	Lock Chapel A, per R. C. Greatorex,			
Mrs. Abbott (coll.)	0	4	6	Esq.	5	16	6
C. B. P. Bosanquet, Esq. (sub.)	1	1	0	Ditto, per Ed. Woods, Esq.	3	17	6
Miss Smart (sub.)	0	5	0	Miss E. Hodson (coll.) per Rev.			
Wimbledon A, per C. B. Gould, Esq.	20	14	14	S. W. Merry	0	3	1
St. Paul's, Kilburn, per Miss Watson	7	9	9	Rev. A. Povah (sub.)	1	1	0
Lincoln A, per Wm. Moss, Esq.	24	10	6	Southsea A, per Rev. F. Baldey	10	19	1
Dundry, per Rev. C. W. Boutflower	2	11	0	Miss E. C. A. Fosbery (coll.)	12	0	0
Reading A, per Miss Harris	10	2	6	Chas Lamb, Esq. (sub.).....	1	1	0
Meltham Mills A, per Mrs. Brook ...	23	4	6	New Malden and Coombe, per Rev.			
Tunbridge Wells A, per Captain J.				C. Stirling	0	7	0
Orlebar	21	17	6	Major F. Ditmas (sub.)	1	0	0
Croydon, per Mrs. Ditmas.....	1	13	1	Hampsthwaite A, per William Goll-			
A Friend, per Miss L. Stickley.....	0	10	0	ing, Esq.....	0	16	0
Anon., Worthing	0	3	0	Lectures by Rev. W. W. Kirby, with			
Miss A. C. Weymouth and Friend ...	0	15	0	Dis. Vs., less Ex.			
Ulverstone A, per Miss Butler	3	14	0	St. John's, Stratford, Rev. W. J.			
Plymouth A, per Mrs. Edlin.....	2	0	2	Bolton	1	4	0
Dover A, per W. Knocker, Esq.	8	19	0	Miss Portal, for her Bible-class ...	10	0	0
Nettleton, Mrs. (coll.).....	1	0	0	Lock Chapel Schools, per Edw.			
Christ Chapel A, per Miss Allcard ...	42	1	9	Woods, Esq.	9	5	1
Ditto, per Miss Le Fort	1	10	0	London Orphan Asylum, per Rev.			
				A. F. Houlston, for Patagones	11	14	3

	£	s.	d.
Sale of S. A. Miss. Magazine.....	18	5	5
Ditto, Story of Com. A. Gardiner...	2	7	6
Ditto, Photographs	0	4	0

SCOTLAND.

Per Rev. Wm. Acraman ..	114	2	3
Ditto, for 1869	5	3	0
Edinburgh A, per H. S. A. L. Hay, Esq.....	32	6	2
Ditto, per Miss S. Oldham, for Uruguay.....	1	10	0
Stirling A, per Dr. Gibson.....	12	0	0
Dundee, per John Henderson, Esq....	22	12	6
Paisley A, per A. R. Pollock, Esq. ...	1	5	0

IRELAND.

Tandagree, per Miss Patton	1	14	2
Tramore A, per Rev. E. Dalton	16	13	3
Skibbereen A, per Miss Fleming.....	5	10	0
Stradbally A, per Miss E. Perceval...	8	0	0
Dublin A, per Rev. F. C. Hayes.....	40	8	6
Ditto, per Miss M. L. Handcock	1	18	6
Ditto, per Mrs. R. C. Lee	0	5	0
Dundalk A, per Rev. J. G. Rainsford	15	19	0
Kinsale, per Miss M. Markham	0	16	0
Antrim, per Mrs. Greene, for Rosario	6	7	6
Kingstown, per Miss B. Rolleston	22	3	10
Belfast A, Dr. Stewart (sub.)	0	5	0
Clonakilty A, per Miss Townsend ...	31	19	6
Waterford A, per Rev. F. J. Ryland	3	2	2
Clonmel A, per Miss L. FitzHenry...	7	13	6
Bray A, per Rev. Wm. Sherlock	4	9	0
Cavan and Donegal A, per Mrs. Gahan	106	11	10
Blackrock, per Miss A. Stephens.....	2	10	0

1869.

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

Miss Morris (sub.)	0	5	0
Rev. S. Cooper (sub.)	1	1	0
Rev. W. Windle (sub.)	1	1	0
Miss E. T. Tarnier (coll.)	5	1	0
Mrs. Wolf	0	2	6
Miss Chase (coll.)	5	10	0
Rev. T. W. Mellor (sub.)	2	0	0
Captain Caldbeck (sub.)	1	1	0
Mrs. Mower (sub.)	2	2	0
Offerings at a New Year's Gathering, per Mrs. Wm. Kirby	3	14	6
Ditto, Mark W. Collet, Esq. (don.)...	20	0	0
Ditto, James Foster, Esq. (don.).....	10	0	0
Ed. Brearey, Esq.	1	1	0
Hastings A, per Mrs. Allen Gardiner	30	10	6
Maidenhead A, per Miss Atkinson...	11	8	8
Miss L. Brigg (sub.)	1	0	0
Felix Ladbroke, Esq. (sub.)	5	0	0
Rev. Robert Williams (sub.)	0	10	6
Arthur Hall, Esq. (sub.)	2	2	0
Captain F. Wall Justice	1	1	0
Charles Lamb, Esq.	1	1	0
Rev. J. D. Wastell	3	0	0
Mrs. Gilpin sub.)	0	5	0

	£	s.	d.
Liverpool A, per Rev. Dr. Hume ...	160	10	3
Ditto, Pacific Steam Navigation Company (sub.).....	400	0	0
Miss E. C. A. Fosbery.....	2	0	0
Flushing A, per Mrs. Punnett	3	17	3
T. K. Weir, Esq.	5	5	0
Alms Box, St. James's, per Rev. W. B.-Moore	0	8	2
Rev. A. Coote (sub.)	1	0	0
Miss S. Beadle, per Rev. W. Harvey Brooks.....	1	1	0
Miss Anne Silvester.....	1	10	6
The Misses Ludlam (sub.)	1	0	0
Ramsgate A, per Rev. Dr. Humble	4	5	0
Arica and Tacna Railway Company, per John Hegan, Esq.....	40	0	0
J. B. Wanklyn, Esq.	5	5	0
M. Levitt, Esq.....	0	5	0
Mrs. Dimond (sub.).....	1	0	0
Miss Kinch, 7s. 6d., Rev. Canon Thomas, 17. 1s., per Miss M. Kirby	1	8	6
Rev. C. J. F. Taylor, per Miss Kirby	0	15	0
Warwick A, less ex., per T. B. Dale, Esq.	3	0	1
Ipswich S, by Rev. A. Gardiner, per Rev. R. H. Whiteway	1	15	3
Dereham-road, L by Rev. A. Gardiner	1	15	3
Brasted, per Rev. C. T. Astley, SS and L by Rev. A. Gardiner, less ex.	4	14	7
Mrs. Boone, Windsor (sub.)	0	10	0
Market Drayton, per Rev. G. Chute, SS by Rev. A. Gardiner, less ex....	10	2	7
Ditto, Mrs. Justice (sub.)	1	1	0
F. B. Rew, Esq. (sub.)	1	1	0
Wm. St. George Davis, M.D. (don.)	0	10	0
An Invalid, Reading	0	17	0
R. K. S.	0	5	0
Winchester A, per Rev. Canon Woodroffe, L by Rev. A. Gardiner, less ex.	4	13	0
Fareham, per Rev. W. S. Dumergue, L by Rev. A. Gardiner, less ex. ...	2	9	1
Sydenham A, per Rev. W. T. Jones	4	13	6
Lect. Horsleydown, less ex.	0	16	7
Ditto, Beckenham, by Mr. Corfield	1	4	8
Rev. J. Russell Stock (don.).....	1	0	0
Notts A, including upwards of 80% by Mrs. Heathcote's Sale of Work, per Rev. J. W. Marsh	105	0	0
Col. Caldwell (2 years' sub.)	2	2	0
Hereford L, moiety, per Rev. J. Venn	2	0	0
Colchester A, per Rev. R. J. Burton, Meeting, less ex.	2	17	8
Tunbridge Wells A, per Captain Orlebar	5	0	0
Rev. W. R. Payne, per Miss Nellie Crouch.....	0	5	0
Bristol and Clifton A, per Major Tubby	40	0	0

FOREIGN.

Monte Video A, per Rev. S. Adams	43	5	
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THE EIGHTEENTH ANNUAL MEETING

Will (D.V.) be held in the Large Hall of the Hanover-square Rooms, London, on Wednesday Afternoon, April 14, 1869. The Chair will be taken at Three o'clock, by the

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

The Rev. ALLEN GARDINER (Lota), Mr. T. BRIDGES (Tierra del Fuego), and several others will address the Meeting.

Tickets of Admission can be had of the Secretary, who will also forward them to the addresses of any friends in London. Honorary Secretaries, Collectors, and others, are earnestly requested to make this Meeting widely known.

SOUTH AMERICAN MISSIONARY MAGAZINE, VOL. II., 1868. Handsomely bound, containing Eighteen Engravings, and full particulars of the Earthquakes in Peru and Ecuador. To be had free by post, for 26 postage stamps of the Secretary, 8, Serjeants'-inn, Fleet-street, London.



CANOE ON THE AMAZON.

[See page 65.]

THE SOUTH AMERICAN

Missionary Magazine.

MAY ■, 1869.

THE ABORIGINES OF THE AMAZON.



THE rivers of Europe and Asia sink into comparative insignificance when contrasted with the magnificent waters of the new world. In the United States, the Mississippi, the Missouri, and the Ohio are vast in volume and wondrous in extent, while in South America the wide expanse traversed by the Amazon and its tributaries savours of the fabulous. These yellow waters, which carry their freshness into the ocean one hundred and twenty miles from their estuary, and are free from any sensible intermixture with

the saline of the sea five hundred miles inward, seem to convey to us something akin to the incredible. Yet so it is, if the testimony of travellers is reliable, and the veracity of naturalists is unimpeached. Far away in the depths of a profound solitude, untrodden by human foot—deep amid the pathless intricacies of primæval forests—luxuriant in foliage, and gigantic in growth—winds the sluggish, ceaseless, secluded Amazon. For thousands of miles it pursues the noiseless tenor of its way, with here and there an islet or an outlet, scattering fertility in its track, and receiving into its bosom the wealth of numberless tributaries, any one of which would create a sensation, if located nearer home. The human mind is scarcely equal to the contemplation which such a water-way as the Amazon unfolds. Its length from source to mouth, including many of its leading tributaries, is said to exceed ten thousand miles; and the valley through which it flows, taking the average width at two miles, represents a surface of twenty thousand square miles of water raised by tidal action and rain-fall about fifty feet every

year. In some parts this mighty river is from twenty to thirty miles across, while within gunshot of its banks are tropical trees, which, for a considerable portion of the year, grow in fifty feet of water. The climatology of the district is necessarily varied, for between its rise in the Andes to its *debouchure* at Para, the isothermic line must denote great changes of temperature. The colour of the Amazon proper is yellow, while that of its leading tributary, the Rio Negro, is black. Intermixed with these are other mammoth elements in the vast watershed of South America, distinctively coloured—some white, almost to opaqueness—others approaching to the clearness of crystal. Vegetation at once tropical, dense, and sombre—mammalia of divers kinds—birds of exquisite plumage, and flowers which waste their perfume on the desert air, are here to be found in rich variety. The natives are Indians, almost barbaric in attire, though simple in character. They seem to invite approach by the absence of ferocity, though difficult of access, from the shyness incident to their seclusion. In the immediate neighbourhood of cities and settlements, they accommodate themselves imperfectly to the usages of civilized life; but amid the solitudes and fastnesses of their aboriginal homes they run wild and naked after a truly primitive fashion. As may be imagined, their moral condition is very debased, despite the presence of a few domestic charities and social virtues. They love their homes with passionate fondness, and cling to their children with conspicuous endearment. Their implements of husbandry, their weapons of war, and their culinary utensils are fashioned with great labour, after a very unsatisfactory model, and their resources are as limited as their wants are few.

To them the story of the Cross has yet been untold, their ears have not yet been saluted with the glad tidings of salvation, and their hearts are consequently untouched by redeeming love. The agents of the British and American Bible Societies have gone in and out among them, but no Protestant missionary has yet proclaimed in their midst the Gospel of the grace of God. Tribal peculiarities, and diversities of language, may for awhile impede the progress of evangelistic enterprise, but these can soon be overcome in the service of the Lord Christ. The attention of the South American Missionary Society has long been called to these interesting and untutored races; but lack of funds has operated to stay

the fulfilment of the purposes contemplated. Of late, however, the Committee have taken heart in the matter, and after much prayer have resolved on bringing the wants of the Amazonian Indians before the Christian public. We know that they have sought counsel from God, and they now contemplate soliciting help from man. Their charter is distinct, their commission authoritative, their sanction is Divine—"Go ye into all the world and preach the Gospel to every creature," is the mandate which the Church is bound to obey. We have faith in efforts thus prayerfully commenced and piously inaugurated. We feel convinced that the gold and the silver will be forthcoming, when it is known that the Lord hath need of them; and we are persuaded that in this instance the call of duty is as peremptory as the path of duty is plain. The Amazon is now opened to commercial enterprise, and ships of all nations are freely admitted to its waters, so that when enlightened by the Gospel it will assume a new aspect, and reflect a more attractive lustre. Its dells, its solitudes, its depths, its wide expanse, when quickened by the electric touch of Gospel-proclamation, will wake into new-born vigour, and give forth echoes of divinest charm. The rude hunter will halt on his way to hear the voice of the living teacher, and the women of the Amazon will rejoice in the radiance shed upon their path by the matchless love of the Son of man. The Gospel, in all its beautiful simplicity, sweetness, and adaptation, will find acceptance with the motley denizens of this marvellous region, and new trophies will be won to the cross of the Redeemer. Were no success to crown these efforts, the desirableness of such an adventure on commercial grounds might be urged in sustenance of the enterprise; but when we recall the fact that the Gospel must be preached everywhere, as a witness before the end come, our duty is plain. And who shall say, with the records of missionary success multiplying on every hand, that the Indians of the Amazon are impervious or impracticable to the approach of evangelistic truth? Rather would we take encouragement, in the fact that every good gift, and every perfect gift, cometh down from the Father of lights, and that He who has prompted these desires to benefit the outcasts of the Amazon, will be present to crown with His own affluent and immediate blessing every attempt to promote His glory, by making known among the Gentiles of the Western Pampas the marvellous riches of His grace in Christ Jesus our Lord.—*Church Standard*.

We have been favoured by Messrs. Nelson and Sons, Publishers, with an Engraving (see Frontispiece) suitably illustrating the above article. It appears in "A VOYAGE ROUND THE WORLD;" a Book for Boys, by W. H. G. Kingston, 1869: 5s. This work is not only most interesting and admirably illustrated, but to be specially commended for its excellent and even religious tone. In the description of Tierra del Fuego, there is a short account of Captain Gardiner's efforts and death.

THE FUEGIAN MISSION.



T IERRA del Fuego and its people are in the thoughts and have the prayers of many of our readers. In the last Magazine, page 38, an allusion was made to the support of a Fuegian boy by one of our young collectors, and the question was asked, Which of our young readers will collect enough to maintain and teach a Fuegian girl? In reply to this we have received several enquiries; and we are truly thankful to be able to insert the following extract from a letter respecting another Fuegian boy (a *girl's* support is still to come), written by an eminent physician, William Ogle, Esq., M.D., Cantab, a brother of one who, in his lifetime, had devotedly associated himself in our work at the Falkland Islands:—

“Derby, March 24th.

“Your account of the work done by the South American Missionary Society is deeply interesting, and must gladden the hearts of those who have been labouring for so many years at first under so much discouragement. Had my dear brother been living he would have taken the liveliest interest in your present operations; and as he was one of the pioneers at a time when your friends were few, and as his attachment to the special work you have undertaken was unwavering to the last, I shall have much pleasure in contributing the sum required (estimated by you at 10*l.* to 12*l.* per annum) for the education of a boy in one of the native schools, to be called ‘John Ogle,’ in remembrance of the Rev. J. F. Ogle.”

TRAVELLING NOTES IN THE ARGENTINE REPUBLIC.

(Concluded from page 56.)

THE GRAN CHACO.



I O the right we are travelling along the western boundary of the Gran Chaco territory, inhabited by various tribes of savage Indians, who frequently invade adjoining districts, to plunder cattle, &c. It is a border strife. The reason assigned for finding the Quichua spoken in Santiago (the only one in the Argentine Republic) is from the circumstance that formerly a road from Bolivia communicated with it, through the Gran Chaco limits, which has ceased to be traversed for a long time. We never see male Indians carrying wood or water, to do so they would consider themselves degraded, whereas young and old women have enough work of the sort to do. No love an Indian

has for his wife will permit him to attend to her own class of labour. With my friend the Deputy we have had sundry reflections about permitting Protestant missionaries to settle somewhere among the Chaco Indians. He himself can see no sort of objection, and would be delighted to see it done. He thinks, moreover, his Government would willingly consent to such steps, if viewed only from the hope of civilizing these wild tribes. I can myself easily credit the sincerity of the Civil authorities, but I am also sure that Ecclesiastical rulers would never permit us a quiet footing. The Indians themselves may live in the grossest darkness, and they may continue to do so, rather than Popish authorities would consent to see any but themselves engaged in the work, even without there being a chance of their ever engaging in it.

Earthquakes are of constant occurrence, the natives asserting their belief that new eruptions constantly take place in the great Cordilleras, distant five or six hundred miles to the west. On the confines of the Salt Desert we were overtaken by a storm of wind and thunder (but no rain) which lasted a whole night, driving before it sand and dust, with fearful violence; with this single exception the sky has been unclouded. Our fellow-passengers shoot plenty of feathered game. Birds of the eagle tribe are common everywhere, including the majestic Condor.

THE GUACHO.

The mounted Guacho presents the rudest equestrian picture: his saddle is a piece of raw hide thrown over two flat sticks, to imitate a saddle-tree, which is securely fastened to the back of the horse by a wide girth of notted cord. For a stirrup he uses a little bit of wood, just long enough to sustain his big and fore toe, which become divided by so doing, preventing all chance of the foot being caught in a stirrup, as we understand that danger. Their children climb the backs of horses and mules with perfect ease, and gallop off with much daring.

Hundreds of wooden crosses line the whole journey—some said to frighten away evil spirits, and others to denote the burial places of the departed. In the northern part of Santiago, crossing the River Dulce, we noticed Indians fishing with spears, and, themselves naked, seemed quite as much at home in the water as the finny tribes they were capturing. Probably they would despise the gift of a hook, if offered to them, preferring their original mode of fishing.

On the route many women were occupied in making blankets, &c.

in a simple loom of their own contriving, from the wool of sheep, &c. ; the texture is coarse, but the material strong. Nearly every residence, or hut, has near at hand a little thatched granary, elevated on four posts, in which is deposited the Algarrobo fruit. Without due attention to its careful protection, the natives of the forests would hardly know how to endure the long droughts of summer, when certain grains would wither. I always regarded this little storehouse as the Indians' cupboard. The huts or dwellings of the Indians in the forest are commonly made by planting a few posts in the earth, with sundry crosspoles, which are tied together by a vegetable cord, or bark of certain trees ; a thatch of wide leaves, covered over with mud, gives the home a wild look, serving merely to keep out the sun and rain.

A NATIVE DANCE.

One Sunday morning (when one regrets the necessity to travel as compelled to do on this occasion) we came up with a large company of men and women, met together for drinking and dancing : they had their gathering under the shade of a wide-spread tree, where three or four persons played guitars to assist the dancers. Our own guachos entered heartily into the amusement, while we stopped for refreshments and to change horses. A favourite dance is the *Gato*, in which the queen of the assembly challenges a partner, in a very indelicate manner, amidst the loudest shrieks of laughter, and a wild chorus of mirth. Allied to this barbarism was a religious festival, in which a little wooden image of some saint was carried on men's shoulders, followed by others, with flags, &c. Their object was to supplicate heaven for a supply of rain. One is confounded at the ignorance of these unhappy people, and the little hope they yet have of hearing of the Truth as it is in Jesus. The Spanish we heard spoken has a strong provincial accent, very unlike that spoken in refined circles.

The best food on the road, which can be taken heartily, is a mixture of milk and maize, made into a dish called *masamora*. Sheep and goat flesh are abundant. Our *máte* pots are always wanted to drink the *yerba*, or tea of Paraguay. Eggs are everywhere to be had.

AN INVOLUNTARY BLEEDING.

The dust on the tracks of road, occasioned by the long drought, is most inconvenient ; for many miles horses and carriages are nearly hid from sight by its density, whilst ourselves travelling get nearly suffocated. The sun, with an unclouded sky, is intensely hot during the day, but

the nights are pleasantly cool. Meeting sometimes with the huts of Indians, there is an inducement to pass the night inside, but their filthy state soon compels you to retire, the more so to escape the *vinchuco*, a loathsome insect of the size of a beetle, whose sucking is poisonous ; thirty or forty fastening on one, when sound asleep, is equal to a tidy bleeding with leeches. A medical man, a passenger, knew an individual ill of fever, getting better, by so unexpected a bleeding in the night. The medical friend referred to is a deputy returning from the National Congress at Buenos Ayres, to his home in the province of Jujuy, bordering on Bolivia ; he has travelled in Europe, and is an agreeable companion. He has given me sundry information respecting Indians we meet with, who speak the Quichua language, which is generally spoken in the province of Santiago, but lost in the provinces of Tucuman and Salta, further north, but met with again in Bolivia, where it is the native dialect, as well as in some parts of Peru. It has a much softer accent than the Guarani spoken in Paraguay. The Indians we meet with differ, too, in their personal appearance from those of Paraguay. Most of the men are tall, with regular features, their foreheads denoting more intelligence. The women are less good looking ; these poor creatures work the hardest, whilst the men are lazy and unkind. A story told us illustrates exactly the Indian character. A man quarrels with his wife ; a passer-by (no Indian) heard their disputings and interfered, hoping to make them friendly, pitying the poor woman, and denouncing the cruelty of the husband. He was poorly rewarded for his pains. "Why," said the wife, "what business have you to interfere between us ; is he not my husband, and may he not beat me as much as he likes ?" Years ago in New Granada I heard similar illustrations of character, where the Indian, because he loves his wife, thinks it a just motive for thrashing her ! Such is Indian friendship.

BIBLE DISTRIBUTION.

Entering the province of Tucuman, we once more emerge into flat Pampa regions, after a week of jungle and forest. For hours we witnessed the deceptive mirage, figuring in the distance, placid lakes. Real lakes of cool water could not have looked more natural whereas the very drought endured occasions the tantalising deception. At one stopping-place we were regaled with *carne tasajo*, which is bullock's meat cut up into thin ribbon slices, then salted, and afterwards dried in the sun ; hundreds of yards are quickly roasted on the embers. I enjoyed the dish (but without plates) very much, for it

was often relished years back in New Granada, and I had not seen it since. In Santiago town I delivered my letters of introduction to the Governor, who has lately banished his predecessor, obliging him to fly to Tucuman for protection. The town was quite in an excitement by these proceedings. We arrived in the evening, and left the next morning, fearing detention by rebel-leaders. I called on the *de-facto* Governor, who received me kindly, and after explaining my mission, he willingly accepted of me six Bibles and some Testaments which I presented him, for himself and friends. His private sentiments I did not gather, nor was there any convenient quiet to do so. He promised, however, to write me, and would beg more Scriptures if wanted. The day we departed from the town one of the Governor's soldiers overtook us, demanding the capture of two men, natives of Santiago, who joined themselves to our party for protection, on horse-back. Every one refused to assist the sergeant in his duty, sending him back to the Governor with the most insulting messages. This proceeding caused us to push on with double effort, to arrive within the frontier line of the adjoining province of Tucuman, which we accomplished late the same evening.

Great quantities of grapes grow in Tucuman, from which a wine is made, said to be of excellent quality. Two of our passengers (military men) were a father and son, who had lost sight of each other for more than twenty years, without knowing of each other's existence. A few days previously they met in Cordova, and the son was now escorting his aged father to a distant locality further north. The younger of the two I knew much of, and he pleasantly received of me the gift of a Testament. Since our departure from Cordova we have barely changed our clothes, and we entered the city of Tucuman not very unlike the Indians of the Gran Chaco.

During the six months' travel, of which the few narrated days occupied but a small part, 706 copies of the Scriptures were disposed of, netting nearly 100*l.* (actually 98*l.*), besides others disposed of as gifts, so that, whilst the living voice of the preacher may not yet be heard in many dark corners, the seed, which is the Word of God, can accomplish, by Divine power, a great and lasting work. Our duty, as a Society, is to redouble efforts already put forth, and to go through the length and breadth of the Continent, as openings may be found.

RICHARD CORFIELD.

NOTICES OF BOOKS.

WHY I LEFT THE CHURCH OF ROME.

By the Rev. Father FELIX, late Roman Catholic Chaplain at Allahabad. Published by the Society for Promoting Christian Knowledge. 8vo. 144 pp.

THIS work, by the Rev. J. J. Varnier, formerly called Father Felix, now Society for the Propagation of the Gospel Missionary at Patna, was first printed at Calcutta, and is well worthy of perusal by any candid inquirer pursuing a calm, honest investigation into the arrogant assumption of the Roman Church. On Mr. Varnier's withdrawal from that Church he received several letters from his former friends and brother priests, lamenting his fall (as they said) into heresy and rebellion against God and His Church. They urged that, having left the communion of the one true Catholic Church of Christ, he had renounced for ever all hope of a participation in His eternal kingdom, promised solely to true believers, and they invited him to return as a strayed sheep to the fold of the Catholic Church, where alone he could obtain eternal life. All these letters could not well be replied to, consequently Mr. Varnier wrote "once for all a statement, setting forth the gradual progress of my mind in my inquiries, and my reasons for the step I finally felt bound to take." And this statement is most admirably drawn up.

It is clear, unprejudiced, wise, and conclusive, while its spirit is so charitable and generous as to give double value to the arguments and reasons alleged. The Society for the Promotion of Christian Knowledge has done well in publishing such a book, which we believe will be of great service, and if anywhere, why not in South America, where our fellow-countrymen are influenced, more or less, by the religion of the country, and too often need the

admonition and just criticism of the experienced author of this narrative of inquiries regarding the grounds of Roman Catholicism?

GREAT MISSIONARIES. By the Rev. ANDREW THOMSON, D.D., Edinburgh. Illustrated. Pp. 304, cloth gilt, 3s. 6d. London: T. Nelson and Sons, Paternoster-row.

THIS is a series of biographies of good, noble, and self-denying men, who have carried good tidings and published salvation upon the mountains and in the valleys of distant lands. Never was there a time when there were more workers for God at home than now; but thanks to that Spirit which inclines men to labour for Christ, anywhere and everywhere, we may say of both the past and the present—

"Not sedentary all; there are who roam,
To scatter seeds of Life on barbarous shores."

Dr. Thomson gives us in a condensed form the lives and works of John Eliot and David Brainerd, in America; of Christian David, in Greenland; of John Williams, in the South Sea Islands; of John Theodore Vanderkemp and John Campbell, in South Africa; of Asahel Grant, in Kurdistan; of Ziegenbalg, Swartz, William Carey, Henry Martyn, in India; and of Adoniram Judson, in Burmah.

In preparing these biographies, we learn from the preface, that the author had to conquer two opposite forms of difficulty. In the case of the *earlier* missionaries, the material was scanty and scattered through a number of documents and periodical accounts that had gone to sleep on the shelves and amid the dust of libraries. In the case of the *later* missionaries, the difficulty was to condense into a space suitable to the plan of this volume the matter supplied in the elaborate biographies that

exist regarding nearly every one of them. But in both cases the work has been well done; the life incidents and missionary facts being stated in the most interesting and attractive language.

We earnestly desire and pray with the eloquent author, that these sketches, illustrating the principles which sustain men in great duties, and proving what may be accomplished in a short but earnest life, may have the effect of

luring other labourers forth to the great harvest of the world, and of raising the thoughts of many to the great Missionary of all, who travelled the wide distance from earth to heaven, and in His life and death gave all Missionaries at once their example and their message.

We are indebted to the Publishers for the Engraving of "Henry Martyn Translating the New Testament."

WE give an extract from one of these Biographies (Great Missionaries), and choose that of Henry Martyn, who, on his way to India, visited Brazil, and there earnestly prayed that this beautiful yet spiritually dark land might be illumined by Christ's Gospel. The history of such a man is not out of place in a missionary magazine.

HENRY MARTYN. 1781-1812.



HE was born at Truro, in the county of Cornwall, Feb. 18, 1781. His father had been a labourer in the mines of Gwenap, but through quiet energy and self-education in arithmetic and mathematics, combined with a character for high moral worth, he had risen above these humble circumstances, before Henry's birth, to the position of chief clerk to a merchant in Truro. When between seven and eight years of age, Henry was sent to the grammar-school of his native town, where he remained, with but little interruption, until he had entered on his sixteenth year. Like Beattie's Edwin, he was "a gentle boy," and found the element of a public school too rough for him. Shy and meditative, he did not often join with the other boys in their boisterous sports, which drew upon him the common penalty of boy tyranny. But some good came out of this seeming evil. The same great laws of human nature are at work in the little world of a public school, as in the larger world to which it leads; and perhaps this rude ordeal, gradually developing independence and self-reliance, may have helped to cure constitutional defects, which the exotic treatment of a home-education would have aggravated.

No "prophecies went before" of Martyn, at the grammar-school, so as to forecast his actual future; but such indications of talent and literary taste were discovered in him as to point to a university career as one in which he should win some honour and solid reward; and accordingly, having gained a scholarship in St. John's College, Cambridge, he commenced residence there in October, 1797. Habits of application steadily grew upon him, until he came to be spoken of in his college as "the student who never lost an hour." But for a considerable time, the intellectual part of his nature alone flourished. The most that could be said of him in his higher relations was that he never caught the taint of debasing vices, and that he paid respect to

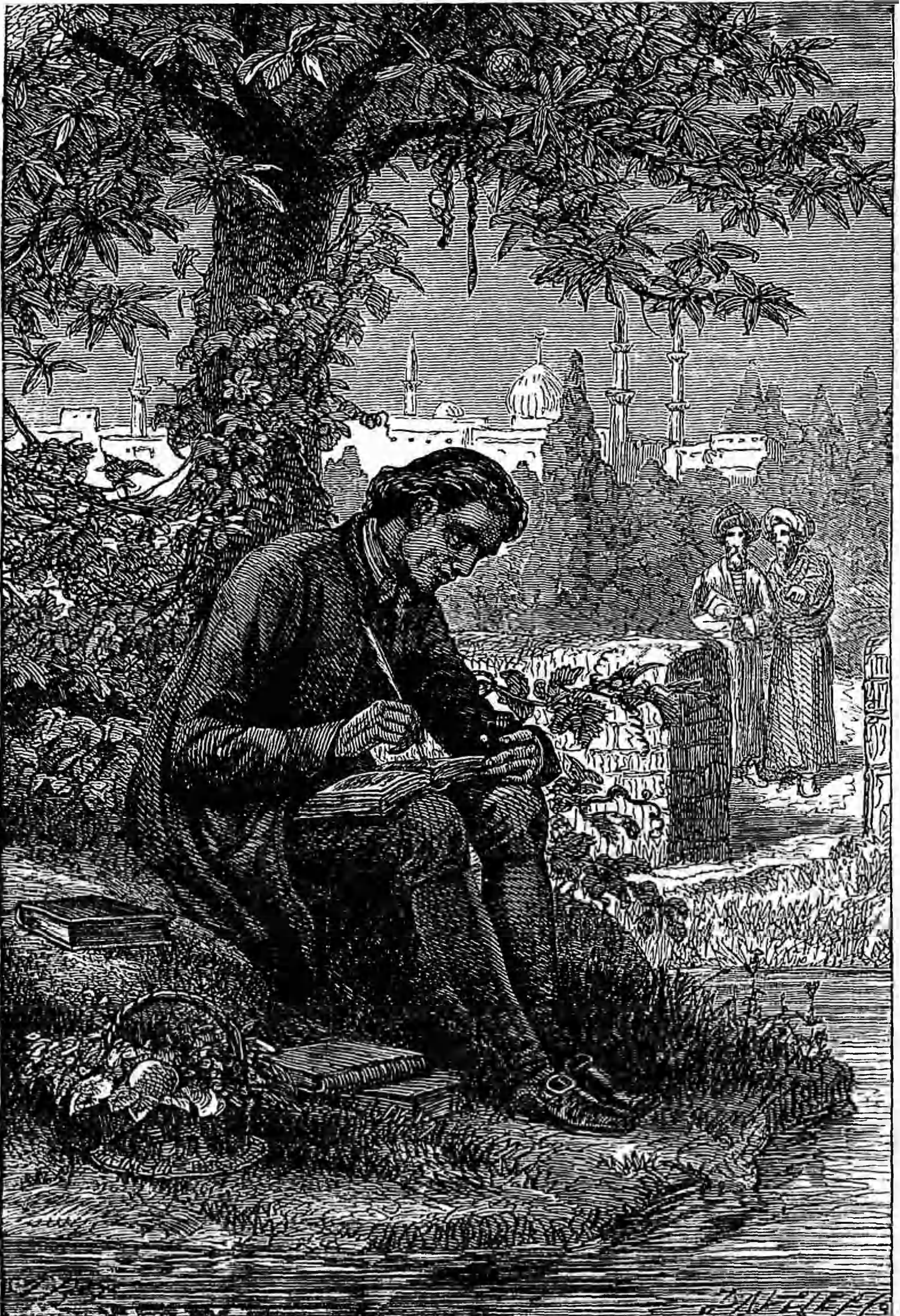
the outward forms of religion. Pride, impatience of contradiction, exquisite irritability of temper, helped to make him miserable, and to render some of his vacation-visits to Cornwall very qualified sources of enjoyment to his friends ; and there was even one act of attempted violence to a fellow-student, in a paroxysm of rage, which, but for the unsteady hand that aimed the stroke, must have ended in results that would have cast a shadow of sorrow over all his future life. We mention these facts, because biography is to supply the material of useful lessons, and not of vague eulogies ; and especially because the beneficent influence of that religion of which Martyn ere long became the happy subject, is made the more manifest when, in contrast with this natural temper of his early manhood, we behold him standing without a human friend, amid the cutting taunts, the browbeatings and malignant blasphemies of Persian moollahs, like another Stephen, supernaturally meek and calm, "his face shining like the face of an angel."

The workings of the new life in Martyn began to reveal themselves in more than one unmistakable form ; and not the least, in the comparative indifference with which he saw the rewards of the university laid at his feet, and brilliant worldly prospects stretching not far off behind. Before he had reached the age of twenty he obtained the highest academical honours, when he had men against him of no common ability as his competitors ; and he records it as his feeling when he had reached the summit of the steep ascent up which he had long toiled, and had the academic crown placed on his youthful brow,—“I obtained my highest wishes, but was surprised to find I had grasped a shadow.” There was no mystery in this disappointment. The explanation had been given eighteen centuries before to a poor Samaritan woman at the well of Jacob, in those words of Jesus which declare that man needs something more than earthly honours, and that religious affections and hopes reduce the value of such things, and render them insipid. “Whosoever drinketh of *this* water shall thirst again.”

And when he experienced moments of temporary depression at the thought of the happiness and ease which he had left behind him, and which his bodily languor and almost entire mental isolation helped to deepen, he looked away from the things which were seen to those which were not seen, and his spirit soon mounted on wings like the eagle. “I was helped to recollect several things in Scripture which encouraged me to hold on. Such as, ‘If we suffer with him, we shall also reign with him ;’ the examples, likewise, of Moses, Abraham, and St. Paul ; of our blessed Lord Himself, and of His saints at the present moment. I repeated the farewell discourse of St. Paul, and endeavoured to think how he would act in my situation. I thought of all God’s people looking out after me with expectation, following me with their wishes and prayers. I thought of the holy angels, some of whom, perhaps, were guiding me on my way ; and of God and of Christ approving my course and my mission. Who will go for me ? Here am I, send me. I thought of the millions of precious souls that now and in future ages might be benefited.” . . .

No event at the Cape of Good Hope so refreshed him at the

moment, or left a more lasting fragrance behind it in his memory, as his meeting with the venerable Vanderkemp, of whom he asked the question whether he had ever repented of his undertaking. "No," said the old man, smiling; "and I would not exchange my work for a kingdom." It was a seasonable and cheering interview between the veteran missionary and the evangelist of untried energy, but of zeal which many floods could not drown. It made Cape Town to Martyn, what Appii Forum had been to Paul; and as its Blue Mountains faded behind him, "he thanked God and took courage."



HENRY MARTYN TRANSLATING THE NEW TESTAMENT INTO PERSIC.

It is pleasant to picture Henry Martyn at this period, as he has described himself in his own journal, prosecuting his great work in the midst of outward circumstances very much like those in which affection would have sought to place him. Seated in a garden in the suburbs of the city, by the margin of a clear stream, under the shade of an orange tree, and with clusters of grapes hanging near him from the branches of noble vines, the close of each day could tell of some fresh chapters of the inspired book clothed in their Persian dress ; until at length, on February 24, 1812, the last sheet of the Persian New Testament was completed, and "the way to Mount Zion for the kings of the east" was prepared. The very difficulties of his task causing him to pause over verses, revealed to him, in countless instances, unexpected beauties and more profound meanings ; like the bee he descended into the honied calyx of many a text, and came up laden with blessed wealth which would have remained ungathered by the superficial and cursory reader. By the middle of the month of March in the same year, a version of the Psalms in Persian was also finished by him, "a sweet employment which caused six weary moons that waxed and waned since its commencement, to pass unnoticed."

The very life of Henry Martyn has been a rich legacy to the world. When the end of such a life is looked at even in the fruits which it sheds on this side of eternity, how immeasurably far does it exceed in its rewards those which win the preference of multitudes who are possessed by a mere commonplace university ambition. What are the learned honours of the editor of some tragedy of *Æschylus* or comedy of *Aristophanes*, when placed side by side with those of him who has left behind the legacy of an open Bible to the people of two nations. They have desired a corruptible crown, but he an incorruptible. Youth is often more correct in its instinctive moral decisions than when its best feelings have become deadened by intercourse with the world ; but we do not think that Lord Macaulay, in his ripest years and highest renown, would have wished to retract the warm tribute which he penned to the memory of this great missionary, when the tidings of his early death, reaching Oxford and Cambridge where his scholarly fame was still fresh, threw many a young ingenuous student into tears :—

" Here Martyn lies ! In manhood's early bloom,
The Christian hero found a pagan tomb !
Religion, sorrowing o'er her favourite son,
Points to the glorious trophies which he won.
Immortal trophies ! Not with slaughter red,
Nor stained with tears by helpless orphans shed ;
But trophies of the Cross ! In that dear name,
Through every scene of danger, toil, and shame,
Onward he journeyed to that happy shore,
Where danger, toil, and shame are known no more."

TACNA, PERU.



OUR readers will be pained to read the following letter from our excellent Missionary Chaplain, the Rev. J. W. Sloan, and to find that so soon after the earthquake has followed the pestilence. We feel assured that in his great trials he will be strengthened by the thought of many at home uniting with him at the throne of grace :—

“ Tacna, March 7th, 1869.

“ Since writing my last letter of February, death has received his commission to strike, and both Arica and Tacna have had spread out before them the ‘roll written within and without, and there was written therein lamentations, and mourning, and woe.’ At the time—just a year ago—yellow fever was raging in Callao and Lima, fears were entertained that the pestilence might reach Arica. Frequent communication between Arica and Callao rendered such an event probable, and in prospect of such a calamity happening, many comforted themselves with the hope of finding a refuge in Tacna, which has, since the year 1854, enjoyed an immunity from the deadly scourge. The pestilence appears never to have left the coast since its outbreak in Callao, and with Pisagua on the south and Islay on the north, both suffering to a degree which threatened to depopulate them in a few months, it seemed impossible that Arica could escape being embraced in the arms of death. The sanitary, or rather unsanitary, condition of Arica since the earthquake of August 13th has been enough to generate, and much more to invite, an attack of fever of the most fatal type. The atmosphere of the port, according to many who have been obliged to visit it lately, is that of a charnel house, and some spots emit such a horrible stench that persons going in that particular direction are obliged to make a *detour* in order to avoid the poisonous miasma. I believe nothing has been done beyond what had been done long ago by the crews of English men-of-war in the harbour for cleaning and clearing the town ; and the inefficiency of what had been accomplished to save the inhabitants from disease may be inferred from the ravages yellow fever has made among them. The list of fatal cases among our own countrymen is sad and long for the small number residing at Arica. One of the first who died was young Mr. Wilson. The following are the names of our countrymen who have died there up to the present day :—Joseph Hodgson, one of your subscribers, who discovered the remains of his Bible among the ruins of his house after the earthquake ; Charles Milliard, timekeeper ; Dobson, carpenter, who fitted up the little chapel ; Ord ; Stone ; Parry, blacksmith ; wife of ditto, child of ditto (both died before Parry). Parry had been at Arica some time before in the employ of the railway, and returned to England. He arrived a second time with his wife and child a short time after the earthquake, and is said to have shed tears when he beheld the desolation before him ;

little did he then think when he landed at Arica, he was stepping, with all he loved, into his grave. The mortality rose to forty per diem in a population of 2,000. Many died from want of timely assistance. At the beginning of February, yellow fever began to declare itself in a very definite manner in Tacna. In order not to frighten the inhabitants—for a Roman Catholic population is easily alarmed, whether the terror finds its source in another world, by the declaration of the priest concerning purgatory, or in this, by the declaration of medical men concerning an epidemic—the authorities, depending on the general salubrity of the town, and employing certain precautions, such as cleansing the streets, visiting the houses, and shutting up drinking and dancing places at twelve p.m., endeavoured to keep back all knowledge of the fact that death, in the form of yellow fever, was establishing itself in the town. Tacna is now a 'place of wailing.' Let me mention occurrences in their order. Cases of yellow fever had occurred some weeks ago, but only among the lower classes, and were generally supposed to be imports from Arica—indeed, almost every person who died had his sickness attributed to a visit to the infected port. Then certain localities in Tacna were pointedly alluded to, as being sources of the plague—these were two streets about 400 yards from our house. Next I heard that Mr. G—— L—— was dead. The same day I heard that the young man, John Saunders, also another of your subscribers, was ill with yellow fever in a room of the 'Hotel Blond.' I found him ill with the fever, sitting on a little sofa in a close room, destitute of any ventilation, but fancying himself only slightly indisposed. At the 'Hotel Americano,' next door but one, I found a Mr. Fitzsimmons, of Crewe, engineer in the Peruvian navy, ill; also Mr. B——, who has since become better. These knew Saunders. Next day, on going to see Saunders, I found a man sitting outside his door; he was very much worse.

"I procured some jelly and wine, and other little things, for Saunders, and he managed to swallow the former; but he was rapidly declining, and on my telling him his condition he for a moment seemed alarmed, then relapsed into an almost insensible condition. In the evening, in consequence of the guests of the hotel being afraid of contagion, Saunders was removed in '*the cart*' to the Lazareto, about two miles from the town, on the Pampa. At six the following morning Braithwaite and I rode out, taking some refreshments for Saunders; on reaching the Lazareto, from which we were hailed not to approach nearer than about 100 yards, we were informed he had died during the night, and been buried at 4 a.m. in the 'Hule,' in the Panteon—the Roman Catholic cemetery—with his clothes, and covered with lime. This is the end of poor young Saunders, full of life and hope, just arrived from England, and about to commence business. I intend writing to his mother and sisters.

"Yellow fever was by this time spreading rapidly among the people. There are about a dozen two-wheeled carts in Tacna used for carrying to purchasers' houses any goods too heavy to convey by hand, and these were all engaged to take out to the Pampas people and whatever

furniture they might require. Soon the town became thin, but many went away only to die on their way out. Soon all the principal houses were closed, and the occupants gone. The printing offices were closed. The market closed in the town, and a few things sold in the outskirts. The cart, the same in which Saunders was taken away, a light four-wheeled van, with black covering, having a mattress on the bottom, was continually driven from the town to the Lazareto, conveying those who remained alive ; and another cart, one of the common street carts, covered with canvas, was more frequently carrying the dead to the 'hule,' or 'ditch.' Those who could procure coffins did so, and the dead thus prepared were carried by four men, two at the head and two at the foot, with long ropes sustaining the coffin, to escape infection. The drivers of the 'dead carts' walk at the front of the horse, at the very end of the reins, to keep as far as possible from the bodies. Tar is burnt at the corners of the streets ; crackers are being incessantly fired off ; everyone has his pockets, his hands, full of camphor. People are walking the streets with handkerchiefs up to the mouth and nostrils, and with quills between their teeth filled with pieces of camphor, through which they inhale the air. This is our condition at this moment. The only sounds, besides notes of sorrow, are the rumble of the two carts—the tramp of coffin-bearers. It is difficult to obtain statistics, but death has mown down all classes. As a matter of course we are not very lively, but we do our best to cheer one another's spirits, and trusting in Him, who, by His providence, permits 'the evil in the city,' we go on calmly with our duties. I find the effect of a general calamity on unsanctified hearts is precisely similar to the effect of a special misfortune on an individual who is far from righteousness—it hardens and irritates.

"We are hoping the fever may be on the decrease, though we have no means of learning, except by observing the passing of the doleful cart, and by hearing that those we know continue well.

"I regret to say Mr. Rimner, mentioned above (a subscriber), is dead ; he died of yellow fever, and breathed his last during my prayer at his bed-side. Mr. Rimner, with a few exceptions, has been a constant attendant on our services ; he was so last Sunday : he was taken ill on Sunday evening. He was the *second Englishman* who has fallen in Tacna.

"Up to the present hour the fever appears unabated, and, to add to the general calamity, nearly all the doctors are ill, or gone away ; all have died generally on the fifth day after seizure.

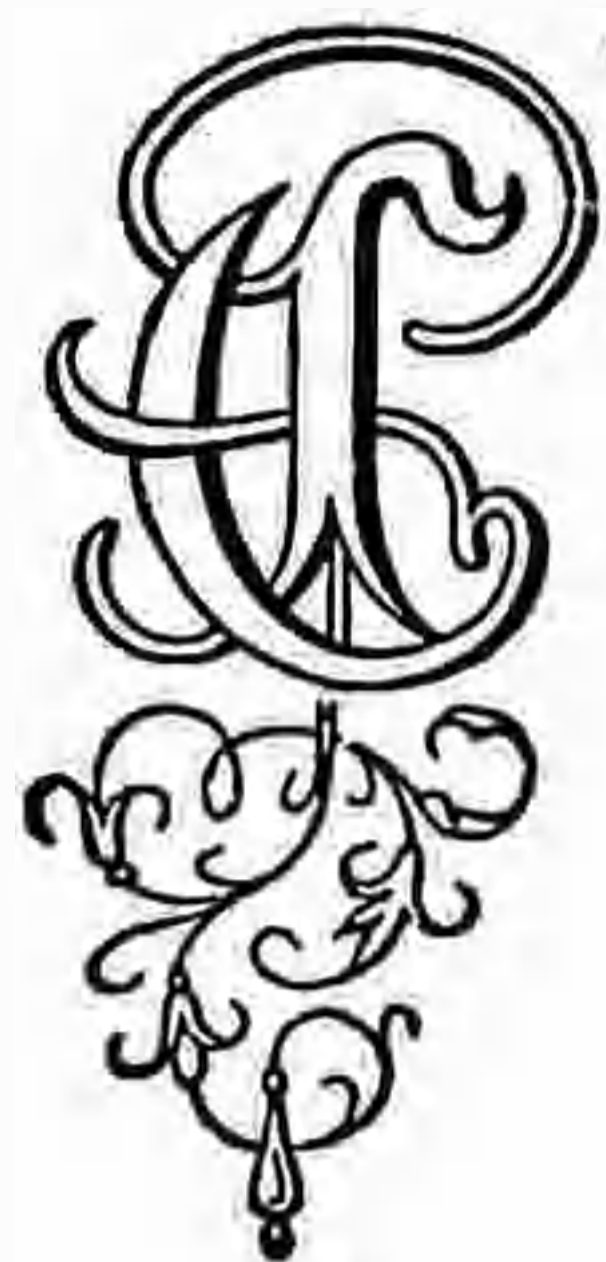
"Yours faithfully,

"J. W. SLOAN.

"P.S.—We are all, *i.e.* our little family, well, up to the departure of this letter, evening of Saturday, March 6, though seldom free from headache, and slight symptoms of feverishness."

LABOUR FOR CHRIST.

“Always abounding in the work of the Lord.”—(1 Cor. xv. 58.)



COME, labour on !

Who dares stand idle on the harvest plain,
While all around him waves the golden grain ?
And to each servant does the Master say,
“Go, work to-day !”

Come, labour on !

Claim the high calling Angels cannot share,—
To young and old the Gospel-gladness bear :
Redeem the time ; its hours too swiftly fly,
The night draws nigh.

Come, labour on !

The labourers are few, the field is wide,
New stations must be filled, and blanks supplied ;
From voices distant far, or near at home,
The call is “Come !”

Come, labour on !

The enemy is watching, night and day,
To sow the tares, to snatch the seed away ;
While we in sleep our duty have forgot,
He slumbered not.

Come, labour on !

Away with gloomy doubts and faithless fear !
No arm so weak but may do service here ;
By feeblest agents can our God fulfil
His righteous will.

Come, labour on !

No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun—
“Servants, well done !”

Come, labour on !

The toil is pleasant, the reward is sure,
Blessed are those who to the end endure ;—
How full their joy, how deep their rest shall be,
O Lord, with Thee !

Author of “Hymns from the Land of Luther.”

THE EIGHTEENTH ANNUAL MEETING

WAS held on Wednesday, April the 14th, in the Hanover-square Rooms, London. The Right Honourable the Earl of Shaftesbury, K.G., took the chair, as announced, at 3 p.m., and was supported by the Bishops of Kingston (Jamaica) and Mauritius ; Sir Harry Verney, Bart., M.P. ; W. T. Charley, Esq., D.C.L., M.P., General Clarke ; Revs. Canon Conway, J. Cooper, H. Doolan, John Wason, W. Allan, G. F. Barrow, W. Gray, H. Cutler, J. R. Stock, W. T. Jones, C. Stirling, Allen Gardiner, F. J. C. Moran, G. Stanton, R. Hunt, R. H. Killick, W. Windle, W. W. Kirby, B. C. Huntly ; Major Tubby ; Messrs. D. Couty, Felix Ladbroke, L. R. Valpy, J. J. Rowe (of Liverpool and Valparaiso), C. Panton, A. R. Pite, A. Hall, F. N. Lett (from Cordova, South America), J. Longman, W. Tollemache, George Eyre, and many other friends, of whom there were more than fifty on the platform.

Prayer having been offered, at the call of the Noble Chairman, by the Rev. WILLIAM WINDLE, Rector of St. Stephen's, Walbrook, and Chaplain the Lord Mayor, the Rev. WILLIAM WALTER KIRBY, Secretary, proceeded to read extracts from the Report.

It commenced with the remark that, though the past year's history was full of sad and startling events in South America, neither the noisy contentions of opposing factions, the silent march of the pestilence, the yawning earth, nor the engulfing sea, had been able to check the onward progress of the Society in its sacred objects. Reference was then made to the death of one of the Society's patrons, the late Archbishop of Canterbury, and to the acceptance of the office by the present Bishop of London, who, as such, has jurisdiction over the Anglican churches in South America.

The following is a brief abstract of the balance-sheet for the year 1868 :—

Total Receipts, Home and Foreign, including				
balance of Jan. 1, 1868 ...	...	...	...	£10,551 16 1
Total expenditure, Home and Foreign ...	...	...	...	10,037 15 3
				514 0 10
Total balance, Jan. 1, 1869 ...	...	...	...

This was the largest income yet received. The Home Receipts, from subscriptions, donations, associations, collections, legacies, &c., were 6,680*l.* 19*s.* 1*d.*, being 309*l.* 16*s.* 7*d.* more than in 1867, although in that year there was the large sum of 900*l.* from one legacy. This income also more than doubled that of the year 1863, when a Secretary was first appointed in London. The most satisfactory improvement, however, was in the Associations ; the amount received last year being 5,083*l.*, or 800*l.* in excess of 1867. The amount raised and expended abroad was most satisfactory, being 3,000*l.* As regards the operations of the Society among the Fuegian natives, it was remarked that Mr. Bridges, who went out quite a lad in 1856, had just returned to England to receive ordination, and to choose other labourers for the mission, having himself acquired a perfect knowledge of the vernacular of the savages, and reduced one of the three

Fuegian languages to writing. The Rev. W. H. Stirling, the Report went on to say, considered that the time had now arrived for settling among the people in their own land. The last tidings from him alluded to his settlement at Li-wy-a, Navarin Island, without one European companion. On the 10th December the Allen Gardiner was about to leave Stanley, taking the log house which had been prepared for Li-wy-a. Mr. Stirling was accompanied by the Fuegians who had been staying at Cranmer station, and, with the assistance of these and other Indians, who were believed to be friendly disposed, he purposed forming a Christian industrial station among the natives themselves. Under the head "Patagones," it was stated that the church, the schools, and the dispensary were all usefully employed for this station, where the Rev. G. Humble, M.D., was the missionary. Mr. Christian Keller and his wife were labouring zealously and patiently at Lebu, Araucania. The Committee had resolved, after much consideration, to commence, without further loss of time, a mission to the numerous Indians of the river Amazon and its affluents. In this work they looked confidently for support to the Christian Church, and their earnest and vigilant attention was being given to obtaining suitable agents. Under the head "Lota, Chili," it was stated that during the past year the Rev. Allen W. Gardiner, who went there in 1861, returned home to receive priest's orders and to recruit his health, which had been much impaired, and that Mr. Manhood, who conducted Divine service every Lord's-day, reported in December as follows:—"The present congregation on Sunday morning averages about seventy persons, who are very punctual and regular in their attendance. There are thirty-nine children attending the day-school, and upwards of fifty attending the Sunday-school." Under head "Callao, Peru," mention was made of the arrival of the Rev. T. W. Wilkinson, successor to the late Rev. W. C. Murphy, and the ravages of yellow fever, and the death, from that cause, of the Society's assistant-schoolmaster, Mr. C. Smith. It was added that notwithstanding the terrible visitations of fever and earthquake, the English-speaking community had raised in seven months about 1,000*l.* for church and school purposes. After referring to the operations among the seamen at the Chincha Islands, and to the arrival of the Rev. J. W. Sloan, with his family, at Arica and Tacna, where he was the first Protestant minister, the Report alluded to the lamented death of the Rev. W. G. Hughs, at Panama, from yellow fever. One of the immediate results attending Mr. Hugh's ministry was that about 600*l.* were collected for the purpose of building a Protestant church, inasmuch as no room could hold the number who thronged to Divine service. "A desirable site has been secured," wrote a friend from Panama, "and I only hope we may be enabled soon to pay the expenses necessary to erect a proper place of worship." In Uruguay the Rev. J. Shiells made Fray Buentos his head-quarters. A small church, school, and clergyman's house will soon be completed. During about twenty months Mr. Shiells has baptized nearly fifty children in the widely scattered district of Paysandù. At Rosario, in the Argentine Confederation

the Rev. W. T. Coombe, on his arrival, had met with a hearty welcome from the British and others. Regular service had been held on the Lord's-day, with a service on the last day in the month at Frayle Muerto, about 150 miles distant from Rosario.

The Bishop of MAURITIUS, in moving the adoption of the Report, and the appointment of the Committee for the ensuing year, said,—To some present it might seem surprising that one whose thoughts were centred on the Mauritius could carry his mind, as it were, to another hemisphere, and endeavour to increase the interest of the Meeting in the work of that Society; but missionary zeal disregarded intervening distances, and wished to spread round the earth a girdle of Christian love and enterprise. There could be no necessity for defending the Society's object,—the vast field before it was a sufficient justification of its efforts to bring fresh ground under missionary culture. The Society was engaged in a gigantic work on behalf of Christ, and might well rely upon God's promise for success. He earnestly trusted that the terrible "earthquake" which occurred a short time ago would be followed by the "still small voice" of Gospel truth, and that the hearts of the people of South America, awed by that dreadful visitation, would be prepared to receive the seed of truth which it was the Society's privilege to disseminate. He hoped that the Society, though late in the field, would at the termination of all missionary enterprise, in other words at the coming of Christ, be found not to have been wanting in love, energy, or faith; that though called to labour at the eleventh hour, it would have the approval of the great Master of the vineyard, and that when He came He would say to its members, "Well done, good and faithful servants, enter thou into the joy of your Lord." The Society had before it two objects, one missionary, the other ministerial, both of great importance. While it felt the value of the souls of the natives of South America, to whom it sent the Gospel, it was not unmindful of the necessity of evangelizing our own people living in that part of the world, and preventing them from being led away from the truth as it is in Jesus. Let this double work of the Society be deepened in interest to them, and receive from them increased support. They all wanted more faith, more devotedness, more readiness to do God's work in whatever part of the world they might be summoned to engage in it. In these days especially, it became them to mark themselves out from the world as men who were resolved to act in obedience to the blessed Saviour's evangelistic command. He ventured to ask four simple and practical questions. 1. Who will pray? 2. Who will work? 3. Who will give? 4. Who will go forth in the service of this Society?

The Rev. Canon CONWAY, in seconding the Resolution, said it was a cause for great rejoicing on that occasion, that the aspect of the Report just presented was so encouraging—to find that God had already given the Society a blessing, and had crowned its efforts in a manner which the founder probably did not expect, within so short a period. Whilst listening to the allusion in the Report to Captain Allen Gardiner, he was reminded of

another person who took a deep interest in the Society during its early history, he meant the late Sir Thomas Blomefield. When the Society commenced its labours at Brighton, there was a weekly prayer-meeting held at Sir Thomas's house, at which prayers were offered that God would vouchsafe His blessing. He was told, that he prayed that every one of his own sons might become a minister of Christ, and though he did not live to see his prayer granted, all three of his sons were now devoted clergymen of the Church of England. Had he been with them that day, how would he have rejoiced at the success recorded in the Report. Within the last five or six years the funds had been doubled, many ministerial posts had been occupied, and many missionary stations formed; and an illustration of the reflex blessing arising from missionary operations was afforded by the fact that, during the same period, as stated by the Bishop of London on Monday last, 250 clergymen had been added to the previous number in the diocese of London. As pointed out in the Report, the Society occupied ground which no other Society had attempted to occupy. Some years ago the Church Missionary Society had one station on the South American continent, that is in British Guiana, and even that it felt bound to abandon. It was remarkable that for so many years the attention of Christians seemed altogether to drop when South America came in view, and no efforts were made for the evangelization of the people of that enormous continent, and they might well thank God that their Society had been permitted to enter upon the work. The question was not whether the work should be done by them or by some other pre-existing Society—it was whether it should be done by them or not at all; and let them thank God that they had now such prospects of success that they could go forth cheerfully and joyfully. This Society presented an organization by means of which the donations of persons specially interested in South America, through commerce and in other ways, might be applied for its benefit; and he believed that a considerable part of the money expended on the congregation of English settlers was received from merchants in South America and in England who were personally interested in commercial affairs.

The Resolution having been put and carried,

The Earl of SHAFTESBURY said urgent business compelled him to leave the Meeting at that stage of the proceedings. But before going away he must say one word in reference to the object of the Society. He rejoiced exceedingly in the energy and determination displayed by the Committee. He was glad that they were going forward, notwithstanding all the objections which had been raised, and notwithstanding all the questions addressed to them as to what they proposed to do, and as to why they did this and did not do that. If they were asked again why the Church Missionary Society did not do the work in which they were engaged, let them answer another question and say, "Why don't they?" They must not be deterred by such objections. Half the most efficient and useful Christian institutions in this country would never have seen the

light if the founders had stopped to calculate all the difficulties to be encountered, and waited till they had got all the funds they required at the outset, and secured the aid of those whom they wanted to co-operate with them. Many of the best Societies were indebted for their origin to a small band of pious and devoted men who amid great difficulties placed stone upon stone until at last a magnificent edifice was erected. He felt astonished when he discovered the vast extent covered by the operations of that Society. It was amazing how such a small body of men had resolved to engage in such a vast enterprise, and how they had had courage to carry it forward to its present degree of advancement. He was much struck by the character of the continent to which the Society's efforts were directed and with the great events which were taking place there. The Old World appeared to be shaking to its decline. It was possible that empire might pass from Europe to the West, and God grant that if it did so the rod of empire might be wielded by a spiritually loyal and Christian people. The Bishop of Mauritius had remarked that the missionary operations of that Society might be arrested by the second coming of their blessed Lord. Be that as it might, whether His coming were delayed or at hand, they knew that it was their duty to endeavour to extend His kingdom on earth, and that when He dealt out talents to His servants He said, "Occupy till I come."

The Noble Earl then quitted the Chair, and was succeeded in it by Sir HARRY VERNEY, Bart., M.P.

The new CHAIRMAN said he could not help indulging in a momentary retrospect. It was forty years ago this very month since he was travelling in South America, and he supposed he was the first person who endeavoured to get an English church built and a Chaplaincy established on that continent. He was unsuccessful in his attempt to obtain the requisite authority, and the President of Chili told him that if he had obtained it the Roman Catholic populace would not have allowed one stone to be placed upon another. He was not alone, however, in failure. It happened that the present Pope of Rome was there at the same time, being engaged in an attempt to secure for the popedom all the appointments in the Roman Catholic Church in South America; and the Pope lately remarked to him (Sir H. Verney) at Rome, "You failed to establish a Protestant church, but I also failed in my efforts." The Pope was in fact obliged to leave Chili as fast as he could, as the Roman Catholic population would not accept appointments from Rome. One very important feature in the Society's field of operations was the vast extent of the rivers of South America, which enabled any one to penetrate with ease far into the interior; and another was the fact that our English church in South America was attended by citizens of the United States as readily as if it emanated from their own country.

Mr. CHARLEY, M.P., moved the following Resolution:—"That this Meeting desires to acknowledge, with grateful thanks to Almighty God, the good measure of success which has attended the efforts of this Society,

among both the aborigines and the English colonists in South America." He said the Earl of Shaftesbury spoke of empire as tending towards the West, but somehow or other it had always been forgotten that South America was part of the west. Certain legislators were accused of wishing to Americanize their institutions, but he did not suppose that anybody wished to South Americanize them. When Nunez de Balboa had scaled the mountain barrier which had separated him and his companions from the ocean beyond, he rushed, sword in hand, into the Pacific, and claimed that unknown sea and all it contained for the King of Castile. So that Society scaling, or endeavouring to scale, the vast mountain of prejudice and ignorance, more stupendous than the Andes, which reached from the Isthmus of Panama to Tierra del Fuego, should be armed with the sword of the Spirit, which was the Word of the living God, and having the shield of faith, claim the mighty continent of South America, with its twenty million souls, for the King of kings. It was in that chivalrous spirit that Allen Gardiner went forth; it was in that spirit the missionaries of the Society went forth now. Not merely had the founder of the Society—Allen Gardiner—perished in the field of duty: last year the Committee had to record the death of a devoted missionary at Callao, and this year they had to record the death of an equally devoted one at Panama, just as he had won the love of those among whom he was ministering, and their dear friend Mr. Stirling, almost with the mitre encircling his brow, had exposed his valuable life to the risk of martyrdom among the savages of Tierra del Fuego. He hoped, while sedulously alive to the wants of the Aborigines, the Society would not forget the claims of our countrymen—our kinsmen according to the flesh. He, for one, would urge them to carry the war into the enemy's camp; so that while Popery threatens us at home, we may oppose it abroad. The work of that Society was a real work, and he believed the public were beginning to see that it was so, and that it was to that they might attribute its improved position in a financial point of view. He believed that it was to Divine Providence alone that they owed their success, and he trusted that the spirit which had animated the Society hitherto would continue to inspire it—the spirit referred to in the words of their Lord and Saviour, "Without Me ye can do nothing."

The Rev. ALLEN GARDINER, M.A., in rising to second the Resolution, paused to review the work among the Aborigines. Passing from Tierra del Fuego to Patagonia, he gave interesting sketches of the rise and progress of these Missions. Eight years after the pioneers commenced their labours, Mr. Stirling asked one of the Fuegians, "How do you know that you love Jesus?" the reply was earnest and immediate, "Because I feel it." The speaker, who had been associated with Mr. Despard in these pioneer efforts, took occasion to acknowledge the services of Mr. Keller and his colleague German catechists. He would say, as the result of experience "Do not bring the savage from his rude home to the haunts of civilization, but rather take the Gospel to him, in his native wigwam." He had seen

more poverty in New York than among the Aborigines of South America. Human nature was the same everywhere, whether clothed in a red skin, a black skin, or a white skin, and God's remedy for the sin of humanity is the same everywhere. He had laboured among Pagans, among Papists, and among Protestants, and he could honestly say there was no heathenism properly defined in England. The heathenism of England was infidelity. His first step was to distribute Spanish Testaments among Papists. He did so to the number of sixty-seven in the morning, and the priest burnt them all before evening. On the following Sunday the same priest preached a sermon, and after dividing his discourse according to the approved fashion, came to the last heading, which went to encourage the burning of Bibles. After graphically narrating incidents among the Romanists, and controversies with the priests, he showed the difference between the power of man bringing to confession and the power of God leading to conversion. The Rev. Gentleman then pleaded the claims of the Amazonian Indians. On that noble river the majesty of natural scenery is mingled with the deepest shadows of human depravity. In missionary work, as in personal experience, to halt is to go backward. In this enterprise, let "forward" be their motto—forward in the name and in the service of the Lord Christ,—

For He shall have dominion
O'er river, sea, and shore;
Far as the eagle's pinion
Or dove's light wing can soar.

Mr. BRIDGES, for many years a catechist, who is now in England, awaiting ordination, next proceeded to narrate his experience in Tierra del Fuego. He stated that the inhabitants of this archipelago are separated into three nations, if uncivilized people can be so described. The language of one of these races has been acquired, and reduced to system, and this, it is hoped, will supply a key to the languages of the other two great divisions. These rude Aborigines trust the missionaries and encourage their presence among them. He had been in England three months, and was now waiting holy orders, so that he might go out as an authorized minister of the Church of England, to labour among these benighted savages. They needed the Gospel, and, loving them with a full heart, he was anxious to go and preach to them the unsearchable riches of Christ.

The hymn commencing "Thou, whose Almighty word" was then sung, after which the Rev. Charles Stirling moved, and A. R. Pite, Esq., seconded a vote of thanks to the Earl of Shaftesbury, and to Sir Harry Verney, Bart., M.P., for the kindness and ability with which they had presided over the Meeting.

A deeply interesting and impressive anniversary was brought to a close by the Bishop of Kingston, who, with marked solemnity and emphasis, pronounced the Apostolic Benediction.

SOUTH AMERICAN MISSIONS.

(From the "Church Standard.")

THE trumpet call of assembly has sounded ; the religious anniversaries have commenced ; Lord Shaftesbury will be in constant requisition ; reporters will be at a premium, and all the appliances of an energetic journalism will be pressed into the service of evangelistic enterprise, for the remainder of April, and throughout the merry month of May. As naturalists note with satisfaction the advent of the first swallow, so did we hail with welcome the annual gathering of the South American Missionary Society on Wednesday, the 14th inst., as the first in a long series of similar festivals. For the Church militant has its field-days as well as its campaigns, and these are for the most part celebrated amid the acclamations and the approval of admiring spectators. Nor will the Church occupy its position until it has some account to render, year by year, of missionary progress, amid scenes hitherto unvisited, and upon soils hitherto unwatered and unblessed. The grand command "Go ye into all the world, and preach the Gospel to every creature," has not been revoked, and "Occupy till I come," still echoes with unrepealed emphasis in the hearing of God's redeemed people. Animated by the love of Christ—fired by the example of Him who came to seek and to save the lost, and prompted by the impulses of a devoted chivalry, the founders of the Patagonian Mission went forth with their lives in their hands. The heroic and hopeful Allen Gardiner, with his immediate colleagues, perished on the shores of Tierra del Fuego ; but, from their ashes, and from their journals which were providentially preserved, arose the grand and glorious organization which, under the more comprehensive name of the South American Missionary Society, now counts its trophies, and celebrates its triumphs. The blood of the martyrs has, in this instance, also proved the seed of the Church ; for though the pioneers perished, the pathway upon which they entered has been cleared and hallowed.

South America, with its teeming millions, is a field in every respect worthy of Christian prowess, yet, because the Church Missionary Society declined to occupy it, and other agencies withdrew from so uninviting and unpromising a sphere of culture, those who did step into the rescue are rebuked for their officiousness, if not blamed for their effrontery. Be it so ; it is no uncommon thing for the good to be evil spoken of ; it was so in the days of the Apostles,

and will be so until the last syllable of recorded time. Well might the noble Earl of Shaftesbury express his admiration of the courage and determination that led the South American Missionary Society to attempt what none others would undertake, and well may we, as representing the Evangelical press of Protestant Britain, thank God that such an organization has been called into existence. Battling with Popery, with priestcraft, with political convulsion, with civil disquiet, with earthquakes beneath their feet, and savagery on every hand, the devoted agents of this Godlike Institution hold on their way. They seek to civilize by the surest and simplest of all processes—the divinely-appointed *modus operandi*, the preaching of Christ crucified. Where once all was desert, there are now homes, schools, churches, and ministrations; where once the wail of the savage resounded the Psalm of thanksgiving is heard; while along the shores of the Amazon, now open to the commerce of all nations, it is proposed to send missionary teachers, and to attempt the formation of infant churches. Aye, and when the deep solitudes of that water-course shall have been awakened by the voice of prayer and reverberate the melodies of praise; when many a poor benighted savage is brought “out of darkness into marvellous light,” when the untutored nakedness of Aboriginal heathenism is exchanged for the garments of salvation and the garniture of the Gospel, then will the worth of the South American Missionary Society be acknowledged and its labours be approved! The future of that Continent is as yet undeveloped, but the key to that future is, humanly speaking, in the hands of the Christian Church. The progress of South America will take its colour, its complexion, its impress, for good or for evil, from the efforts and the example of to-day, and the opportunities now afforded will, if religiously utilised and prayerfully improved, do more to invoke God’s blessing upon the Church of England than tongue can tell, or pencil can paint. Who dares to affirm that far away in the recesses of the Amazon, the prayers comprised in the Liturgy of the Reformation when recited by countless thousands of barbaric worshippers, can fail of yielding a rich response of peace to those who, in loving obedience to the Divine command, went forth to sow beside all waters under the firm conviction that God would put honour upon His own Word and make it effectual for the ingathering of a people to Himself? Funds are needed for this work; friends are wanted to come forward at this juncture; aid is implored on behalf of South America and its multiplied necessities; but these will all be forthcoming if in the true spirit of hallowed self-sacrifice we are prepared to

“ Labour on at God’s command,
And offer all our works to Him.”

The day is far spent, the night is advancing; activity must be the order of effort, patient continuance in well-doing the attitude of expectancy if we would realize the solemnity of the crisis and live in the belief that “the Lord is at hand.”

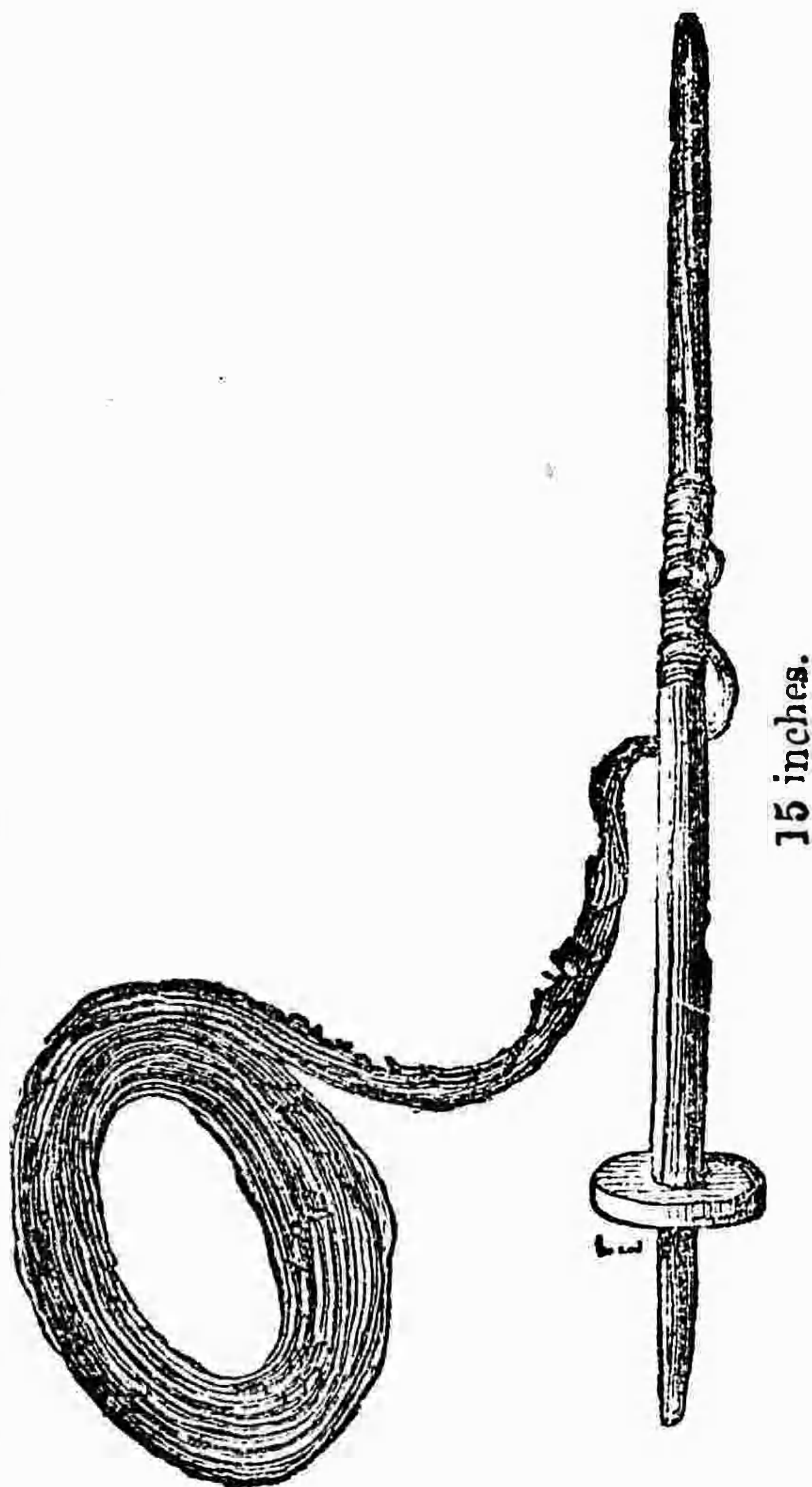
INDIAN MODE OF SPINNING.



THE following is a brief extract from a paper printed by the Rev. A. Hume, LL.D., entitled "A Comparison of British Antiquities with Objects found in South America." We intend, on future occasions, to give further extracts illustrative of the interesting natives of the country, whose spiritual welfare it is the object of this Society to promote. The paper is illustrated by numerous engravings on wood, which we will re-produce, as on the present occasion.

I saw no appearance of a distaff where the spindle was used ; but the Indian woman placed a coil of the "roving" of wool round her right or left wrist, and thus had the supply of her material literally "at hand." Though I wrote two essays on spinning and weaving ten years ago (some passages from which have just been quoted), there was one part which I could not understand, nor could any one who had seen the operation give me definite information respecting it. This was, how the thread which had been already spun was kept from ravelling, while the spindle was whirled round to twist a new portion ; for it is clear that the finished portion of the thread should be isolated in some way from the unfinished portion. In practice, this is done in two ways. (1.) A slit is made in the top of the spindle, or perhaps at one side, and the finished portion of the thread is drawn tightly through this. The result is, that the twisted portion is separated by this "clip" or holder, and that the

twisting can extend only to the new portion of the thread, viz., to that which is between this notch and the fingers of the spinner near the roving. (2.) The spun portion is looped over the top of the spindle, as is usual when spindle and wool are laid aside for the time, and thus the ravelling process is prevented, while the twisting is confined to the part which requires it. (3.) The same effect would be produced by



14. Spindle, Whorl, Roving, and Thread.

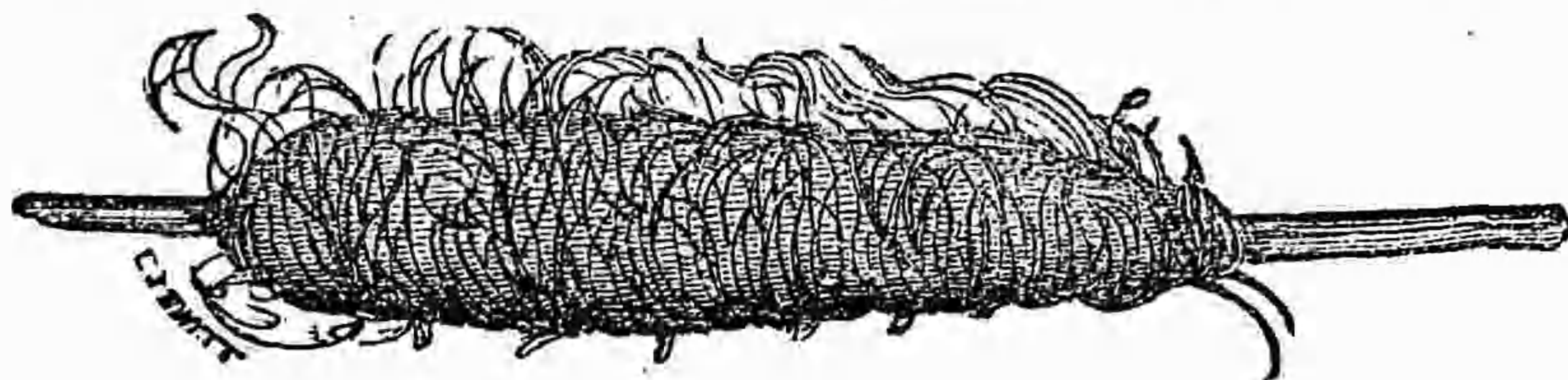
inserting a pin into the spun coil, so as to hold down the last of the finished thread ; but in the localities to which I now refer, wire pins are scarcely known.

The same practice has no doubt prevailed from the earliest times ; for in the graves of the dead at Arica, the spindle is found by the side of a dead



15. Spindle and Whorl, from the Graves at Arica.—7 inches.

woman who had twirled it perhaps a century or two before the arrival of Pizarro and his Spaniards.* One of these I procured, and also a delicate spindle on which the thread still remains, apparently cotton.

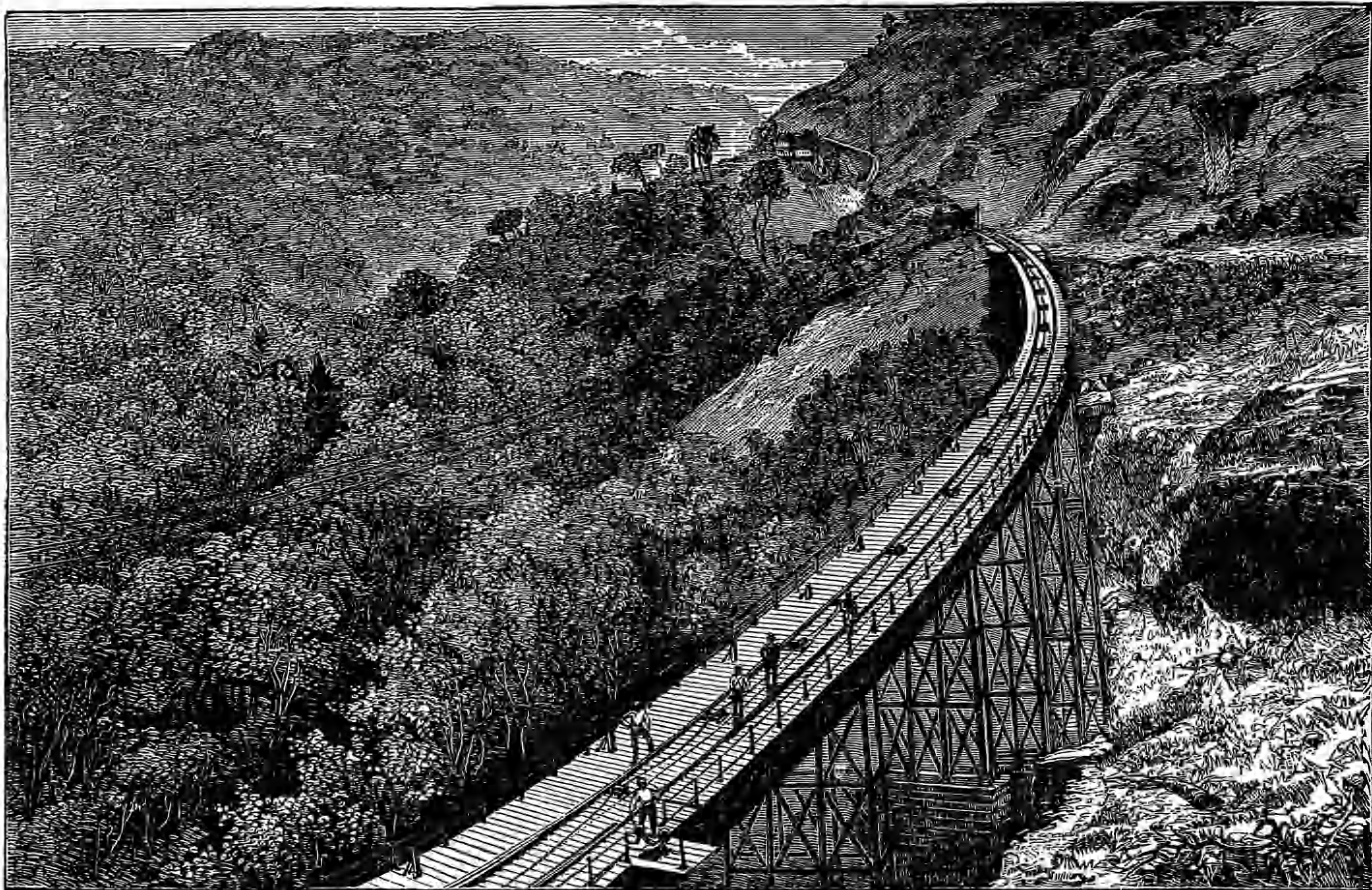


16. Spindle with Thread, from the Graves at Arica.—6 inches.

In connexion with this, an incident occurred which shows the jealous disposition of the Indian people. I was very anxious to become the possessor of the first spindle and wool which I saw, and generously, but unwisely, offered the woman a piece of silver for it, many times its value. Her suspicions were roused that I wanted it for some unusual purpose, perhaps for witchcraft, and she would then not allow me to have it on any terms. It was said that a small piece of tobacco would have secured it at once ; but, as neither my companion nor I possessed this substance in any form, we found it impossible to trade. The one which I possess was procured afterwards at Santa Juana on the south bank of the river Bio Bio, in the interior of the country, through the intervention of a Spanish friend.

* As the idea of immortality held by all heathen nations has ever been this present life slightly diversified, so the implements of war and the chase were placed in the grave of the man, and the objects of household toil in that of the woman. Even the domestic animals were supposed capable of re-appearing ; and hence the horse or the dog was frequently interred with his master.

“ Yet simple nature to his hope has given
 Behind the cloud-topp'd hill, an humbler Heaven ;
 Some safer world, in depth of woods embraced,
 Some happier island in the watery waste ;
 He thinks, admitted to that equal sky,
 His faithful dog shall bear him company.”—*Pope*.



BRIDGE VIADUCT ON THE SAN PAULO RAILWAY.

THE SAN PAULO RAILWAY, BRAZIL.*



WILL now proceed to describe the railway in my own terms, without reference to the statistics or the reports that have been published about it. My impression on leaving the station was that of setting off on an adventurous journey — not merely ensconcing oneself in the corner of a railway carriage and taking a comfortable nap. Curiosity was excited to the utmost, after the accounts I had heard, and the temporary stoppage of the line by recent heavy rains washing down some of the slopes of the cutting rather added to the interest of a first visit. There was a tolerable amount of bustle at starting, but away we went about eleven o'clock, over low, swampy ground. For seven miles the rails run parallel with the old road to Santos, and the bridge at Cubitao (an arm of the sea) is passed, beyond which for a further distance of six and a-half miles (making $13\frac{1}{2}$ miles to the foot of the Serra) it becomes a dense mass of forest and jungle, which it must be difficult to convert to any useful purpose; indeed, the curse of the country is this mass of useless forest, only fit for the haunts of wild animals and reptiles. How they have hitherto been able to carry on the traffic between Santos and San Paulo is a mystery when we look at the country and miles of wood passed through. However, we are now in sight of the first rise of the mountain, which looks grim enough, and the train comes to a stop at the station, after passing an open space of ground, on which stands a house, built and formerly inhabited by the contractors, with almost a little village about it, occupied by their staff, &c., where, I understand, cricket was often played to while away the leisure hours after the labours of the day. Now everything is going to wreck, and if the land is not kept clear it will soon be a jungle again: such is the quick growth of vegetation in this country and so rank does it become. The station at the foot of the Serra is a good substantial sort of house, the station-master

* "Brazil and the River Plate in 1868, showing the progress of those countries since 1853." By William Hadfield. With Engravings. Price 10s. 6d. Bates, Hendy, and Co., 4, Old Jewry, London.

This book contains opportune information in connexion with the close of the Paraguayan war, and the progress of Brazil and the Argentine and Uruguayan Republics during the last fifteen years. It gives details regarding the liberal decree of Brazil for opening up the Amazon to free commerce, and also various particulars of the railway and steam enterprises both of Brazil and the River Plate, tending to show the resources of these regions for European emigration.

The Society has lately received a direct application for a Missionary Chaplain for the British settlers connected with this railway, and consequently information thereon may be useful. We are indebted to Mr. Hadfield for the use of the accompanying plate.

being a young German, with a wife and family, very comfortable adjuncts in so lonely a spot ; and the house was surrounded by fowls and other live stock needful to family wants. We stood contemplating the height we had to be dragged with a certain kind of awe, and presently we saw the train descending, which it did steadily enough, bringing Mr. Aubertin, the General Manager, Captain Burton, Her Majesty's Consul, and some other notabilities of San Paulo.

Well, the signal is given, and we are off, mounting an incline of about 1 in 10 for a distance of some 800 yards, where there is a curve, and we are shut out from the lower level of the line, steadily ascending the mountain, until we reach the first lift, about $1\frac{1}{4}$ miles. After a short delay, we were hooked on the second lift, and as we mount the scenery becomes grander, the shadows of the mountains deeper, and the work becomes heavier. I was surprised to find so many curves, which are an additional strain on the wire rope, as well as an additional risk, requiring close attention to the break, where we rode in order to have a good view of everything. Mr. Fox, Engineer-in-Chief, and Mr. Welby, Locomotive Superintendent, were with us, and we got down to look over Fairburn's splendid stationary engines, which are of 200 horse-power, embedded in a granite foundation, about 40 feet deep, with five boilers to each, three being generally used. The curves continue on the third lift, close to which, entering the fourth lift, is the wonderful viaduct across a chasm in the mountain, which makes your head giddy to look down. The bridge is certainly a great engineering achievement, resting on iron pillars with a stone foundation, the centre being nearly 200 feet deep. We are accustomed to great altitude of railway bridges at home and elsewhere, but there is a peculiar aerial look about this one which makes one glad to be over it. At one point in this fourth section is a fine view of a deep valley behind us, the opposite mountain one dense mass of forest, and the scene is inexpressibly grand. To have made the lifts straight would have necessitated frequent tunnelling and added another half million to the cost of construction. On reaching the top of the Serra, a distance of about *five miles from its base*, the break is detached, a locomotive takes hold of the six carriages which have come up in two lifts, and away we whisk for some time through a thickly wooded country, for a distance of about 48 miles, stopping at several stations. Some miles before reaching San Paulo are the Campos, or level plains, covered with a short grass, and rather swampy, but no cattle are to be seen, owing, I believe, to the number of insects which fasten on them, causing sores, and being otherwise injurious. It is, however, a great relief to the eye, after the dense forests passed through, to come upon plains.

From San Paulo the line passes on to Jundiahy, a distance of 44 miles, or a total length from Santos of 88 miles, the chief interest of course being centred in the gigantic works of the Serra. The San Paulo Railway is undoubtedly one of the grandest works yet made with English capital in

Brazil, and it is destined to play a very important part in the future development of this fine province.

THE CITY OF SAN PAULO.

If it appears a long time in reaching here after passing the wonders of the Serra, I was not disappointed either in the first peep at the city or by a more intimate acquaintance with it. One cannot help marvelling how the adventurous handful of men who originally penetrated the forests and founded these cities in South America had the courage and perseverance to do so; but I believe they availed, in many cases, of the Indian tracks, and doubtless of Indian assistance occasionally. The city has rather an imposing aspect as you wind round it to the station, being built on a ridge of high ground which overlooks the River Tieté—a stream rising in the neighbouring hills, and, after traversing nearly the whole of the province, eventually finds its way to the Parana and the Paraguay.

A ramble over the city impresses one favourably: good wide streets, paved with a material resembling macadam. It is obtained from one of the neighbouring hills, and forms a capital road. The sides are well made of large flags, much superior to those of Rio de Janeiro, although the pavement there is admirable. There are several fine churches, an extensive new public market, and, as a rule, the houses are well and substantially built. The shops are also numerous and well appointed with all the requisites for convenience and comfort suited to a city of 20,000 to 25,000 inhabitants. There are several national colleges here with a number of young students, who help to enliven the place. The province of San Paulo has always held a good position, from the enterprise and spirit of the people, the latter owing, in some measure, to the cool climate, which even now occasionally renders woollen clothing and blankets at night desirable, and a few months hence it will be positively cold, with ice in the morning. Previously to and since our arrival it has been raining so much that a vast tract of land bordering the Tieté is overflowed, and travelling must be very bad.

It is said that the Tropic of Capricorn passes close to the city of San Paulo, but of course the exact spot cannot be defined. There is plenty of fruit and vegetables to be had, grapes are abundant and very cheap, good milk and fresh butter are easily obtainable, the cow going round to the houses in the morning with a bell attached to her, and generally the calf following. Indeed, a great many of the comforts and conveniences of life are to be found here which do not exist in other Brazilian towns, whilst the climate is infinitely superior. For many months of the year the thermometer ranges about 60°, and at times goes down to 40°; on the other hand it is sometimes very hot, but of short duration. This morning I saw a black boy in the street engaged in the occupation of shoeblack, with his little box and brushes very much after the London style. In fact there is a more general inclination to work when it is not so intensely hot.

Yesterday, Sunday, being the first Sunday in Lent, there was a grand procession, consisting of a large number of figures of saints, carried on men's shoulders, after the old style of chairing an M.P. at home. Sundry children were dressed up as angels, and there were also a military band and some few soldiers ; for, as the latter have been drained by the war, only a sufficient number remain to keep guard, &c. The figures are as large as life. They were collected together at the church of San Francisco, a large and rather showy building, and at five o'clock the procession started, amidst discharging of rockets, ringing of bells, and other demonstrations. It passed the street in front of the hotel, and, being a tolerably long one, it had rather an imposing appearance. After traversing the principal streets of the city, it came back by a side one, which also skirted the hotel. A thunderstorm had been gathering, and broke over the city just as the procession was reaching the church from whence it started. An indescribable scene of confusion ensued. The pace was quickened, angels were lifted on the shoulders of blacks, the carriers of saints hurried along as fast as the weight permitted—in fact, it was a race with the saints—each trying to pass the other, to the imminent danger of an upset. The only part of the procession which retained a show of decorum was that in charge of the Host, where the high priest walked under a canopy with a number of other priests, accompanied by attendants swinging censers ; and as the Host passed, all the spectators knelt down.

ONE SOWETH AND ANOTHER REAPETH.

A missionary in India preached. Some results he did indeed see, in life ; but one, at least—how many more who can tell?—he died without beholding :—

“Some years passed, and other missionaries came to the Dudree fair, proclaiming salvation by Christ. One of them, an old missionary from a town on the banks of the Ganges, was one day holding forth the word of life to a large crowd at the fair. A respectably-dressed native came up to him, asking whether he would sell him a New Testament in Hindi. The missionary was surprised to find that, contrary to the custom of the natives, who are naturally very unwilling to pay for books, this man of his own accord came forward to buy a New Testament. He gave it to him and took the money, requesting him at the same time to visit him in his tent. The native did so, and one of his first questions was, ‘Where is the tall padre from M——? For several years have I come here in hopes to find him, and to hear the Gospel again from him! but whilst I see others I cannot find him. Where is he?’ ‘In heaven, with the Master whom he serves.’ ‘Ah sir! I shall never forget his words. From him I heard the Gospel of Jesus Christ first; and I felt the man meant what he said, and that it came from his heart; and it went to my heart, and I could never forget what he said. He gave me also a little book which I read; but I want to know more: I want to know the whole story of Jesus, and have, therefore, bought this New Testament.’ ‘Do you believe in the Lord Jesus Christ as your Saviour?’ asked the missionary. ‘Yes, I do indeed.’ ‘Will you be baptized?’ ‘Yes, but I will come to the place where you live, and there become a Christian.’

“The missionary, after the close of the fair, returned to his home, and very soon the native also made his appearance. After some time he was baptized, and his growth in grace and in the knowledge of Christ was so evident, that the missionary made him a catechist, and as such he has preached the Gospel to many of his benighted countrymen.”

THE ABERDEEN ASSOCIATION AND THE REV. DR. DUFF OF INDIA.



OUR Annual Meeting of this Branch of the Society was held in the Square-room of the Music-hall Buildings on 23rd March, at one o'clock, when there was a large audience, the Rev. Dr. Duff (formerly missionary in Calcutta) in the Chair. The Rev. Allen Gardiner, M.A., Missionary from South America, attended as Deputation. Among those present were Colonel Kirby, Dr. G. G. Brown, Revs. W. Acraman (Association Secretary), Williamson, Dr. David Brown, Ballatyne, &c.

Dr. DUFF said, nothing but an intense desire to meet the son of such a man as the founder of the South American Missionary Society, and to manifest his sympathy with the movement in South America, could have induced him to be present on the occasion in his present state of health. But it was his privilege, about the year 1836, when home from India the first time, to make the acquaintance of Captain Allen Gardiner; and he was one of the most remarkable Christian men he ever met—a man imbued with a genuine Christian spirit. His sympathies were peculiarly drawn out towards the most thoroughly destitute and neglected dark places of the earth. His first effort was in Natal, where he made a most vigorous attempt to introduce the Gospel, but failed. When he turned his eyes towards South America, the enterprise was looked upon as madness; but he said if no one would support him, he would go out himself. Here was a spirit of heroism, a heroic spirit baptized, steeped as it were in the Spirit of Christ. And it was very striking, that amongst his last recorded utterances, before he voluntarily laid down his life for the cause of Christ, in the desolate region of Tierra del Fuego, a prayer was found among his papers to the effect, that God would raise up others to preach the Gospel to the poor inhabitants of that country, if he and his associates were doomed to languish and die. People might perhaps turn round and ask, what was the result of all that—what came out of it all? Well, he looked upon it that the example of self-sacrificing devotedness, set before them by Captain Allen Gardiner, was an imperishable legacy. If it were true in primitive ages that the blood of the martyrs was the seed of the Church, he believed that the blood of Captain Gardiner and other such gallant soldiers of the Cross would form the seeds of an extending Church in the realms of heathenism. It was the slang of infidelity of these days, and men calling themselves philosophers, men of advanced thought—advanced thought, forsooth, it was retrograde thought—told them that Christianity was becoming effete, superannuated in fact, and capable of no more mighty achievement in the world. He would refer only to the achievements of

such men as Captain Allen Gardiner, and ask if Christianity had become effete ; if faith had become a mere name and a shadow ? No, it was still a living thing as in the apostolic ages ; and they might rest assured that when they saw such a spirit in frail human creatures, prompting them to forget all the endearments of home, to spurn from them all offers of earthly honours and riches, and exile themselves in some remote corner of the earth, where “ plague flieth by night and pestilence walketh at noon-day,”—ready to suffer and die for Him who bled on Calvary—when he saw these, he saw the monuments of the power and life and vigour of Christianity in the midst of us, and a new section of a new chapter added to the evidences of the Christian faith. To see any good man battling against formidable difficulties in a noble cause was a spectacle of moral sublimity ; but to see self-sacrificing disinterestedness like that of those who sought to rescue the souls of the poor perishing heathen, was a spectacle that might well call forth a response from the hearts of men having one chord of sympathy in them for the noble and heroic. Military heroes were greatly honoured, as was seen lately in the case of the Abyssinian heroes, when the country for days and weeks rang with their eulogies. He did not grudge them their honours, but all he would say was, how poor, how contemptible were the achievements of military heroes compared with those of the soldiers of the Cross. The former went forward to fight indeed, and to expose their lives, but it was to kill and to destroy ; the latter went forth to comfort and to soothe ; the memorials of the former would be found in burning villages, devastated plains, in the groans and agonies of the dying men on the gory battlefield, and in the tears of wobegone widows and children ; but the memorials of the latter were awakened intelligence, intellectual, moral, and spiritual improvement, a deliverance from eternal perdition, and an entrance to the gates of the Celestial City. These monuments would be found imperishable when all the others in the earth on which we dwell would be turned into a winding-sheet of flames ; and the results of the work commenced by Captain Allen Gardiner, and now carried on by the Society under whose auspices they had met, would run parallel with eternity.

After the Rev. ALLEN GARDINER had given a very interesting account of the Mission field and of the work therein,

Dr. DUFF referred to the great resources of South America, and to the importance of planting Christianity there. Its population was quite inadequate to the extent of the country, being estimated at twenty-three millions ; and he was quite sure of this, that the day was coming when the capabilities of South America would be unfolded, and show that, whilst it is twice the size of Europe, it can support twice the population of Europe. He said this to show that they were as yet only rocking the cradle of infant South America, and looking forward to its mighty development in future. He hoped that every exertion possible would be made by the

people of this country to send the Gospel to a land that he was sure was destined to play an important part in the future. (Applause.)

THE SALE OF WORK.

From two o'clock till eight o'clock in the evening, a Bazaar was held in the room in which the Meeting was held, at which a large assortment of ladies' plain and ornamental work was disposed of. The articles were at once tasteful and useful, and great credit is due to the ladies who furnished them, and who presided at the stalls. The collection at the Meeting and proceeds of the sale amounted to upwards of 30%. The sermons preached in St. James's Church on Sunday by the Rev. A. Gardiner were well attended, and liberal collections were taken at the services.

MEETING ON TUESDAY EVENING.

On Tuesday evening another Meeting in connexion with the Society was held in the Square-room of the Music-hall Buildings; F. J. Cochran, Esq., of Balfour, in the chair. The room was so crowded that many had to stand. The Rev. Dr. GRUNDY having opened the proceedings with prayer, the Rev. A. GARDINER gave a *resumé* of the address at the previous Meetings, specially dwelling on the late earthquake in South America, and illustrating the physical features of the country and its inhabitants by large diagrams, accompanied by an interesting and instructive oral description of both. There was a great work going on among the various races of the South American Continent, many of the natives taking much interest in the teachings of the missionaries, and being quite eager for the Scriptures. The Rev. W. ACRAMAN also gave an interesting account of the people and the geography of the country. He stated that the people of Aberdeen had during the last year doubled their subscriptions to the Society, which he looked on as very encouraging. He hoped they would go on increasing in their contributions, as the work was one of which it would not be easy to overrate the importance. He hoped that more collectors would come forward, and give themselves to this home work. Though they had done well in Aberdeen, there was still room for more effort.

We are glad to say that Mr. Acraman's painstaking and zealous labours during the past year have met with due reward by increased funds, not only in Aberdeen, but throughout Scotland.

Contributions thankfully received from February 20th to April 27th.

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

	£	s.	d.		£	s.	d.
The Bishop of Antigua (sub.)	1	1	0	Ditto, per A. E. Humphreys, Esq.,			
Miss Hunt (sub.)	1	10	0	L by Rev. A. Gardiner, less Ex. ...	7	8	6
Hastings A, per Mrs. Allen Gardiner	20	0	0	H. J. Smith-Bosanquet, Esq. (sub.)	2	0	0
Ross, per Miss Strong	0	1	0	Maidstone A, per Mrs. Abbott.....	2	10	0
Barnet, per Rev. [F. Sullivan, L by				Rev. E. Puxley, per Mrs. Abbott ...	1	0	0
Mr. Corfield, less Ex.	3	12	8	Wimbledon A, per Miss Hewke, L			
Cambridge University A, per C. L.				by Rev. A. Gardiner, less Ex.	3	2	6
Reynolds	4	10	0	Mrs. Bolitho, per Mrs. Punnett	1	1	0

	£	s.	d.		£	s.	d.
Rev. J. L. Longmire (2 years' sub.)..	1	1	0	Shirley, per Miss Gell	5	4	8
Christ Chapel A, per Miss Dixon, coll. at D. R. M.	6	0	4	Spondon, per Rev. G. Kingdom	2	0	8
Mrs. Hopkins (sub.)	1	0	0	Halstead, per Rev. T. B. Sikes.....	2	17	6
Miss Breebaart (don.).....	0	5	0	Plaxtol, per Rev. W. King	1	16	4
J. G. Watson, Esq. (sub.)	1	1	0	Reigate, per Rev. A. Cazenove	1	12	7
Mrs. Hartrick, for Magazines	1	0	0	Tiverton, per Miss E. Stokes	3	15	0
Miss Fletcher (sub.)	0	3	0	Torquay A, Land Meeting.	12	4	0
Liverpool A, per Rev. Dr. Hume.....	161	16	2	Miss Portal, 2nd Lecture	10	0	0
Capt. P. Jackson (sub. and special don.).....	2	12	0	Lectures, ditto, by Rev. A. Gardiner.			
St. Paul's, Clapham, per Rev. E. S. Greville, and SS by Rev. A. Gar- diner	25	10	0	Windsor A, per Rev. J. Ellison	3	6	6
Rev. A. Doolan (sub.).....	0	10	6	Brighton, per Rev. T. Halliwell, in- cluding M	20	3	1
Miss E. Holm (sub.)	2	0	0	Lectures, ditto, by Mr. Corfield.			
George Williams, Esq., per A. R. Pite, Esq. (balance of sub.)	4	4	0	Nantyglo, per Rev. D. Morgan.....	2	16	3
Miss C. E. Russell (sub.)	1	1	0	Newport, per Rev. A. Whitmarsh ...	14	9	8
"A Friend," per Mr. Thos. Bridges	1	0	0	Usk, per Rev. S. C. Baker	1	0	8
Leamington A, per Mrs. Mandell ...	24	0	0	C. of Eng. Young Men's N. W. Branch, per R. H. White, Esq.....	1	12	10
Ramsgate A, per Rev. J. T. Cooke, L. by Mr. Corfield, less Ex.	4	4	6	All Saints, Gordon-square, per Rev. A. R. Godson.....	1	3	8
Lady A. M. Tollemache (sub.).....	3	0	0	Rev. Thos. Hills (don.).....	1	2	0
Rev. R. C. Callender (sub.)	0	10	6	Rev. N. Dimock (sub.)	1	1	0
Miss L. Stickley (coll.)	2	17	6	Miss Wigan, per do.	0	10	0
Mrs. Fotheringham (sub.).....	2	0	0	George Eyre, Esq. (sub.).....	2	0	0
Clevedon A, per Rev. A. Strawbridge, L by Mr. Corfield, less Ex,.....	7	4	8	Miss Fanny Scott	1	0	0
Mrs. Wyllie (sub.)	1	0	0	W. H. Valentine (sub.).....	0	5	0
Mrs. Warner (sub.)	0	10	0	Plymouth and Stoke A, per Mrs. Edlin.....	5	1	6
Capt. H. King (sub.)	1	0	0	Guernsey A, per Capt. Baynes	10	2	0
Derby A, per Miss Gell	1	2	0	Annual Meeting, including a paper put into plate, "Legacy from A. C. M.," 5l., after deducting Ex. of Hall, &c., 10l. 2s. 6d.	23	3	4
Do., per Miss Kingdon	0	5	0	Directors of Central Argentine Rail- way Company, per G. Woolcott, Esq.	55	0	0
Burslem A, per Rev. C. O. H. Pratt	7	8	0	Notts A, per Rev. J. W. Marsh.....	20	0	0
Mr. E. Puttock	0	5	0	Basil F. Haines, Esq.	1	1	0
Jno. Fair, Esq.	5	0	0	St. Augustine's, Highbury, per Rev. G. Calthrop, L by Mr. Corfield, less Ex.	1	4	6
Miss G. W. Macpherson Grant (sub.)	0	10	0	The Misses Grut (sub.)	0	10	0
Mrs. Lanfear, Torquay	4	0	6	Miss R. Chase (coll.)	3	10	0
The Misses Charrington (sub.).....	2	0	0	Editor of the "Church Standard" (2 years' sub.).....	1	0	0
Bideford, per Mrs. Clark, L by Mr. Corfield, less Ex.	3	17	6	G. F. Playne, Esq. (sub.)	2	2	0
Hereford, per Rev. J. Venn, moiety of coll. after L by Rev. A. Gar- diner	3	0	0	The Misses Playne (coll.)	1	1	6
Worthing A, per Mr. J. G. Rope	3	12	0	St. Mark's, Tollington-park, per Rev. J. Lees, S by Rev. J. H. Ballard ..	3	12	7
3, The Terrace, Kensington-gardens- square	0	10	0	Sale of S. A. M. Magazine	4	16	4
Mrs. H. D. Trotter (sub.)	1	1	0	Ditto, Story of Com. Gardiner	5	15	0
C. H. Fretwell, Esq. (sub.)	0	5	0	Ditto, Photos.....	0	2	0
Mrs. Daniel (sub.)	1	1	0				
H. Treacher, Esq. (sub.)	1	1	0				
Miss Maud Whitbread (coll.)	1	1	0				
Chelsea A, per Mrs. Grautoff, L by Mr. Corfield, less Ex.....	1	14	3				
Miss Evans (sub.)	1	0	0				
Mrs. J. J. Macandrew (sub.).....	1	0	0				
Miss Scarlett (sub.).....	0	5	0				
L. W. Reynolds, Esq. (sub.).....	1	1	0				
Weston-super-Mare, per Miss Bur- ridge, SS and M	21	8	4				
Warwick, per T. B. Dale, Esq., L by Rev. A. Gardiner, less Ex.....	1	13	6				
Surbiton, per A. Westhead, Esq., L by Rev. A. Gardiner, less Ex.	5	15	4				
Miss White (coll.).....	0	15	6				
Islington Branch of C. E. Young Men's Soc.	1	10	0				
Mrs. Middleton	0	5	0				
Lectures with Dis. Vs., less Ex., by Rev. W. W. Kirby.							
Derby, per Miss Gell	6	15	5				

SCOTLAND.

Per Rev. W. Acraman.....	58	7	4
Paisley A, per A. R. Pollock, Esq. ...	2	0	0
Glasgow A, per Miss Ritchie.....	3	15	3
Ditto, Rev. M. Maynard (don.).....	2	0	0
Stirling A, per Rev. T. Wilson, SS by Rev. A. Gardiner.....	9	10	10
Ditto, Mr. Walls (coll.), per Dr. Gibson	0	9	0

IRELAND.

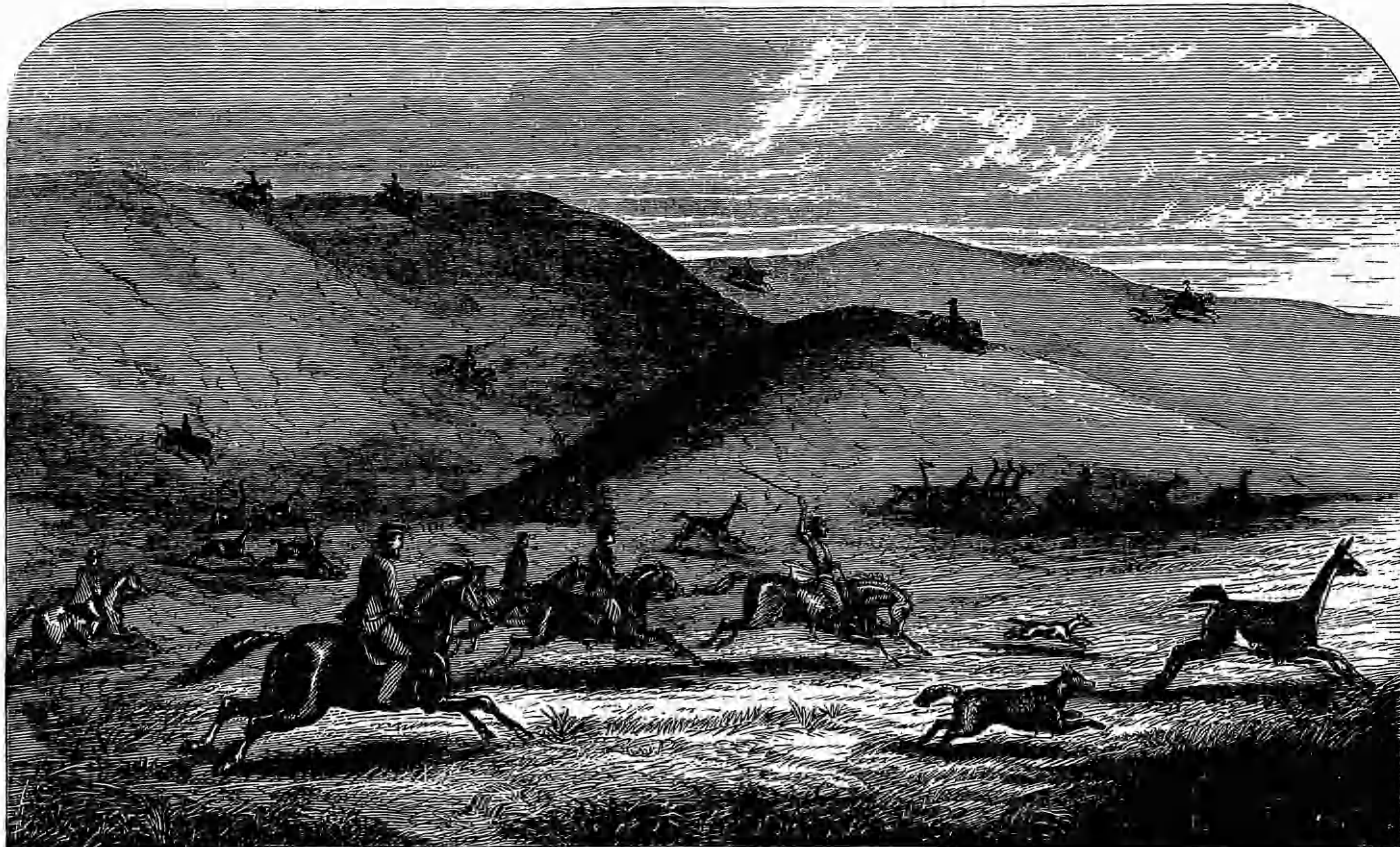
Cork A, per A. P. Aylmer, Esq.	12	0	0
Waterford A, per Rev. J. F. Ryland..	3	2	10

FOREIGN.

New Zealand A, per the Bishop of Waiapu and Friends.....	4	3	6
Melbourne A, Letter Carrier, per Rev. G. P. Despard	0	2	6

THE MISSION TO THE AMAZONIAN INDIANS.

A Friend offers £100 if nine others will each give or provide the same amount.



GUANACO HUNT IN PATAGONIA—STRAITS OF MAGELLAN—INDIANS AND THE OFFICERS OF H.M.S. "NASSAU." (*From a Drawing.*)

THE SOUTH AMERICAN

Missionary Magazine.

JULY 1, 1869.

THE FUEGIAN MISSION.



THE Rev. W. H. Stirling has been already reported as having made a settlement among the natives at Li-wy-a, Navarin Island. And we feel most thankful now in being able to give our readers good tidings of our Superintendent's position among the poor savages of Fireland. Under date February 22, 1869, Mr. Stirling wrote thus:—

“ Ushuwia, MacClinton Peninsula.

“ I hope I may say the problem of settling down here is being successfully solved. A month's experience, without any but native society, has given me much cause to hope for the future. When I call to mind the history of former attempts to establish a footing among these natives—a history of suffering and death—I cannot but rejoice in the fact that I have lived now for six weeks in Tierra del Fuego without molestation almost—my safeguards, under God, being the goodwill of the Indians, and their respect for my person and purposes.

“ In my next letter I may give you the result of a wider experience; but in case you wish to see the little ins and outs of my stay, my children will let you see my letter to them.”

We have availed ourselves of this Journal, and though Mr. Stirling says “ there is nothing worth publishing,” we feel assured our readers will not endorse his opinion. (See page 105.)

In regard to Keppel Island, Mr. Stirling sends a satisfactory testimony from His Excellency the Governor of the Falklands, who, after having paid the Mission Station a visit, wrote as follows:—

“I was greatly pleased with the station. I thought Bartlett had everything in excellent order, and that his heart was in the work, which is the great secret of success. The garden looked charming, especially that running up the valley towards your house. Mr. Bartlett’s tea has left on my mind indellible impressions of good tea, good cake, great cleanliness, and hospitality.”

We are glad to state that Mr. Bridges, the self-denying and experienced catechist, was ordained Deacon on Trinity Sunday by the Bishop of London, and will sail on the 9th inst. for Monte Video, en route to the Falklands, in order that he may assume the post of Missionary to the Fuegians, than whom it would be almost impossible to find a person so admirably qualified in every respect. Full of love to Christ, he loves these poor people; willing and able to endure hardness—persevering, zealous, sanguine—the Rev. Thomas Bridges returns again to do his Master’s will, in his Master’s spirit.

We regret exceedingly he cannot take the *Iron House* with him, but it is of the highest importance it should be sent out very soon. We therefore make one more earnest appeal for contributions towards this necessary and safe residence for our faithful missionaries who are settling among the natives. The entire cost of building, freight, and erection, will not exceed 350/. May those who are wealthy as well as generous, supply God’s self-denying servants with this habitation. As “sentinels for God—stationed at the southernmost outpost of His great army”—we must not leave them without that protection common prudence would suggest, and Christian sympathy enforce. A wooden hut, eight feet square, is but a miserable guard against weather, fire, or unfriendly savages. The “sentinel” asks for a better and wiser protection—“for the sake of the Mission”—and we believe, he asks not in vain. We feel assured that that Holy Spirit, which has nerved the heart of the Missionary to “stand there alone in Christ’s name,” will also stir up the hearts of his fellow Christians at home to support and encourage him, by supplying all his need.

EXTRACTS FROM THE REV. W. H. STIRLING'S JOURNAL TO HIS CHILDREN.*

USHUWIA, LAT. 54.55 S., LONG. 68.15 W., MACCLINTON PENINSULA.

“*January* 18, 1869.—Early next morning the men are ashore finishing off my house, and soon after breakfast I land with the residue of my goods to go into residence in Ushuwia. My little room, barely eight feet wide by nine feet eight inches long, is crammed with boxes, barrels, packages, bedstead, bedding, ironmongery, spades, tools, &c. It had been washed out on Monday, but what with the rain on Tuesday, and the storing of so many goods, and the trampling of feet, it looked disconsolate indeed. However, we begin work, the captain helping me greatly, as he always does in work of such kind, and in a couple of hours a tolerable clearance is made. Many things are despatched to the wigwams, either of *Ōtatoosh* or *Lucca*, or *Wageradego* or *Okokko*, there to be taken care of for me. Some boxes are emptied, their contents being placed on shelves over my bed, or in the outer room, the kitchen (or rather, the kitchen, hall, chapel, schoolroom in one). Presently, the captain says, ‘Are you coming off to dinner, sir?’ ‘What time is it?’ ‘Past one o’clock, and the wind fair.’ ‘No, thank you, I must stop permanently now; so good-bye, and many thanks; only don’t forget to send me off the sheep killed this morning.’ I soon find myself with *Fuegians only* about me, and diligently get on with my work.

“ Soon we returned to the house, and had our evening service of prayer and praise. You know I cannot sing. *Fuegian* voices started and sustained our evening hymn.

“ On the 14th I had my tea-party [being Mr. Stirling’s birthday—ED.], an out-of-door one. There were forty-six seated, men and women, in front of my hut, within the railing, for *Lucca* and *Wageradego* had been busy putting a railing all round during the 13th and 14th, up to tea-time. Children were excluded; but among a select number of these I had in the afternoon distributed Mrs. M’Clinton’s beautiful birthday cake and plum-pudding. The grown-up party were feasted on potatoes, and biscuit, and treacle. Tea, with sugar in it, they enjoy immensely; and I let them eat and drink and carry away what they liked. Good temper prevailed. Then a game of balls took place, pelting one another, which causes great amusement.

* These extracts are given with the permission of the family, and, though not meant for publication, are likely to be useful as showing the nature of the position occupied by Mr. Stirling.—ED.

“ Of the people belonging to this place I must speak very favourably. Of course they importune for biscuit, &c. ; but, on the whole, I am agreeably surprised to find how quiet and free from annoying ways they are. The Liwya and Wollya people are jealous and angry because I have come to settle here ; but these people (of Ushuwia) are very pleased, and call me ‘ our countryman,’ and never refuse to do any work I have yet asked them to do.

“ The weather up to Saturday was beautiful. Sunday would have been deemed fine in the Falklands ; but in the evening and night, and up to the present, rain and wind have been strong and abundant.

“ At any rate, the poverty of the gardens, and the general unfitness of Liwya for a permanent station, owing to its narrowness, the want of good wood near at hand, and the scarcity of good water, made me come over to examine this part of the country (which is Ōtatoosh’s), and which he highly praised. I have found it deserving of the praise he gave it.

“ The best place I have yet seen is at the eastern entrance of the Beagle Channel, which on the map is seen as a block of land, on the north side, forming the narrows. It is in fact an island, and I call it Gable Island, because of the gable-shaped cliffs which characterized the eastern end of it. This island the Government of Buenos Ayres has granted to the Mission on payment of a silver dollar a-year. But the reason I did not occupy it at once was this, the natives down there have not been so familiarized with our ways as those up here, and are not so trustworthy ; secondly, the natives up here would not like to settle down there, unless I could assure them of a permanent European establishment, and this *I could not do without an iron house*; thirdly, the natives down there would be jealous of the settlement on their land of the natives belonging to these parts, and their jealousy would only be kept in restraint by their knowing that if they did not tolerate them the missionaries would not stop there, and so on.

“ I am hoping to set up a wooden hut, rather larger than my own, as a boarding-school for children. I could fill it at once ; but in the winter, parents will only be too glad to leave their children for instruction and food, under our care. Rice, and beans, and oil, and biscuit will be good food for them ; and I hope the Committee will let me take in and feed and clothe, say, twenty children.

“ *Jan. 20.*—This day week the *Allen Gardiner* left Ushuwia, and I have, with God’s mercy, passed in safety and comfort a Sunday in these secluded parts. My nearest countrymen are probably careening in gallant ships over the billows of Cape Horn. As I pace up and down at evening before my hut I fancy myself a sentinel—God’s sentinel, I trust

—stationed at the southernmost outpost of His great army. A dim touch of heaven surprises the heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ's name.

“*Jan. 22.*—There was a fight last night among the people here, my friend *Ōtatoosh* being a chief belligerent. To-night, perhaps, I shall hear about it, the cause and consequences, &c. *Ōtatoosh*, unfortunately, has a bad leg, and he may have injured it in the struggle, but I don't know. You see my sympathies are with my friend, although I really don't know how much he was to blame. His adversary, *Mecun-gaze*, is also a friend of mine, but rather too fond of prying into the house, and hanging about the doors for what he can get. Employment is what this people want. I believe they would work steadily, if only they received proper remuneration. Had I biscuit, and knives, and axes, and clothes at command, I could cut down the forests of *Tierra del Fuego*, and drain it; but for what good? It grieves me as I seem to hear them say, ‘No man hath hired us.’ If, in the providence of God, I can hit upon some remunerative employment for this people, I shall be indeed thankful. Their present condition gives but little scope for the exercise of Christian virtues, or at any rate is most unfavourable to their growth. A race doomed to idleness must perish. I am going to try charcoal-burning, timber-cutting, perhaps, by-and-bye, a little sealing; but to make these things remunerative is not an easy matter. The *Falkland Island* sealers clean sweep the rocks of seal, and the natives, without suitable boats, cannot compete. Suppose, too, there is timber for boards; down will come some Company with machinery to cut the natives, as well as the wood, all out. Then as to charcoal, there is a market for it in *Buenos Ayres* and *Monte Video*, but I am doubtful whether we could sell it at a profit, when the freight is considered. But I will try and hope, and hope and try. You see I am writing to you as if you were merchants, instead of school-girls! Yet, if you think of these things now, it will do you no harm. At any rate, you will know some of the things which I am thinking about.

“There is laughing in the kitchen: I should tell you *Jack* is married; his wife is a mere girl, but he seems to be attached to her.

“The old *Yacamoosh* was in a great rage this morning, and raved in the pure *Fuegian* style, and gesticulated and foamed at the mouth, because *Lucca* shut the door in his face when he was prying in. *Lucca* did it, I am sure, with no desire to offend, but was thinking it the right thing to do, as he had just come in himself for prayers. The *Yacamoosh* is very jealous of the *Liwya* party, and says many bad things; but I do not see that he gets the others to join him in his opposition. I have kept him in the cold shade rather, because I was informed of his violent nature, and

because he stole a plane belonging to the ship's carpenter, who was putting up my house; a spade and a chisel had been previously stolen. But directly I heard of the theft of the plane, and who had committed it, I determined to try conclusions with my new acquaintance, to see how far I could go, and who was to be the master here. I went off, therefore, duly prepared, towards the wigwams, there expecting to have a great ado. Fortunately, I saw my particular friend coming up from the beach by himself, and carrying something for the house on his head. To his astonishment I walked up to him, took the thing off his head in an unceremonious manner, and demanded the plane. He denied having stolen it, but Otatoosh was at hand to testify to his guilt, and so the Yacamoosh presently confessed he had taken and hid it in the wood, and said he would fetch it. And this I took care to see him do at once. Except it be a teacupful of sugar, I am not aware that I have lost a single thing as yet by theft, but the Liwya party have not been so fortunate. Lucca has had stolen a beautiful American axe which I gave him the other day, but the Ushuwia people are not supposed to be the thieves. Strangers have arrived to-day, and one must look out for this class of persons. They will get what they can during their visit.

“ *Wednesday, 27.*—Our days are devoted to work. In the morning, before breakfast, prayers and catechising; in the evening ditto, only subjects varied. I have just completed a fortnight ashore, and what with putting the house and its surroundings in order (for I had nothing but a wooden shell to get into; everything had to be done to make a shadow of comfort), making and fencing gardens, superintending wood-cutting for exportation; cooking, picking up the language, watching the premises, and now preparing for charcoal-burning (to which Lucca has just summoned me, that I may give counsel), I have passed, perhaps, a not useless, but a curious, busy kind of time.

“ Yesterday Lucca gave me a delightful account of Sesoingees. I think in my last hurried letter I told you I had sent him a trip in the *Allen Gardiner*. This is the first time since his return from England he has been with us. Well, notwithstanding all the temptations to evil down here, Lucca tells me of the wonderful purity of character and sweetness of temper which he shows. My heart is full of love for him. I hope he will stop with me when he comes back. Lucca tells me he greatly loves his father, and would rather wait patiently for his father to let him come willingly, than force his way back to us; but he longs to come under our care, so Lucca says. I am so pleased and thankful to hear this.

“ *Jan. 29.*—I skipped writing yesterday, nothing eventful happening; yet, perhaps, one little circumstance gave me a new sensation, and I may

record it in such a tittle-tattle letter as this is. Muga-tella-shinges is the name of the Yacamoosh's son, Jack's assistant. Well, I caught him in the act of taking some biscuit from the cask in my room, and Jack's wife was waiting at the door to receive it. This grieved me, for I like the boy, and thought him wonderfully good and honest. Of course, I seized the biscuits, and he looked so distressed, casting a most reproachful and beseeching look at Jack's wife, and saying, 'She told me to get it for her; it is not for me, but for her.' The little vixen, quite unabashed, simply laughed, as if utterly unconscious of shame; but the boy seemed shamed and grieved; till the girl's laugh seemed to carry him away, and he tried to laugh too. I scolded both, and told Muga-tella-shinges he might go back to his father's wigwan, and that I could not love him if he stole. Jack was out, but on his arrival I told him of it, and the boy and girl laughed again, as they heard me. This made me very sorry, and I was trying to hope against hope that they were not so bad as they seemed. And I thought of many discouraging things, but asked God to work in the hearts of this people for His glory. Not long after, when Jack's wife was out, Muga-tella-shinges came to me, bringing in his hand a new-laid egg; but I saw that was only an excuse for coming, for his face was flushed, and his eyes almost in tears, and immediately he began saying, 'I love you, I do not want to leave you; I did not take the biscuit for myself, I will never steal again.' These last words he said quite excitedly, and held his head back to keep the tears from running down his face. Such a pang of tenderness and sorrow I was not prepared for, and I almost kissed the boy. I should tell you that your boy had taught Muga-tella-shinges 'the Commandments' during the time of the *Allen Gardiner's* last absence; and this is the first instance of either of the natives, to my knowledge, teaching their people any definite lessons derived from their instruction on Keppel Island.

"On Saturday evening a flock of geese appeared, directing their flight towards the house. They are very high in the air, but a bullet from my rifle may reach them. 'Quick, quick,' the natives exclaim! I try to be quick, but somehow in getting the rifle from the head of the bed the trigger is struck, and off goes the rifle close to my face. The bullet passes through the shelf above, one inch thick, right through a blacking-brush, which it knocks to pieces, through a knife, which is left in indescribable fragments, through the roof, and right out in the direction of the geese; but I cannot say it hit one. The room and bed was full of sparks and smoke; the natives outside hushed their clamourings in wonder, but presently when I came out, asking if I had shot a goose? they laughed, and were merry enough. Lucca, however, said, 'I did not laugh at first. I was very frightened, very sorry. I thought you had

shot yourself.' The bullet had been intended for a fox. The accident must teach me caution.

"I think if you saw the fowls quietly pecking away in front of the house, and the clothes hanging on the line; the orderly stacks of firewood; and my little hut neatly railed in; if you could see in the back a neatly thatched fowl-house; and beyond a well dug garden, a zig-zag fence round it, with cabbages and turnips showing pleasantly in different parts; if you could see in the morning and evening certain natives of Tierra-del-Fuego, some with clothes, others scarcely clothed, yet coming at a stated call to Christian services; you would be very glad that the way had been so far prepared for the spread of God's love and truth in these uttermost ends of the earth. Next year I hope this 'wilderness will blossom as the rose.'

"On Sunday, some women, who had been out fishing, came back with a report of having heard a gun discharged—the sound was distant. They thought we might have been firing, but this was not the case as you may suppose on Sunday, and then an idea sprang up that the *Allen Gardiner* was at hand. But the sound came from the wrong direction; and unless some stray boat's crew, or exploring vessel, were making signals, the women must have been mistaken about the sound. I have heard nothing since on the subject.

"I think a paragraph might, perhaps, be put in the mercantile papers at home to the effect that shipwrecked crews would find an asylum in Ushuwia, if they could reach it in boats, and that the *Allen Gardiner* would take them to the Falklands. But it would be well not to trust too much to the natives about the Woolaston Islands, the Horn, or even Pack-saddle Bay, &c. Yet a few stray boys down there might turn up as interpreters and guides to this place.

"Last night the natives asked leave to show me their mode of wrestling in front of the hut. I agreed to be spectator, and in the really tough struggles which took place Jack quite distinguished himself. So did Lucca. With Lucca I am much pleased, and hope a work of grace is going on in his heart. He likes to speak of Christian things, and his tone is always reverent, and his remarks are sensible and natural. He has just returned from his fishing expedition—but without success. The patient women with their lines in the kelp bring home fish in plenty;—the men with their spear make a successful attempt now and then.

"*Sunday Evening, Feb. 7th.*—Our services for the day are over. These services are not very formal. We sing three hymns at each—have prayer—and for the most part the rest of the service is question and answering. I am distressed at the slowness of the best of the

natives at learning religious truths. I am sure the reason is a want of reality in their minds as to the things taught. The same natives, who cannot lay hold of some most simple Bible truth and cannot remember it even to repeat it by rote, would be quick enough to catch and remember a much longer lesson if it had to do with some immediate gain, with something tangible and within reach. I trust that somehow—line upon line—the truth will sink into the hearts of these people.

“The day has been superb—but no wind. A slight movement of the air every evening from the eastward refreshes us, but is too slight to bring on the *Allen Gardiner*. The natives say this long spell of fine weather is extraordinary. Lucca never remembers it so continuously fine.

“This day four weeks I began my residence in Tierra del Fuego. God has graciously watched over me throughout this time, and disposed the hearts of the natives to be very friendly. Yesterday a fight took place by the wigwam below; and on such occasions I am left alone here to cook, or clean up, or do as I like. Jack always thinks it a duty to be present on such occasions, and so does Lucca, and in fact every Fuegian-born subject. A rallying for the help of friends in possible need, is the meaning of it.

“But I was going to say in connection with yesterday’s fight, that it promises to lead to further disturbances; for the offended party, being in the minority, and not belonging to this place, threatens to return with a party of foot Indians to drive us all out. Should this threat be carried out, it will be bad for the mission, and may lead to the sacking of our station in this place. Of course, if not resisted, and driven off, they will take all the plunder they can; or, to conciliate the enemy, a joint attack may be made upon our wooden hut. But we are in the good guardianship of God, and need not fear risk. Sufficient for the day is the evil thereof.

“*Saturday Evening, Feb. 13.*—The *Allen Gardiner* has arrived, and I have been cheered to see the invalid boy looking in splendid condition. Joe says, ‘I am very glad to see you—I am very glad. I think my countrymen kill you.’ He certainly gave me warnings against particular persons before he went, and very solemnly said to me before I went ashore to stay: ‘But you have wigwams all round your house,’ meaning, wigwams of really friendly natives. He is a boy with many good qualities to recommend him, although he is not confirmed in right conduct and principles.

“From that very place I had just come up on Thursday afternoon—when in the distance faintly, yet certainly, I caught a glimpse of the *Allen Gardiner*. Oh delightful moment! My eyes almost sprung a

leak, and my heart beat with joy. It was a dull day, with heavy squalls from the S.W., and as I saw dimly the *Allen Gardiner* with sails all set beating up to Ushuwai, I thought she never seemed so brave, and the captain never so skilful. I quite loved him as I watched through the glass his management of the vessel, and the way he carried on. Still the distance was great, and for a time—a good half hour—I lost sight of her, and even the natives said they could not see her, and some thought it was a false alarm, and no *Allen Gardiner* was coming; but again, dimly through the dark evening squalls she loomed upon the waters, and the most sceptical were convinced that the dear little vessel was coming. Now then, ‘let us get the flag up,’ or at least ready. But the cord for hoisting it has been stolen. ‘Strangers again!’ Tiashof, too, has been robbed of his axe and other valuables, greatly to his distress. A man from Wollya, who took a leading part in the massacre, a noted thief, and my canoe-maker, is suspected, and, although he declared his complete innocence, I think I will put on the screw; so in a peremptory way I say, ‘Schwin, unless you go, and go quickly, and fetch that line you stole from the flag-staff, just look out. The *Allen Gardiner* is at hand—no biscuit for you—no knife!’ ‘I didn’t steal it,’ he said. ‘Yes, you did, somebody saw you.’ ‘Who saw me? who?’ was his reply, but his countenance had let out, that he had the line; so, feeling sure of the fact now, I spoke in an angry tone, and told him to be off and fetch it at once. To my satisfaction and to the surprise, I am sure, of all, off he went; and in the course of half an hour the line was returned. Meanwhile, Lucca had been up the staff—a laborious climb—with a twine line, which broke, and proved useless. A knife I then offered to anyone who would go up with the proper cord, but all failed, and Lucca had to go up again; the knife was his, but he was very tired. While this is going on, I have my hut full of tea-drinkers, and my last piece of biscuit disappears. The *Allen Gardiner* seems to approach very slowly; the wind is ahead and uncertain—now falling in heavy squalls—now dropping away to almost calm. The sun sets. I light my lamp—an agreed signal—and keep it all night at the window. Along the beach beacon fires are blazing. At about 3 a.m., Friday, the *Allen Gardiner* drops her anchor, and shortly after 4, I go to meet the captain and mate, who have landed, and are bringing my letters. News all good; boy well; friends at Stanley very kind; things at Keppel satisfactory; passages to and fro good. All this is confirmed as I read my letters and get further information. How little I deserve such unalloyed mercies!

“WAITE HOCKIN STIRLING.”

FIRELAND AND ITS PEOPLE.

By the Rev. Thomas Bridges, Missionary.



WE feel it very important that the fullest information be afforded on this subject. TIERRA DEL FUEGO is an archipelago adjoining the southern extremity of South America. It consists of four principal islands, as Onisin, or King Charles' South Land, Hoste and Navarin Islands; the Land of Desolation, with many other islands. The entire number of Indians (of whom there are three distinct tribes speaking different languages) does not exceed 10,000. Of these there are about 2,500 of the Yahgan speaking natives, 3,500 to 4,000 who speak Alookooloo, and above 2,000 of Owensmen or Foot Indians.

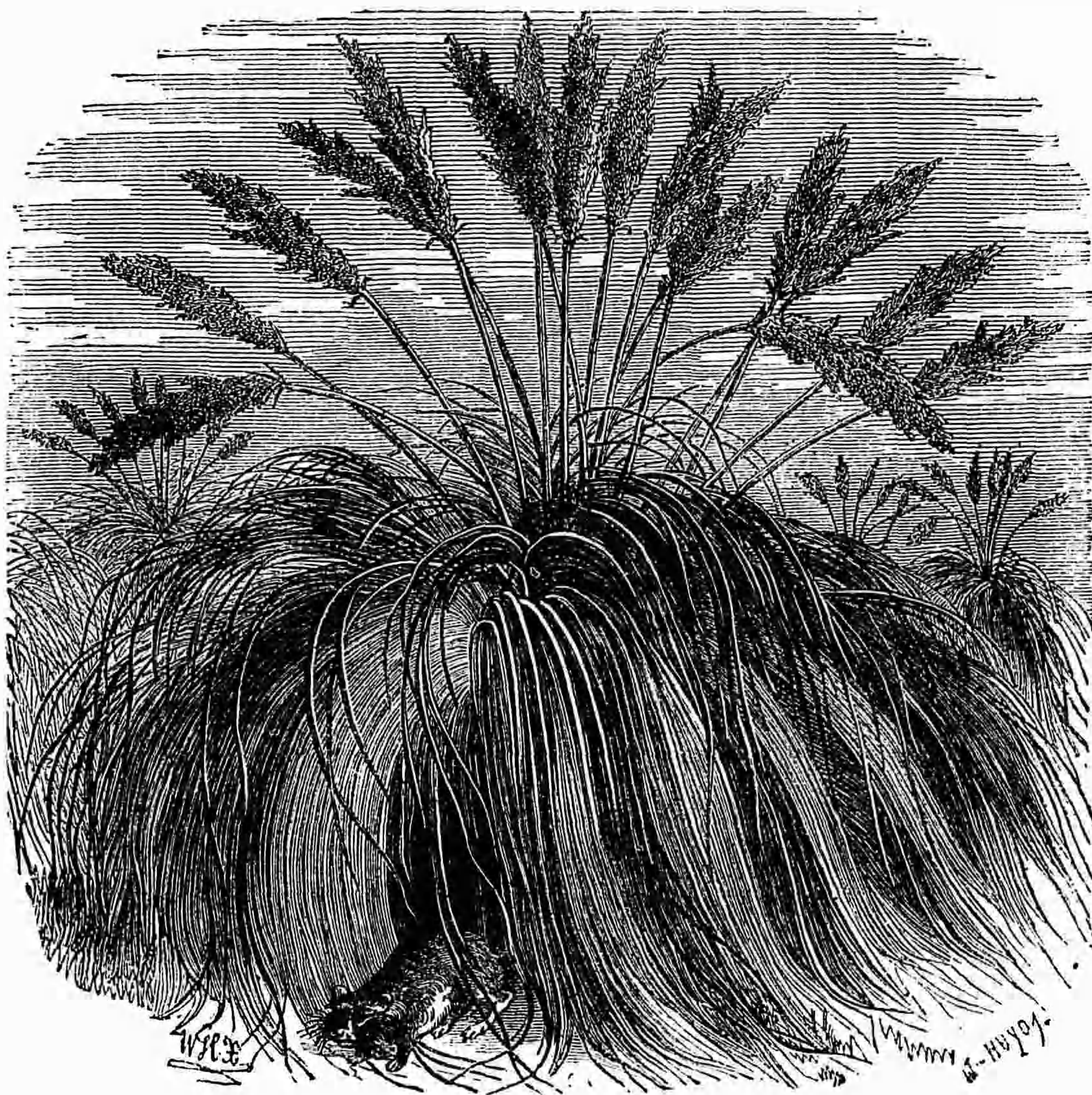
Generally the land is very hilly or rather mountainous, ridges of high land, and bold snow-capped peaks with deep, dark ravines intervening, succeed in rapid yet ever-varying succession. The land is thickly covered with forests, which comprise only four different kinds of trees, of which two are evergreens, and two deciduous. Three of these are birches, and the other winter's bark—a tree with large laurel-like leaves, the bark of which is very pungent, and smells like apples.

The shores are very steep, and beaches are of small extent. On account of the humidity of the climate streams are plentiful, but there are no rivers worthy of the name. Lakes are numerous, and many of considerable extent, but very few contain any fish.

There is a large variety of birds, for instance, two kind of swans, four of geese, eight of ducks, nine of gulls, ten of shags, seven kind of hawks, and six kind of vultures; three woodpeckers, three snipes, a swallow, two thrushes, and a great many small birds. There is also a bat, humming birds, and paroquets. Many of the birds are migratory.

The only animals in the country are the guanaco, found in Navarin and Onisin only, foxes of different kinds on the larger islands, and an animal called by the Indians "sāapaim," which is very shaggy, about as large as a sheep, has very large and powerful claws and front teeth; it lives in the densest forests on the leaves, fungus, and sap of trees. It climbs with ease. I think this animal must be a sloth. These are all the animals, with the exception of two or three varieties

of mice. Fish are plentiful and of many kinds, such as the trout, mullet, smelt, soles, mackerel, red herring, and many other large fish whose names in English I do not know. There are about twelve different kinds of bushes; three, when in flower, are very handsome, and three bear edible berries. The berries of the islands are sweet black currants, cranberries or goosh, strawberries and earthberries, together with the diddy, mountain, and malvina berries common to the Falkland Islands. Tussac grass* is also common on the outer islets, and in some places it forms the chief food of the natives in the winter season.



TUSSAC GRASS.

* This is a gigantic species of grass, which grows to the height of ten feet, especially in the Falklands. For the use of this engraving we are indebted to Messrs. T. Nelson & Sons, the publishers of a very interesting book, "A Voyage Round the World, by W. H. Kingston."—ED.

Otters and seals are abundant on the outer coasts, and the Indians of those parts live chiefly on their flesh. The canoe is the most valuable property an Indian possesses, by it he travels from place to place, and with its assistance he obtains the chief part of his food. Their canoes are made of bark ; every household has one. They are very fragile, and it is necessary to make a new one every six months. When hauled up on a beach all rough stones are first removed, and a soft slimy bed of kelp is laid down, and on this the canoe is easily and without damage laid up. But canoes are used daily, and are generally moored out by the women in the kelp—a tree like seaweed, which, like a belt of forest everywhere in Fireland and the Falkland Islands skirts the shores. Canoes are always under the charge of the women, who paddle them from place to place, and spend much of their time in them, either fishing in the kelp with a line, or gathering shellfish on the shoals and rocks. The woman, on arriving at a place, first lands her husband and family, who go up to the wigwam, whilst she returns to the kelp, some of the stems or branches of which she passes round a paddle, which she passes under the thwarts ; she then jumps overboard and swims ashore. Women invariably swim, and men never. In the morning, if the journey is continued, the mother of the family swims off to the canoe, gets into it, and paddles it to shore, when the rest of the family bring down their household stuff, which consists of five or six reed baskets, used for gathering berries, fungus, and shellfish, and for carrying about anything the family may have, as for instance a lot of wood scrapings, scraped by shells in the making of spear shafts, paddles, &c., which they use as towels and pocket handkerchiefs. A Yahgan's property consists of his canoe, its paddles, spears of different kinds, a water bucket or two, with a bark cup to drink with, and the wing bone of the albatross used for drinking out of their long, deep, narrow buckets ; a sling, a bundle of whalebone nooses to catch geese and other large birds with, a few skin bags in which they carry their different coloured clays with which they so generally bedaub their heads and persons ; some bladders of oil or fat which they use to grease their persons with, and use as a sauce with their berries.

The woman has three kinds of baskets, called respectively *touwulla*, *cijim*, and *jow-wunnoosh* ; their fish-lines are made of plaited sinew, or in default of that, a line of kelp, which for a while is a good substitute, being pliant and tough. Women universally are the water-carriers, the procurers of fish and shellfish ; they for the most part cook for their husbands, they clean the canoes, kindle the fires, bring down most of

the canoe furniture. The men make the canoe, which finds them much work, besides constant repairs. The men of course make the paddles, bailers, buckets, cups, all of bark; also the spears, shafts, and slings; the men gather the firewood, sew the skins, and procure any flesh of seal, porpoises, otters, and birds that may fall to their portion. The men spend much of their time in hunting up supplies. At night they frequently go out shag hunting, which business they conduct in the following manner. Having reached the cliff where the shags nest, the men let themselves down the face of the precipice, slung in nooses of stout thong, with a torch in one hand. With this torch they discover the birds, which at the same time stupifies the birds, and they wring the necks of as many poor shags as they can lay hands on, which they cast down on the shore or the sea as may be beneath them. Animals and birds are all very wild in Fireland, and much exertion and tact is required to keep the table supplied; and the men and boys do not lead an idle life at all.

FUNGUS FOOD.

“I have omitted mentioning one very important item in the food of these people, which is fungus, of which there are about twenty varieties, some one or more of which are all the year round abundant. The three kinds of birch supply them with all these fungi, the winter's bark and the bushes not yielding any. Of these fungi, Cutúran, Uzúf, Owachich, Shuchipoo, and Ahman are the chief, the latter only being a real fungi. Most of these are abundant nine months out of the twelve, and when these fail others are in season, as Keem, Yelloosh, Shugadúcamim. These fungi, which grow like warts out of the living trees, are considered by the natives good food, and are much used at all times, even when fish, whale, and other food is abundant. Another item in their diet is the leaves of an endive-like plant, especially used when they have whale-blubber, no doubt being a corrective to the abundant use of gross animal food. They also extensively use the roots of sea pinks, and of Owwúnim, but though celery abounds everywhere, they never make use of it, except of its stringy seed stems as a pad over the seams in their canoes. The Indians of the outer coasts are well supplied with skins of seals (chiefly fur seal) and otters, and are, or might be, well protected from the weather. But those of the inner shores are badly off for skins, and even use the skins of shags and penguins for cloaks, and generally have only two fox or otter-skins, or a single fur seal skin, only sufficient to cover their shoulders.

“Guanacos abound on Navarin and Onisin islands, and the natives of the shores of Beagle Channel are frequently enrobed in a guanaco skin ; not the beautiful guanaco robes used by the Patagonians, made up of many skins of guanaco kids, neatly, and according to the run of the colours, sewn together, but the coarse shaggy skins of the grown animals which the Patagonians use only as tent covers, and cut up for the manufacturing of their horse gear, their bridles, lassoes, etc.

DOMESTIC CUSTOMS.

“And now about the practices of the Yahgans. Polygamy is very general, and men generally have sisters for their wives, one sister after another as they become marriageable being given to the same husband. Thus Jemmy Button had three sisters for his wives, and he gave his two daughters to Lulian—in fact, the marriage of two or three sisters by the same man is not the exception but the rule. Some of the Beagle Channel tribes have a practice of marrying a woman and her daughter. Sons in law are expected, either by gifts or work, to purchase their wives. There are very few single women, not one among 100. As soon as a man dies, his wives are married to others. Brothers often take their deceased brothers' wives, sons never their fathers'. Cousins never marry, the doing so is held in abomination, and is never thought of, much less done ; they speak of cousins as brothers and sisters. Though there is generally a great deal of unfaithfulness, yet husbands and wives keep as such to their lives' end, especially if they have children. Of course the education and discipline of children are nearly wholly neglected, children are allowed to grow up wild, following their own whims and desires ; thus they become of necessity disobedient, rude, wilful, lazy, and proud. But when the lads become thirteen years old they are then subjected to a sort of teaching and discipline. They are by their near male relatives for some days wholly taken from their female relatives, are not allowed to eat this and that kind of food, are forced to be very abstemious, are made to work hard in gathering fuel and making fires on the eminences around ; whenever they go abroad a guard goes with them to see that they do not indulge themselves. When they are sufficiently humbled they receive such instructions as the following from their sires :—‘ You must not be passionate, and kill people, else you will make enemies and be yourself soon killed. You must not take another man's wife by force, else you will suffer for it. You must not be stingy, but share with others any treasure you may find. You must not be idle, but assist to supply the house with fuel ;’ and

many other such-like precepts, all which the young fellow is supposed to assent unto. Secrecy is strictly enjoined, at the peril of his life, of the secrets and the cheats he has been made privy to. He is not to reveal these things to the uninitiated, *i.e.*, to the women and children. And for several years the youths are to abstain from the use of certain kinds of fish and shell-fish, and of certain well-defined parts of whales, &c. Sometimes the fasting is so severe and of long continuance that the youths become very emaciated and weak.

WIGWAMS.

“First, the winter wigwam or Gool’ucurb, which means log house, is substantially built of logs, laid as closely together as possible, converging to a point at the top, and in the centre about eight feet high. The floor is sunken within and is generally about two feet lower than the surface of the ground without. The second class of wigwam is the summer wigwam (or murana), it is made wholly of boughs and branches. Women never bear children in the wigwam, but out of doors. The third class of wigwam is called KEENA, and is wholly set apart for celebrating religious ceremonies and superstitious practices. It is in these places, which are always some distance from the dwelling wigwams, that the youths receive their severe training, which is to introduce them to the privileges of man’s estate, and every young fellow has to undergo it.

THE MANHOOD TRIAL.

“Those undergoing the discipline are called Ooshwaula, and those who have not yet undergone it are called Tahmun. This is the process. When the youths attain thirteen or fourteen years, they are taken by their fathers or uncles, much to their terror, to the Keena, where they sit with their eyes fixed on the floor for a long time. They are then sent out to gather much fuel to keep the Keena fire going. The Keena is a long shed, open at both ends, built of large logs, and large fires are kept burning. Besides gathering abundance of fuel, which is wastefully used in the Keena, the youths under training called Ooshwaula, are obliged to make many fires on the eminences around, and when abroad are under the care of a young man who has undergone all this training. At the end of the day they come to the Keena to sleep, and to have a very insufficient repast. No women enter or even go near to the Keena, only men sleep there. Sometimes the youths are made to lie down with their faces downward, and Liacakeepa, an evil cruel being, is announced. The youth is very frightened, and dares not turn his

head in order to look at this dreadful being, who is supposed to come up out of the sea. She sings a great deal, and with her club beats the earth violently close by the frightened prostrate youth, who expects every recurring blow to fall upon him; at last Liacakeepa goes away, and he is allowed to sit up again. He is then asked whether he was much frightened, and whether he saw Liacakeepa. He, of course, as he is expected, says he was very frightened, and that he did not see Liacakeepa. Men dressed and painted in a certain manner take upon themselves to act Liacakeepa. At these times a loose rein is given to men's worst passions, and great licentiousness prevails. Men only go to Keena in the summer.

“It is a common practice for near kindred to wound and cut themselves, as well as to make long-continued mourning and incantation for the dead. The dead are generally burnt to ashes, their name is not mentioned for years, and they seek to utterly forget them. Young children are frequently buried.

IMPROVED CONDITION.

“And now a few words to show what has been done to benefit these poor people. Over fifty individuals have been brought over from their own country to Cranmer, our Mission-station on Keppel Island, where they have enjoyed regular religious instruction; many of them have been taught to read and write, have been taught the art of cultivating the ground, the art of raising potatoes, turnips, cabbages, and grain; have been taught to make and mend their clothes, to knit socks, to wash clothes, and some of the women have learnt those arts of order and management, which tend to make a good housewife. They have learnt to cook properly, and not only to do all these things, but have grown attached to civilized life. Many of these have for many months enjoyed the means of grace in their own language, and have heard the Gospel of Christ explained and applied from beginning to end, have been prayed with and for in their own tongue. Sunday after Sunday they have met to receive direct religious instruction, and hundreds of the Indians in Fireland have from the lips of their own countrymen heard of the chief doctrines of Divine revelation. One of the three languages of Fireland has been learned and reduced to writing in the form of a grammar and dictionary. Improvement in the Indians generally is very evident to every one. They have learnt to trust, love, and respect us, they know our object in coming to them, and they look upon us as friends.

“THOMAS BRIDGES.”

TACNA—PERU.



IN our last number the Rev. J. W. Sloan's first letter on the fearful pestilence that so soon followed the earthquake showed our readers the necessity for prayer and sympathy for our faithful Chaplain and his family, as well as those precious souls committed to his charge. The following letters will prove that our appeal then made was indeed necessary:—

“ Tacna, Peru, April 7th, 1869.

“Death has been making, and still continues to make, fearful ravages amongst us. Yellow fever shows but few signs of abatement; out of a population of about 5,000 (the rest of the people of Tacna having fled at the commencement of the outbreak of the disease), 2,000 have died. In addition to those named in my last letter as having died of yellow fever, I regret to have to add the following names of persons who came within my sphere of duty.....

“All these I have attended from the first day of attack, until my presence was rendered useless by the patients becoming completely insensible. I have accompanied the bodies to the foreign cemetery, and performed the burial services at their graves. Such is the horror experienced by the friends and relatives of those who die of this disease, that they will not go to the cemetery, and in the majority of burials I have had around me only the Peones who dug the graves. The passage also from the town to the cemetery is very disagreeable; one might count two or three hundred blackened mounds, some still smoking and emitting a very unpleasant smell, the remains of bedding and furniture of rooms in which people have died. Some have thrown away even the iron bedsteads of the sufferers.

“Many families have been entirely swept away. You may form an idea of the deadly character of the fever, when I tell you that in Salir's house alone eleven persons have died,—Salir himself, his nephew, his chief clerk, and eight others connected with his establishment.

“.....Immediately after Divine service I went to the store, in the office of which Mr. P—— was lying on a small iron bedstead, surrounded with boxes of general merchandise. Outside his window stood the bier, leaning against the wall; in another room was the coffin; and on the door-step sat half-a-dozen men who had dug the grave and were waiting to convey the body for interment. I found him in an insensible state; I was told he could not swallow, and had not taken his last medicine. I found his pulse firm, and not more than about 90. I tried to arouse him, and he fixed his gaze on me; then I made the grave-diggers lift him up, and we got him to take some medicine. I asked the black man (an attendant hired from a horse-yard at a salary of 16s. per day) to give him some wine, and he

could not do such a thing 'on his own head' without the doctor's order. While praying with P——, I heard a weak voice, like the crying of a sick child. On inquiry, I found P——'s little girl, about five years of age, lying in a crib in another part of the store, with fever. There was an Indian woman near the crib, whose assistance appeared to extend no further than to brush off the flies from the child's face until it might die. It was crying for food, and even this the senseless being could not perceive.....The black man said he wished it was over, as he was tired of attending so long, and he wanted his dinner. P—— did not expire until twelve at night.

"I do not think the circumstances of human beings could be more deplorable than those in which we are now all placed by the mysterious providence of God. For nearly two months death has reigned supreme. The streets are empty excepting when the death-carts pass along with their freight of departed humanity, or when men and boys are galloping to find a doctor, or to purchase medicine.....

"I must now finish these unpleasant remarks by saying we are all well in the 'Chaplaincy,' and hitherto have experienced the faithfulness of our Merciful Father to His promise; but the strain of anxiety is very severe on account of its long continuance, yet I am thankful to say I have never known the dreadful fear which many evince by the distress of their countenances.

"Our Sunday services are attended very fairly considering the dread of contagion. Nobody leaves the house except those obliged to go out. Except myself and servant all have been close prisoners, a confinement my little girl dislikes. We are glad to pick up a crumb of comfort at this time, and perhaps you will excuse my mentioning a little incident which *did* impart much comfort. The other Sunday evening I was sitting in the front sala with my wife and our little girl Rosalie, nearly four years old. We heard the rumble of the death-cart, a sound with which Rosalie has become familiar. As the cart passed our window, the child said, 'Mamma, we are always safe, for God says, Now you angels, go down and take care of my priest and those children, for they are his; take care of the Madre.'"

Alas, how soon the dear child's confidence was turned into lamentation, may be seen from the letter which followed the above.

"Tacna, April 21, 1869.

"This note is short and sad. It has pleased our Heavenly Father to lead our little family beneath the yoke of affliction, and to call to her eternal rest my dear wife, Ellen. I was seized with yellow fever on Friday night, April 9; my servant, Brooks, was seized on Sunday, April 11; and my dear wife, after attending to us both, fell on Monday, 12th. She lingered until Monday, April 19, when she fell asleep in the bosom of her blessed Redeemer at two p.m., in her twenty-sixth year.

"Mr. Joseph Shearson (subscriber), died April 14.

"Miss Bailey (who came out six months ago), died April 14.

“ Mr. Francis C. Paine (subscriber), died April 19, one hour before my dear wife.

“ Edward Collingwood, died on Monday, April 13.

“ Messrs. Shearson and Paine (Paine's father is a clergyman in Liverpool) may be regarded as having fallen a sacrifice to friendship ; Mr. Shearson having caught the deadly disease during the illness of Mr. Wm. Hill, whom he attended constantly ; Mr. Paine attended Mr. Shearson, and is supposed to have contracted the disease at his bedside. A day or two before he was seized, Mr. Paine was performing offices of kindness for us, while myself, wife, and servant were all lying in different rooms ill.

“ Edward Collingwood was the nephew of Mr. E. Ledger, and approved himself to me as a very modest young man, taking great delight in our services, in which he, with his uncle and aunt, was a constant attendant. On Thursday, April 8th, the family started from Tacna en route for the Argentine Provinces, and stopped at Calientes. Just before their departure I gave Edward the last copy of your magazine, and requested him to keep a journal of his passage of the Cordilleras, and make a few sketches for your Magazine, which he promised to do.

“ Now, when I look back on the manner I have conducted this chaplaincy, and reflect that so many precious souls have passed into eternity, I do sincerely thank our Heavenly Father, that amidst many imperfections, He has kept me from the sin of unfaithfulness towards those committed to my charge. I have always studied the eternal interest of their undying souls, and never chosen subjects of discourse to please my own inclinations, or indulge my ease. My dear wife took a great interest in the chaplaincy,—everything connected with the administration of the Holy Communion was her especial delight. She always cheered up my spirits, when we conversed about the apathy of the people, by remarking, ‘ we are doing all for Jesus, let us do what we can.’

“ I am unable to write more at present. I was able to get out of bed, and attend to my dear wife on Saturday and Monday night, and when my spirit grows more calm, I will write you a few notes of her last moments. She continued sensible to the last—an unusual circumstance in yellow fever.

“ P.S. You will see nearly all my *little congregation is in the grave.*”

Mr. Sloan kept his promise, and we received the following deeply interesting letter, and, though of a somewhat private nature, we insert it, as “ a testimony to the faithfulness of our Heavenly Father,” even “ in nature's darkest hours ”:—

“ Tacna, May 7, 1869.

“ I sent you a few lines by the mail of April 23, informing you of the death of my dear wife on the 19th of the same month. I promised to send you some account of her last moments ; and though it is a painful process to go through, even in recollection, the details of a sickness which was unto death, I willingly submit to it, as it is a testimony to the faithfulness of our Heavenly Father, who supports and comforts His children in nature's darkest hours. On Saturday night, about twelve o'clock, my wife sent me a message to come to her, my bedroom being a short distance from the room in which she lay. Immediately I approached her bedside, she said, ‘ I expect every moment to stand before my God.’ I found her pulse very favourable, and

very little fever on her, and telling her so, desired her to try and take the prescribed remedies, which she had found some difficulty in doing, on account of a partial contraction of the throat. She replied, 'I understand and see clearly all now, as I look across the few dark years of my earthly existence to the bright world beyond.' At length the faint rays of the sun penetrated the little high window over her bed, and on my remarking another Sunday was approaching, she said, 'Sunday, what a sweet day to die on; yet how few here think anything of the day of rest.' On Sunday morning I retired to bed, intending to resume my position at my wife's bedside at night. The servant having sat up until ten o'clock, I took her place, and attended to Mrs. Sloan. The conversation turning upon her physical weakness, I requested her to leave the issue of her sickness entirely in the hands of God, observing, that perhaps the Lord had more work for her to do before He called her hence; she replied, 'I do not wish to stay, I feel entirely resigned to depart and be with Jesus, which is better.' When Monday morning dawned, I found my dear wife's pulse becoming much weaker, and though I persuaded her to partake of a fair amount of nourishment during the night, her strength was rapidly failing. So soon as it became light enough to read, she requested me to read some passages out of the Bible. I asked her to select some she might be partial to. She replied, 'Read any portion; it's all precious.' After a brief interval she desired me to desist, because her head was aching. Resting a few moments, she resumed the conversation by referring to the plan of salvation. We conversed upon the righteousness of the Lord Jesus Christ, the atonement, the justification of a sinner through faith in Christ, and the intercession of Christ at God's right hand. I inquired if she was trusting entirely to her glorious Redeemer; she answered, 'Yes'—

' " Nothing in my hand I bring,
Simply to Thy cross I cling." '

She added—

' " Sweet the moments, rich in blessing,
Which before the cross we spend;
Life, and health, and peace possessing,
From the sinner's dying Friend." '

" I enquired if Jesus had ever manifested himself to her soul. She said she had experienced some sweet manifestations of the Saviour during the time she had been engaged meditating on Thomas a'Kempis' Imitation of Jesus Christ. I ought to mention that Mrs. Sloan had some weeks previous to her death been reading 'Thos. Scott's Essays on Various Religious Subjects,' Jeremy Taylor's 'Holy Living and Dying,' and his 'Life of Christ.' She was accustomed to come into my study, and, kneeling down in a corner of the room, pray silently, with the assistance of 'Thos. a'Kempis' and Taylor's prayers. It was about this time she requested me to pray that Jesus would open His arms wide—very wide—to receive her. By this time her hands and arms had become so cold that I could hardly

retain the grasp of her hand ; yet her voice was strong, and her consciousness unimpaired. We mentioned the communion of saints, to which she added—‘I shall often be with you.’ She said, ‘We shall soon meet again—what are even eighty years, compared with eternity.’

“She then said in a clear, firm voice, ‘I hope you are satisfied with the state of my mind.’ I desired her to lean entirely on *Jesus and His work* ; to which she replied, ‘I lay myself upon the cross of Christ.’ ‘He can save to the uttermost’ ; ‘His hand cleanseth from all sin.’ Herself perceiving her increasing weakness, and noticing the coldness of her hands and arms, she said, ‘I am sorry I am so long in going, as I am afraid I am keeping you all waiting.’ For some minutes my dear wife appeared to be enduring great bodily pain ; at length she said, ‘Have you any message ?’ and fixing her eyes steadily on mine, laid herself asleep on the bosom of *Jesus*. Within three hours after death, the grave closed over the remains of my dear wife. I was too ill to accompany the body to its resting-place, but Mr. George Hillmann performed for me the last offices over her grave. The foreign cemetery is now filled, and is closed by order of the Prefect, so that no more dead are allowed to be interred.

“J. W. SLOAN.”

“P.S. I have received all your letters. The harmonium will be now of little use. The organist, my wife, who intended to play and lead the choir—is gone ; so are those who were to form the choir—Skinner, Hill, Shearson, Francis Paine, Miss Bailey.

“Mr. Nugent said the last account of the deaths from yellow fever in Arica alone is as high as 1,750, being one out of two of the entire population. Reports here in Tacna are very contradictory—one day the fever is said to be decreasing, the next it is said to be as bad as ever. I was informed yesterday, the number of deaths the day before amounted to 53, which, considering the handful of people left in and about Tacna, is very high.”

All who knew Mrs. Sloan must deplore not only the irreparable loss experienced by her husband, but the vacuum caused in the ranks of our Missionary labourers, for assuredly a devoted, earnest, Christian wife of an equally devoted and zealous husband, next to himself is the greatest loss our Society can experience.

After so great a strain on the mental and physical strength of Mr. Sloan, the Committee have written out to him and requested he would immediately take change of air and scene for six months—visiting our stations in Chili as well as other places, where we feel assured so faithful a servant to his Master will, for his Master’s sake, receive a hearty welcome.

THE GREAT COMMISSION.

“Go ye into all the world, and preach the gospel to every creature.”
MARK xvi. 15.



S when in sleep the mother deems
She holds her dead child in her bosom,
And feels a waxen hand, and dreams
She sees again her perished blossom ;

And dearer, sweeter seems to her
That image wan than any other ;
So should the thought within thee stir
Of thy lost children, Island Mother !

No voice of dreams—it haunts thy soul,
Across the blue Pacific's water, —
Above the wild Atlantic's roll—
From many an exiled son and daughter.

No visioned forms, they wander there,
Beneath old woods' primeval shadows ;
Through coral-girded islands fair,
By frozen rocks and sunburnt meadows.

Thy living dead ! for whom the spring
Is dried, of spiritual being,
And every sacramental thing
That leads to the unseen All-seeing !

They hear no more, when Sundays come,
The old bell swing in village towers ;
A message from the Angels' home
Unto this work-day world of ours !

No more they seek in reverent haste
Christ's Wedding-Feast within His palace ;
Nor eat the precious Bread, nor taste
The wine-drop in the Sacred Chalice !

For them no calm chance words are said,
By pastoral lips in love and meetness ;
Like breathings from a violet bed,
That touch the common air with sweetness.

Therefore, lift up thine arm this day ;
Bid the Church meet them, Island Mother !
Lest they forget her as they stray,
And falsely deem they find another !

C. F. ALEXANDER.

THE THIRD CITY MEETING

WAS held in the London Tavern, City of London, on the 26th of May, when R. N. Fowler, Esq., M.P., presided—supported by the Hon. A. F. Kinnaird, M.P.; Bishop Ryan; Revds. Sam. Bardsley, Rector of Spitalfields; Wm. Windle, Rector of St. Stephen's, Walbrook, and Chaplain to the Lord Mayor; R. Hunt (formerly a companion of Captain Gardiner in Patagonia); J. H. Holford; Capt. J. Orlebar, R.N.; Messrs. J. Dean (Falkland Islands), C. H. Bousfield, A. Westhead, D. Couty, A. R. Pite, &c.

The Rev. W. W. KIRBY, Rector of St. Dunstan's-in-the-East, City, having offered up prayer, read letters from the Dean of Lichfield (so well known and valued in the City), Mr. Braithwaite, Mr. Collet, and others, who regretted their inability to attend. He then read brief but interesting extracts of letters from Rev. W. H. Stirling, Missionary at Tierra del Fuego, and Rev. J. W. Sloan, Chaplain at Tacna, representing the missionary and ministerial work of the Society; and concluded by announcing the following donations from the City since the last Meeting:—

	£	s.	d.		£	s.	d.
Isaac Braithwaite, Esq., in addition to 5 <i>l.</i> ann...	10	0	0	The Directors and Soli- citors (5 guineas each ann.).....	55	0	0
Mark W. Collet, Esq. ...	20	0	0	T. Brassey, Esq. (ann.)	25	0	0
Jas. Foster, Esq.	30	0	0	Ed. Woods, Esq. (ann.)	25	0	0
T. B. Weir, Esq. (Consul Chili)	5	0	0	Arica and Tacna Railway	20	0	0
J. R. Wanklyn, Esq.....	5	5	0	With collections in three City churches:—St. Clement Danes, St. Stephen's, Walbrook, and St. Dunstan-in-the-East.			
C. H. Bousfield, Esq. (Al- dermanbury and Glas- gow).....	10	10	0				
Central Argentine Rail- way, for Rosario—							

Mr. FOWLER, M.P. (Messrs. Dimsdale and Co., Bankers), as Chairman, then addressed the Meeting. He thought all must feel that this Society was doing a most important work. It was painful to reflect on the death of an Englishman far away from friends and home; but how much was their emotion assuaged when we know that an English clergyman was at the bedside of the sufferer. The claims of South America were great and pressing, and he was glad to find that several of the railway companies in South America recognised these claims. This Society took its origin in Tierra del Fuego, and the story of Captain Allen Gardiner and Mr. Williams was thrilling. Their heroic self-sacrifice had led to great results. This Society had not failed in its work—it had gone on increasing, and he hoped by the blessing of God that still greater benefits would accrue from the devoted labours of its Committee at home, and its representatives abroad.

Bishop RYAN moved the first Resolution, as follows:—“That the metropolis, commercially connected as it is with South America, and dignifying as it does its Exchange with the significant words, ‘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." He felt that this Resolution had been already spoken to by the Chairman with more influence and effect than anything which he could say. Recalling the circumstance of a little meeting held by Captain Gardiner at Southport, Lancashire, some years ago, he could not help congratulating the friends present upon the results already achieved. This was assuredly an excellent Institution for carrying on some of the foreign work of the Church. He used the word "work" advisedly, for the prayers of the Church pointed with singular emphasis to the spread of truth at home and abroad—indeed, everywhere throughout the world. In conducting Christian work abroad, our agents were driven back upon the Bible, and happily so, for the Acts of the Apostles show how aggressions were made upon the heathen through their impinging upon certain small colonies of Jews in their vicinity. The Right Rev. Speaker illustrated this remark by reference to Mauritius. He alluded to the facilities of communication now everywhere at hand as an important aid in the work of spreading the Gospel. Another feature not wanting in encouragement was that in the providence of God people were brought together in the neighbourhood of our Mission stations, and thus divers races were instructed in the glad tidings of salvation. The Word so taught had been heard by Malays, Chinese, and other people, as well as by our own countrymen, and the reflex aspect of the work inspires hope. Humility has begotten dependence; dependence has prompted prayer; responsibility and diligence have gone hand in hand. How blessed to know, that during the recent earthquake and yellow fever at Tacna, and elsewhere, an agent of the Society was near the sufferers to minister words of consolation and of peace.

The Rev. WILLIAM WINDLE, in seconding the Resolution, said—This Society, cradled in storms and surrounded by difficulties, was gradually developing into a grand movement. The work of this Society was both missionary and ministerial—addressing the Aborigines by travelling agents, and ministering Christian ordinances among the colonists and settlers of South America. Much had already been accomplished, but more remained to be done. He besought the liberal aid of all who were interested in the spread of the Gospel. The enemy had sown tares on all sides. In such a country as Spanish or Portuguese South America, how needful it was to carry the pure word of Divine Truth among the several peoples of that vast continent.

Captain ORLEBAR, R.N., in supporting the first Resolution, was very proud to have an opportunity of pleading the cause of South American missions in the City of London. He had the happiness of knowing Captain Allen Gardiner when that heroic officer was serving as a lieutenant. He had the further tie of a son in the navy recently stationed at Tierra del

Fuego to induce any measure of support that it was in his power to give. As the greatest maritime Power in the world, he maintained that England was bound to prosecute the glorious work in which this Society was engaged. "Christianity" and "commerce" should go together. The Gospel was the true civilizer, and this Society aimed at sending the message of mercy by the hands of fitting agents to those who were already connected with England by the bonds of commerce.

Mr. RICHARD CORFIELD, in rising to move the second Resolution, adverted to the speeches already made, and particularised the work of Bible circulation in South America, with which he was formerly connected. Referring to the River Plate, he remarked that quite 25,000 of our own countrymen are found there, and at four different points in that region there existed four ministerial stations of this Society.

The Rev. ALLEN GARDINER, from Lota, Chili, seconded the Resolution. "If," said the speaker, "we would really do God's work in humble submission to the teaching of Holy Scripture, we should find more encouragement, and meet with less of difficulty in our labours." The message of mercy was being proclaimed in the bivouac of the Indian, in the tent of the colonist, and on the wild prairies of South America. They stood in much need of assistance, but they required no other authorization than that which the Word of God supplied. The presence of Jehovah was their motive power, and his blessing rested upon their labours.

The Rev. THOS. BRIDGES, who was ordained on Trinity Sunday, after thirteen years' labour as a catechist in Tierra del Fuego, spoke next. He was about to return to the scene of his former toil, and he would go forth in humble dependence upon that God who had often used the weak things of the world to confound the mighty.

Mr. A. R. PITE, Chairman of the Committee, had much pleasure in moving a vote of thanks to both Mr. Fowler, and the Bishop who had succeeded him in the chair, and in doing so congratulated the Meeting on the progress of the Society. To God the highest expression of their gratitude was due, for of Him and through Him all their success had come. He was glad to state that the local associations numbered one hundred and ten; also that of 10,000% raised in 1868 for this Society, 3,000% was raised abroad. He commended the cause of South American Missions to the prayers, sympathy, and support of the Christian Church.

Mr. D. COUTY, Chairman of the Finance Committee, seconded the vote of thanks in a brief but earnest address.

The Doxology was then sung, at the close of which the Right Rev. Bishop Ryan pronounced the Benediction.

“RESTRAINED FROM BRINGING.”

“AND they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make.

“And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.”—EX. XXXVI. 5, 6.



HOW is it (writes a friend to our cause), that we are so far inferior to the Israelites in love and zeal, and that offerings to the Lord are now so seldom given in the spirit evinced by those who contributed to the Tabernacle?

It is a question we find it difficult to answer.

We are apt to look upon the Israelites as a race remarkable for their unbelief; as warnings, rather than examples. Let us for a moment consider whether we are their equals in a spirit of liberality and readiness to give to God's service.

Do we practically believe the words of the Lord Jesus when He said, “It is more blessed to give than to receive,” and do we in consequence need, like the children of Israel, to be at any time checked for the superabundance of our gifts?

What say the managers of religious societies and institutions, generally?

Is appealing in behalf of God's work an easy and a pleasant task?

Have they but to make the cause known, and will money come pouring in from every quarter?

What say collectors and secretaries?

Are their cards often filled to overflowing with unsought, willing contributions?

Alas! such is far from being the case. Kind friends no doubt do exist, who gladly help us forward,—and we thank God at the remembrance of them—but as a general rule the work of collecting is known to be an arduous one; and even Christian people so frequently have themselves surrounded with prickly hedges of objections, that to ask them for help in God's cause, requires an amount of boldness which makes us shrink from the task.

“Too many calls”—“The Home Heathen”—“The importance of centralization”—“The remoteness of the Mission-field”—our “High Churchism” or “Low Churchism” (as the case may be)—the “youth of the Society”—Former acts of inexperience, stray expressions of stray individuals, who are or may have been in connection with the Society—all these are employed as so many prickles with which to assail us, when we venture to plead in its behalf.

Is it any wonder, then, that if one of us chances to have a little more than another on his card, friends say in a tone of somewhat doubtful import, "You must be very courageous; I never could collect." "True," we think to ourselves, "collecting is not always pleasant work;" and as we muse, there rise in formidable array all the objections we have heard made to Societies in general, and to our Society in particular, and the very high pressure we were in many instances forced to adopt, in order, if possible, to compel the subscriptions to come in.

Christian friends, let us ask ourselves, Should this be so? Should we not seek for more of the spirit of love and liberality which actuated the Church in the wilderness, and, in subsequent times, the Corinthian Christians, of whom it is recorded, that "to their power, yea, and beyond their power, they were willing;" and that "their deep poverty abounded unto the riches of their liberality?"

If it is too much to expect that in these days of many societies *money* should flow abundantly into the treasury of the Lord, yet may we be permitted to suggest to our friends a few ways in which—it seems to us—this and kindred causes might be helped considerably, even by those who are unable to contribute largely towards their funds.

And in the first instance may we appeal to those clergymen who, with kind liberality of spirit, admit our Society into their parishes, giving us meetings or sermons, as the case may be—and ask them—

1st.—To help forward the Secretary in his work of arranging for meetings, by giving, if possible, an immediate answer to his letters.

2nd.—We venture to beg, that when a meeting is about to be held, that they will do all in their power to make it a good one. A little energy and zeal will effect much in this way. We make bold to ask this at the hands of our friends, in behalf of the work which is not ours, but God's.

3rd.—It seems desirable that the clergyman of the parish should say a few words at the Meeting, enforcing the claims of the Society. He can infuse into the proceedings a warmth which will naturally help the cause forward in his parish. "Behold how great a matter a little fire kindleth;" and this is a matter in which we all need to be set on fire.

4th.—Once more we would seek the special help of our clerical friends, and trust they will pardon us, if we beg them, not only to receive our deputations, and accord them hospitality—as they generally do with so much kindness—but also, as far as possible, to lessen their necessarily heavy travelling expenses, by endeavouring to assist them from one parish to another. "Home expenses" are not the least favourite objections to Missionary Societies: how materially might these be lightened by the thoughtful kindness of our friends amongst the clergy.

To our lay friends and fellow-helpers we would say:—

If you are a collector, take up your card this year with a determination to try and collect more than last year: and for this purpose:—

1.—Begin at once. Don't put your card aside till next November, thinking you will then get it filled, just soon enough to send in your money

to the Secretary. "Boast not thyself of to-morrow." You cannot ensure your life for a day. That which you would do for God, do immediately.

2. — Seek to realize the importance of the work, and of diligence in its prosecution.

Souls are perishing. This collection of yours is to be, under God, an instrument of sending them the glad tidings of salvation. "The time is short," and you know not how soon your own day of work may be over: That which you would do for God, do earnestly.

3.—Consider the privilege of being permitted to be a worker with God, a fellow-worker with Christ. Look forward to the blessedness of hereafter meeting those whom you have been (however feebly) instrumental in bringing to a knowledge of the Saviour, and then, in spite of every obstacle and discouragement, notwithstanding all objectors and gainsayers, that which you do for God, you will do joyfully.

Fourthly, and chiefly, begin, continue, and end your work in prayer, remembering always it is not your work, but God's. Looking at it in this light, the difficulties will be lightened, the trials softened, and your exertions in God's cause will be made a means of blessing to your own souls.

We have asked you, dear friends, to take up your cards with a determination to try and collect more than last year; but lest any should feel discouraged, or shrink from the task as a hopeless one, we would venture to beg you, in parting, to adopt as your watchword for 1869:—

"I can do all things through Christ which strengtheneth me."

Powerless we are, no doubt, in ourselves, but His "grace is sufficient" for us. His "strength is made perfect in weakness." Let us then lean upon Him for help, and ask fearlessly of Him, who giveth to all men liberally, and upbraideth not.

To our friends in general we would say—We pray you to help this cause of God forward. With your contributions, whether of money, work, or time; with your influence, with kindly words (which, though not costly, are precious), with your interest, and with your prayers.

There may be "many calls" in this our time, but who will say they are equal in numbers to the mercies we are continually receiving; and shall we grudge to contribute to His cause, "who daily loadeth us with benefits"? Rather, having received freely, freely let us give.

Lastly, may we all seek to work this year, as we should do if we knew it would be our last on earth. Let us live continually as servants who are looking for their Lord's appearing, and seeking to "Occupy" till He shall come.

In a little while, it may be, the labourer will be permitted to lay aside his working, and the contributor be once more "restrained from bringing," for both will have been called into the presence of the Lord, to behold not the Tabernacle of Moses, which was made but to pass away, with the types and shadows that appertained to it, but the fair and heavenly city, of which we are told that the Lord God Almighty and the Lamb are the temple. There "His servants shall serve Him," not as now, in much weakness, and with earthly imperfection, but in perfect happiness and holiness, for "they shall see his face," and be transformed "into the same image from glory to glory, even as by the Spirit of the Lord."

K. J. G.

Contributions thankfully received from April 28th to June 23rd.

** Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense; Dis. Vs., Dissolving Views; Addl., Additional.—Full particular will be given in the Annual Report.

	£	s.	d.		£	s.	d.
St. Mary's Spital-square, L by Mr. Corfield, and card, less Ex.....	0	13	2	Rev. Thos. Edwards (sub.)	0	10	0
Wm. Vizard, Esq. (sub.).....	1	1	0	Chilham and Hawkinge, Ss by Rev. W. W. Kirby, less Ex.....	5	8	6
Maidenhead A, per Miss Atkinson ...	8	0	10	Lectures with M. Lantern, less Ex., by Rev. W. W. Kirby			
Isaac Braithwaite, Esq. (sub.)	5	0	0	Loose A, per Miss C. Hodsoll	3	11	0
Ditto, towards Amazonian Mission...	10	0	0	Appledore, per Rev. G. B. Perry ...	1	0	0
R. R. Whitehead, Esq. (sub.)	1	1	0	Rye, per Rev. B. S. Wright	3	0	0
J. D. Whitehead, Esq. (sub.).....	1	1	0	Kilburn A, per Rev. G. Despard, S by Rev. A. Gardiner.....	16	6	1
Miss Harvey Andrew (sub.)	2	5	0	Wanstead, per Rev. G. Fitzgerald, Ss by Rev. A. Gardiner, less Ex.	16	5	3
Capt. and Mrs. Littlehales.....	0	5	0	Brighton A, per Rev. Thos Halliwell	13	15	0
Miss M. L. Charlesworth (sub.)	1	1	0	Putney A, per Miss Robertson.....	6	16	0
Mrs. Dr. Martin (sub.).....	1	0	0	Nottingham A, per Rev. Preb. Macdonald	5	7	6
Annual Sermon at Lock Chapel, by Rev. T. W. Marsh	5	15	1	Norwich A, L, &c. by Mr. Corfield, less Ex.	6	15	2
H. Gibson, Esq. (sub.).....	5	5	0	Liverpool A, per Rev. Dr. Hume ...	80	0	0
St. Stephen's, Islington, L by Mr. Corfield, and dons, less Ex.....	2	3	2	Bristol and Clifton A, per Major Tubby	20	0	0
Mrs. Stanley (sub.)	2	2	0	Miss Heaton, per Miss R. Chase	1	0	0
Tunbridge Wells A, per Capt. Orlebar, L by Rev. A. Gardiner, and subs., less Ex.	19	0	0	Trinity Ch., St. Giles, offertory after S by Rev. Thos. Bridges, per Rev. G. H. Stanton	5	0	10
Mrs. Skinner, Sweffling (coll.).....	11	9	6	Birmingham A, per W. Goode, Esq.	50	0	0
Rev. E. H. Bickersteth (sub.)	0	10	6	St Michael's, Stockwell, S per Rev. A. Gardiner, less Ex.	6	10	7
Streatham Common A, per Miss Cow Mr. Sandford	10	3	7	Henry Chance, Esq.....	5	18	0
Mr. Sandford	0	5	0	Sale of S. A. M. Magazine	16	5	9
Southborough A, per Miss K. Hooper, Ss and M, by Rev. A. Gardiner ...	20	0	0	Ditto, Story of Com. Gardiner	0	18	0
Blandford A, per Mrs. Groves	4	6	6	Ditto, Photos.	0	5	0
Douglas A, per Mrs. Elliott	5	5	0				
Weaverham A, per Mrs. Burgess ...	2	8	6				
M. M. G.....	0	5	0				
Miss Gertrude Knight.....	2	0	0				
C. H. Bousfield, Esq., Glasgow (don.)	10	10	0				
George Beley, Esq.	1	16	0				
Rev. J. H. Gedge (sub.)	0	5	0				
Bath A, per Rev. R. Gascoyne	20	0	0				
Frodingham A, per Rev. E. M. Weigall, Ss and L by Rev. A. Gardiner, less Ex.	7	9	11				
Gloucester A, S at St. James's, by Rev. A. Gardiner, less Ex.....	3	18	6				
Ditto, S at St. Mary-de-Lode, by ditto, less Ex.	6	15	4				
Ditto, per Mr. J. W. Baber, L by Rev. A. Gardiner	1	15	0				
Heckington A, L by Rev. A. Gardiner, less Ex.	0	12	6				
Miss C. T. Turner (coll.).....	2	3	7				
Miss C. Parker	1	0	0				
Rev. Thos Curme (sub.).....	1	1	0				
Rev. Dr. Courtenay (sub.).....	1	1	0				
Cambridge A, per Miss M. C. Owen (coll.)	13	18	0				
T. B. Garland, Esq. (sub.).....	5	0	0				
Rev. G. W. Southouse	2	0	0				

LEGACY.

Miss Ogle, of Derby, by Dr. Ogle, Executor, per Rev. W. F. Wilkinson (duty free)	50	0	0
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SCOTLAND.

Aberdeen A, per Rev. W. Acraman...	9	6	9
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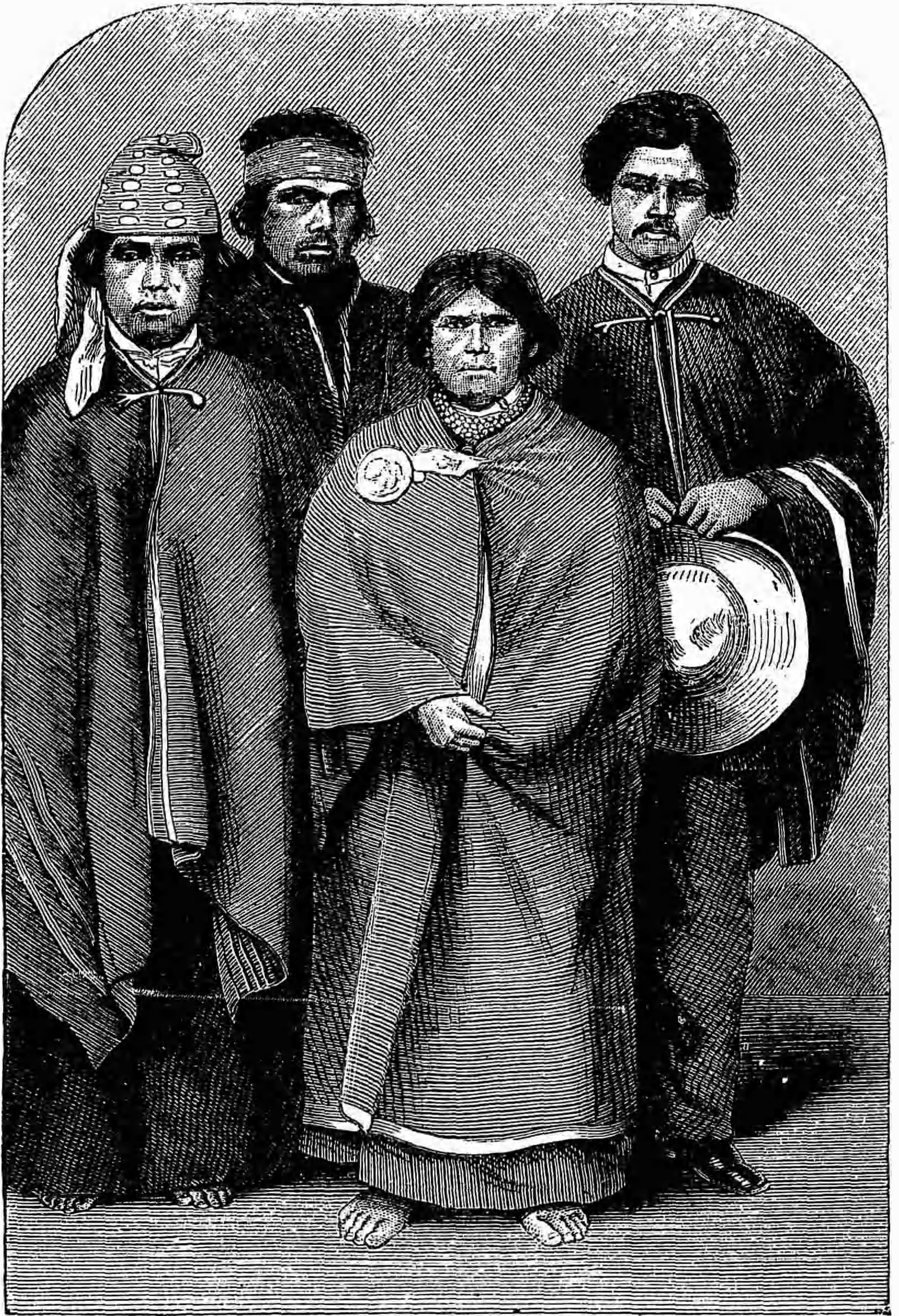
IRELAND.

Belfast A, per E.N. Banks, Esq. (1868)	16	8	6
Clonakilty A, per Miss S. E. Townsend	15	0	6
Tramore A, per Rev. E. Dalton, L by Rev. A. Gardiner	2	19	0
Clonmel A, per Miss Fitz-Henry, L by Rev. A. Gardiner	3	18	0
Skibbereen A, per Miss Fleming, L by Rev. A. Gardiner.....	8	12	0
Cork A, per A. P. Aylmer, Esq.	12	0	0
Kingstown A, per Miss Bessie Robertson, L by Rev. Dr. Baylee, less Ex.	3	13	6

The ANNUAL SERMON of the Society, preached in the Lock Chapel, London, by the Rev. J. W. Marsh, M.A., Vicar of Bleasby, Notts, on Ascension-Day, 1869, is now ready, and may be had free by post for three stamps, on application to the Secretary, 8, Serjeants' Inn, Fleet-street; or through W. Macintosh, Publisher, 24, Paternoster-row, London. Price 2d.

A SALE OF WORK

Will (D.V.) be held at Southwell, Notts, by Mrs. Heathcote, in February next. Those friends who wish to help will kindly forward parcels direct to Mrs. Heathcote, Southwell, Notts.



A GROUP OF ARAUCANIAN INDIANS.

THE SOUTH AMERICAN

Missionary Magazine.

SEPTEMBER 1, 1869.

ARAUCANIA.



So far back as 1844 the late Captain Allen Gardiner published an interesting account of his travels in various parts of South America, and in giving a description of the Araucanians, whom it was then very unsafe to visit, he illustrated his remarks by a drawing, from which this little initial engraving is taken. It represents a cacique, in his usual equestrian costume, talking to one of his wives, near their house or rancho.

A drawing can now be superseded by a photograph, and the frontispiece of this Magazine is copied from one taken at Lebu of three Araucanian youths. Antonio is on the left, and José on the right of their mother, while Pedro stands in the background. Our readers will learn from the following interesting letters of Mr. C. Keller, our excellent German catechist, that his great desire has been to feed, clothe, educate, and train a certain number of Indian youths, and that he had commenced so to do with every prospect of success. The Committee, on being assured by several independent witnesses who have visited Araucania of the reality of the work and the worth of the worker, have resolved that the said youths should at once be supported. Mr. Keller's wishes, therefore, are providentially anticipated. But this mission requires strengthening. One other missionary at least should be sent to support Mr. Keller in his solitary efforts, and we pray God that the following simple, earnest letter may stir up many hearts to come forward and help the long neglected Araucanian race.

“Lebu, April 22, 1869.

“Thanks be to Almighty God for having again spared us another month. By my last you will have heard of the re-entrance of our Indian lads,

'Antonio,' and 'José' into our house. It has done them good to have stayed at home for the few summer months. They know how to value their treatment and religious instructions better than they did before. It has also been a means of stirring up other youths to ask for reception into our house. Since then an Indian came from a neighbouring settlement, begging admission of us for his youngest son, "Pedro Huenul," a lad of some eighteen summers, that I might teach him reading and writing, and the Law of God. As I had been informed of their arrival the day previous to it, we made it a matter of prayer, asking the Lord for a clear answer through one of His Holy Words, whether or not we should receive him. And we took Jer. xxxix. 12 : 'Take him and look well to him, and do him no harm, but do unto him even as he shall say unto thee.' This was clearly enough spoken. And we took him as the Lord had said. Pedro speaks Spanish sufficiently, and has already learned the alphabet since the 19th inst.

"The same day when Pedro arrived, another Indian came, speaking to me of his desire to give me two of his boys for instruction. That would make five. And there are several more that will come to ask for admission. We did not say what shall we eat or what shall we drink, trusting that He who sends the people will also send those who will bring the food. I told the man that within a few days I could tell him whether we would receive his children, and that most likely they would be accepted. We brought it again before the Lord, and received 1 Peter ii. 9, 10, upon which we resolved on their reception. As God speaks so imperatively for the teaching of the Araucanian youths, I cannot await neither a negative nor an affirmative reply of the Committee as to the existence of this Mission. May God's good will be done. We shall do ourselves what we can towards this work. We are in a great straight about an able servant girl. The rooms are not sufficiently separated, so as to keep them from the dangerous influences between the young ones of both sexes. Mrs. K. is at present doing all the work in kitchen and house, besides nursing our dear babe. But I am afraid she will not be able to do it much longer alone. If we are to continue these labours among the Araucanians, then I would beg for some favourable allowance towards the support of Indian lads under our care and instruction ; or, perhaps, *some liberal Christian friends in England would come forth, offering to bear the expenses of a certain number of such Indian lads.* I see it clearer every day that we are to look for success among the growing-up generation, which is not yet entirely spoiled by that fatal vice of drinking liquor, which is so deeply rooted among the old. It was very pleasing to me when, on 'Pedro's' arrival with us, his father asked me to care for his son as for my own child. Do not let him go out, except on commission ; nor let him take any liquor, he said. Certainly, if there were a few aboriginal youths really converted to the Lord Jesus Christ, this would be a great advantage for our Mission. For they will listen with deep

silence to one of their own people, whilst they will only look at your clothes, and put questions to you about things which have nothing to do with spiritual subjects. May now God the Holy Ghost do the work on both the labourers and their labour, that it might be crowned with the salvation of many a heathen in this country !

“ A photographer having been here on a short stay, I took our three lads, with the mother of two of them, to him, in order to take their likenesses. I enclose one. God grant that the likeness of this little Indian group may rouse our dear Christian friends in England to remember always the originals before the throne of grace, in order that they may become the Lord’s inheritance. And that at the same time, they might also pray for those who have to teach them the knowledge of the truth as it is in Jesus Christ.

“ CHRISTIAN KELLER.”

It is with the greatest satisfaction we are enabled to state that, the above letter being placed in a West Coast merchant’s hands, we received the following gracious offer and valuable testimony, which will cheer Mr. Keller’s heart, by proving his appeal was not written in vain :—

“ To Rev. W. Walter Kirby, Secretary of the S.A.M. Society.

“ I have carefully read Mr. Keller’s letter, with a statement of his plans for receiving Indian lads under his care at Lebu.

“ Fully approving of the means he has been led to adopt for instructing Indian youths in secular and religious knowledge, as well as training them to industrious habits, I am prepared to undertake the expense of educating and training one lad.

“ Please ascertain the amount required for the boy’s maintenance for one year, and the sum shall be remitted you.

“ A MERCHANT.”

Will five others come forward and encourage this truly Christian effort for Araucania’s people ? The cost will be about 10*l.* a-year for each youth.

In a letter of a later date (May 21st) Mr. Keller writes :—

“ Until we are able to show the advantages to them of schooling and the blessings of religion, by receiving some of their children into our immediate care and tuition, and showing unto them a daily industrious life, of a Christian character, the most part of the Indians will remain indifferent as to their becoming Christians. Among these heathens a missionary must be ready to do every kind of work, showing them that he will not only be their overseer, but that he is just as able and willing to do the same work they must do. And this is the way by which our boys are had to do kitchen work, washing, and even sewing their own clothes, which they never had done before. And by so living among them, as one of them lately said, like father and mother, we have many an opportunity to teach


Christian principles to them. Thus we can go on for some time more, even at Lebu. But if the work should increase, as we hope and pray for, then it would be advisable to have a tract of land rent among the Aborigines, so as to have a kind of asylum, where those that are indifferent might have more opportunity to come and see the order and blessing of a true Christian life.

“ If God will, by next time I shall give you an insight of a day’s work at our home. Now I shall conclude by giving you the names of our boys as they entered our house. José Huaiguivil, and his elder brother Antonio Maril. These two lads were with us last winter. They are doing well in both reading and writing ; and the latter in saying the tables. He has a very good memory, and is of a persevering character. If the grace of God should be effectual, working on him to his true conversion, then I would recommend him for further education, that he might become of some service to the Mission. In all their behaviour they prove that they have been a longer time with us than the others. The third is Pedro Huenul, about eighteen years old.. He also has a good memory. Francisco Ulipan and his relation, Antonio Ulcaman, are the last. The former is about twenty-two, and the latter nineteen years old. Francisco is very willing, but slow to understand. Antonio is almost the contrary ; a lively fellow, of much imagination and self-confidence, yet not untractable. I find that with patience and firmness he is easily lead. The three last came to stay with us only for the winter season, and then go home for a short time to do their sowing work, and after that would return again.

“ May it please God to begin a good work within them, which would end in the salvation of their souls. May He give his Holy Spirit of wisdom and love unto us, to do what we can towards this end, is our prayer.

“ C. KELLER.”

THE INDIAN CHIEF’S DEATH.*

 HERE’S none to tell the dying chief
 Of a Redeemer’s love,
 And point beyond the gloomy vale
 To a bright home above.
 But by his side the magic-man
 His noisy rattle shakes,
 For evil spirits flee, ’tis thought,
 Scared by the din he makes.
 And when all hope of life is o’er
 The women come and raise
 A loud and fearful wail, which lasts
 Till death his eyes doth glaze.

* The circumstances here described were related very lately by the Rev. Allen Gardiner at a meeting at which the writer was present.

Then, when at length his soul has fled,
The next of kin draws near,
Recounting all his famed exploits,
As if the dead could hear!

He tells him he will take his horse,
And take his mantle too,
And all the work he leaves undone
Will zealously pursue.

Then, having dressed his hair, his friends
Support the pallid corse
On either side, and lead him forth
To place him on his horse.

The noble creature oft has borne
His master o'er the plain,
But now has strangely restive grown—
He knows him not again!

The chosen burying-place is reached
After a long, strange ride ;
And there the chief is laid to rest,
His faithful dogs beside.

For they must bear him company
Unto the world unknown ;
Since 'tis not fitting deemed, a chief
Should go from life alone.

No sacred words of Christian faith
Beside his grave are read,—
His friends know nought of our bright hope,
The rising of the dead.

The Christian's parting hours are cheered
By One whose name is Love ;
Our death is but to fall asleep
And wake with Him above.

Then shall not we, who know and love
This our Almighty Friend,
Strive the glad tidings of His grace
Throughout the world to send,

That heathens may no longer die
In sad and hopeless gloom,
But that the glorious Gospel may
Their closing eyes illumine ?

TERESA.

A PROTESTANT BISHOP'S VISIT TO SOUTH AMERICA.

THE South American papers on both East and West Coasts announce the arrival of the Bishop of Honolulu (Right Rev. Dr. Staley), who is returning to his diocese, and *en route* visiting South America, accompanied by the Rev. Lord Charles Hervey as Chaplain. At Monte Video, the English Church and Cemetery were consecrated, a large number of young persons were confirmed, and the Rev. T. Schmid, who had been five years in Deacon's Orders, was admitted to the Priesthood. We understand the Bishop expected to confirm a good many at Buenos Ayres, a few at Rosario, fourteen at Lota, about forty at Valparaiso, and many at Callao. This Episcopal visit is under the auspices of the Society for the Propagation of the Gospel, but his Lordship holds a commission from the Bishop of London. All this shows the need that has long existed for a Bishop whose special field of labour shall be South America (except British Guiana), as well as the Falklands, for the members of the Church of England there residing, where there are between twenty and thirty clergymen of our own Protestant Church.

CALLAO—PERU.

SATISFACTORY letters have been received from this Station, and we are thankful to announce that the Rev. T. W. Wilkinson, our Missionary Chaplain, is returned to his post after a short absence in the cooler regions of the South to recruit his health, which had suffered from a severe attack of yellow fever. Mrs. Wilkinson is also recovered from a slight seizure. It is feared that Mr. Durringer, the valued Schoolmaster, will have to return home, in consequence of the great delicacy of his wife's health.

During his journey Mr. Wilkinson took the opportunity of visiting several of the towns in Chili; and first,

COQUIMBO.

Here Mr. Wilkinson was most kindly received, also at Quayacan and by the few foreigners in and near La Serena, where it is thought that the Coquimbo clergyman might very well have a week-day service. Though it thoroughly tested his strength, Mr. Wilkinson undertook two services on the Sunday—in the morning at Quayacan, where he found the little schoolroom full, the hymns well sung, and about eighty present, some walking over from Coquimbo. Our Chaplain adds:—

“No terms can be too high in speaking of the excellence and influence for good of the outdoor manager of this interesting little colony. He conducts a Sunday-school on Sunday afternoon—sixty in attendance, and a service every Sunday evening; also a fortnightly members’ prayer-meeting, when the Welshmen sometimes send up their petitions in their mother tongue.”

Speaking of the smaller places near Coquimbo, and the mines N.E. of it, Mr. Wilkinson says:—

“Indeed there must be, with the vessels in the two bays, no lack of work for the most zealous missionary.”

VALPARAISO.

Here also Mr. Wilkinson preached twice in the “very nice English Church, and found some of the leading people very kind and hospitable.” Dr. Trumbull is building a new chapel in a better part of the city, partly with the proceeds of the sale of his present chapel to the Germans. He preaches occasionally in Spanish, and his sales of Spanish Scriptures and other books ashore and afloat, by depôt and colporteurs, are considerable.

SANTIAGO.

This was the next place visited by Mr. Wilkinson, who says:—

“The railway drive from Valparaiso is interesting, because of the grand cutting through the Cordilleras, and the windings and crossings over quebradas, or ravines of fearful depth. Santiago lies high upon a tableland valley of vast extent, surrounded nearly by the Andes, or some of its armlets.

“I revelled in the feeling of the bracing, almost English winterly cold, more especially when on the following Monday I went 100 miles further up the valley to Canquenes, where are mineral baths, and an establishment capable in that out of the world district for accommodating with considerable comfort 150 visitors. There I stayed only two days, as it was not the season, and few persons were there. The two Sundays, 16th and 23rd of May, I spent in the capital of Chile, and conducted an English service both days, and preached in the neat little chapel-room which the Protestants have. They are to open a church this month there, built at a cost of 12,000 dollars, for a greater part of which they have to thank the munificent Mr. B. I also attended the Sunday evening Protestant service in Spanish, conducted by Mr. Gilbert, the American Presbyterian.”

The Agricultural Exhibition was opened on the 5th May. The Committee met on the 1st, to consider applications for space. The following application deserves special attention:—

“*Don Ramon Marambio.*—A piece of the trunk of a fig-tree, in

the midst of which there appears, perfectly formed and detached, a natural cross with its pedestal, and all the accessories, which trunk opened spontaneously on Good Friday last."

Mr. Wilkinson writes :—

"At present a nine days' religious festival is being held in honour of the event. I have visited the agricultural exhibition. It was principally of machinery by great English and American houses. As in Paris, they closed their stalls on Sunday. Visited of course the site of the famous church de la Campania. There was no particular reason for its destruction, beyond the feeling of exasperation by the Chilians, who were three years in forcing its demolition. It is now an open plaza. The victims were carted into a square trench, now filled up and railed in—in the Pantheon, and only this simple record left of the melancholy affair.

†

"Incendio de la iglesia de la Campania
8 Dec., 1863.

Victimas, 2,000—mas o menos."

In returning to Callao the steamer touched at fifteen ports, of which Mr. Wilkinson landed at Coquimbo and Caldera.

"I also went ashore at Iquique and Arica, and beheld in a way that none but an eye-witness can realize the awful desolation produced by the wave of August last. I received a very nice letter from Mr. Sloan, dated May 7. Truly he has passed through the fires as few are called to do in so short a time ; but he realized and happily still realizes the word of Him who has promised to be with such. At the former place there are a few influential foreigners.

"The site occupied by Ilo we passed on Tuesday. It was built in a gully—a sort of riverless valley—but there is not a trace of it left. At Mollendo, the seaboard terminus of the Arequipa rail, we were shown over the works by the engineer in charge of that section. Without a shanty here eleven months ago, there are in the town 2,000 persons, independently of 4,000 to 5,000 persons employed over the line. There are perhaps 200 foreigners, mostly Americans. They have no kind of spiritual provision, though of course a priest (Roman Catholic) has established himself. The line is ninety miles long, and might be completed in eight or ten months, although all the new works at the port and much of their stores were washed away in August last. We saw the first engine, which had already been under steam. At the small port of Chala we shipped some desperate fellows off to fight for Cuban independence against their old hated foster-mother, Spain. There was a priest on board who became very irate at the idea of our holding a public English service on board, which, unfortunately for our many stoppages, we were unable to have on Sunday. He collected some tracts, and 'Obreros' (*British Workman*), which I had distributed among the 200 peons laid on deck, possession of which he managed to get a week after issue, and, standing on the paddle-box, tore them in morsels and cast them into the sea with great vehemence."

THE FUEGIAN MISSION.

THE REV. W. H. STIRLING, BISHOP DESIGNATE OF THE FALKLANDS.



WE have the greatest pleasure in announcing that our devoted superintendent Missionary has been designated by Her Majesty's Colonial Secretary, Earl Granville, with the sanction of the Foreign Office, and the approbation of the Primate, and the Bishop of London, Bishop for the South American Mission and the Falkland Islands. The wisdom of such a clergyman being appointed as episcopal superintendent, with a commission from the Bishop of London to hold confirmations, consecrations, and ordinations for the benefit of our fellow Christians and Churchmen, as well as the heathen, is apparent. Mr. Stirling was for some years Secretary of the Society at home, and in 1862 volunteered to succeed the zealous Rev. G. P. Despard, as Missionary to the Fuegians. Having lost his wife in Patagones, he returned to England with his children, but only for a short time, and his present position in Tierra del Fuego, where, as God's sentinel, he is stationed at the southernmost outpost of His great army, and, forgetting his loneliness, "realizes the privilege of being permitted to stand there in Christ's name," assures us that Mr. Stirling, having been found faithful over a few things, will prove a wise ruler over many things.

The *need* of such an appointment is manifest. As a Church of England Society, the duties of a Bishop are occasionally essential for the due commission of its agents. The British colony of the Falkland Islands has never been visited by an English Bishop, while the results attending the late visit of the Bishop of Honolulu on the east and west coasts, only illustrate the wants of our fellow Churchmen, who, not residing in a British colony, still need the offices of a chief pastor of their own beloved Church. But the strongest argument concerning our own Society is that we are put to continual expense, and have to suffer the loss of our Missionaries' valuable time, in compelling them to come to England for ordination. Some hundreds of pounds have been expended in having former catechists of the Society ordained Deacons; while one clergyman was seven years and another five years in Deacon's Orders; and we have still in England the Rev. W. T. Combe to be ordained Priest by the Archbishop of Canterbury this month, and Mr. Lett to be ordained Deacon in December, by the Bishop of London.

We ask for the earnest prayers of our readers and supporters that God may so bless this new office and officer, that they may be the means of strengthening and consolidating the Society's work abroad, encouraging our friends at home, and above all promoting "Glory to God in the Highest, and on earth peace, good will towards men." The piety, experience, gentle bearing, self-abnegation, and devotion of Mr. Stirling warrant us to anticipate such results. The Bishop Designate has been called home, and may be expected about November, and so be consecrated before the end of the year.

THE DEPARTURE OF THE REV. THOMAS BRIDGES.



FAREWELL MEETING in the Iron House for Tierra del Fuego was held on Tuesday, August 3rd, at the Iron Works of Messrs. Hemming and Co., Old Ford. The weather was unfavourable, and many of our supporters had left London; but it was felt to be a deeply interesting occasion by those who were present, while many heartfelt expressions of

good-will were sent by letter, accompanied by generous contributions to the expense of the Iron House. Among these were letters from Admiral Sir J. B. Sullivan, General Sir Arthur Lawrence, Canon Conway, A. F. Haliburton, Esq., Isaac Braithwaite, Esq., Rev. R. Gascoyne, J. J. Rowe, Esq., &c. The Rev. W. W. Kirby also stated he had received a letter from the Bishop of London, expressing his inability to attend the meeting; but his Lordship would be glad to take leave of Mr. Bridges before he sailed.

A. R. Pite, Esq., presided, and, after prayer by the Rev. W. H. Lloyd, Vicar of Christ Church, Eastbourne, called on the Secretary to read a portion of Scripture (Psalms 72 and 74).

Mr. Pite then stated that the House in which they stood would soon be on its way to Tierra del Fuego, and being now dedicated by prayer and the Word of God to His service would there be occupied by their faithful and tried Missionary, Mr. Bridges, who, after spending half his lifetime already in the Fuegian Mission, was about to return to his very arduous duties as an ordained Minister and Missionary. His return so soon was in consequence of Mr. Stirling being called home to receive consecration. Their future Bishop had often asked and prayed for this iron house. It was at length obtained, and he hoped would bear the name of "Stirling House." The Committee had that day given full instructions to Mr. Bridges. It was their earnest desire to strengthen, as far as the Christian public would support the Committee, the Fuegian Mission. An English catechist for Keppel Island had that day been appointed, and another, as a companion and fellow worker with Mr. Bridges in Tierra del Fuego, would probably be sent out with the Iron House.

The Rev. Thos. Bridges, in reply, expressed himself most thankful for the seven months' residence in England. He had met with the greatest kindness from a large number of friends. This had cheered his heart, and would strengthen him for future work. His prayer was that the grace of God would render him more faithful, more zealous for God's glory. The Lord had tried this mission severely, and he had been witness to much of it; but he believed now that God would show His power to do great things. As a final request he would solicit earnestly for funds to pay for the Iron House in which they were assembled, so that its cost might not come on the general funds of the Society. At present scarcely £100 had been received, whereas its cost would be £300.

The Chairman next introduced Mr. John Lawrence, of Worcester, who was proceeding to Keppel Island Station, as catechist and general assistant. Mr. Lawrence said he was glad that God, who had long given him a desire to be a Missionary, had at length opened the way for him. Now he had been called, all he asked for was the prayers of God's believing people that he might go forth simply trusting to God to make use of him as long as he was permitted to live.

The Rev. G. H. Stanton, Incumbent of Holy Trinity, St. Giles, then commended in a valedictory prayer the Missionaries and their work to God.

The Rev. Thos. Bridges was married at Harberton, South Devon, on Saturday, August 7th, to Miss Varder, and on Monday, August the 9th, Mr. and Mrs. Bridges left Southampton by the R. M. S. P. for Monte Video, whence they proceed to Keppel Island, Falklands, and Tierra del Fuego.

THE CAMP OF BUENOS AYRES.



THE great business of the countries bordering on the River Plate is the rearing of cattle. Everywhere the country abounds in great herds of horses, cows, and sheep. These supply the material for a great trade in skins, wool, tallow, bones, &c., and afford employment to the rural population, who are a compound of every European nation, together with aboriginal Indians, African negroes, and Spanish Americans; these last having, of course, all the political power in their hands, but always being distinguished for their hospitality towards strangers. The country districts are called by the English-speaking residents *The Camp*, a name derived from the Spanish *La Campana*.

The Camp of Buenos Ayres is part of the great Pampas plain, a great level, unbroken by a single mountain; and the greater part of the people are engaged in sheep-farming, a business which, after assuming an exaggerated importance a few years ago, is at present in a very depressed condition, owing to the overstocked state of the market, and the high duties occasioned by the long continued Paraguayan war.

These Camp shepherds lead a life truly primitive; their houses are generally formed of a framework of poles, interlaced with the small branches of the peach or other brushwood, well plastered with the mud of the surrounding soil. The roof is formed with canes, and thatched with the *junco*, or bulrush, the *paja*, a peculiar broadleafed grass found in marshy places, or with the ordinary coarse grass. The earth beaten down by constant use forms the floor; and small windows sometimes *glazed* with a piece of white calico, sometimes with the luxury of glass, let in what light the door and the chinks above and around do not.

There is no fire-grate, and bedsteads, tables, or chairs, are rather the exception than the fashion; the usual seat being the skull of an ox or a horse.

Trees are seldom found, except where a rare genius of cultivated taste has been long resident; and gardens are only occasionally met with. Sometimes a house is distinguished by having a specimen of that curious tree vegetable known as the *ombu*, and which seems to belong rather to the province of the geologist than to that of the botanist. It grows to the height of forty or fifty feet, with immense branches, a dense foliage, and a prodigious stem, being useless as timber, for even though dry, it will not burn. It affords a shade to horses tied under it, and a shelter to fowls; and, while it gives some

dignity to the humble hut besides which it stands, to the lonely traveller its far seen and well-defined figure is an invaluable landmark.

Many of the Camp people have gathered around them in the course of years flocks and herds, and considerable fortune, and are possessed of great tracts of land which would rival some English counties, and have built for themselves large and handsome mansions.

In every part of the province of Buenos Ayres are to be found English settlers, and one has seldom to travel far without finding districts where many of these live within a convenient distance of each other. There is, however, a sad lack of the means of grace ; and our brethren there, brought up in, or at least nominally belonging to the Reformed faith, are exposed to the influences of a practical infidelity, and hearing little of any language but Spanish, it is not strange that whole families grow up ignorant both of the religion and the language of their fathers. Without any religious services, without the sacraments, without the visits of a clergyman, and often without a Bible. Such is the condition of Protestants from Germany, Switzerland, Italy, the United States, Ireland, Scotland, and England, scattered over a district 400 miles from North to South, and 200 from East to West, and comprising an area of 80,000 square miles!

These people wish for clergymen ; they have evinced the greatest joy whenever one has made a flying visit in some part of the Camp, and they would prize his labours, and contribute according to their ability to his support ; and although from different countries and different religious denominations, sectarianism has no place there ; but the ministrations of the Church of England are most highly prized everywhere. In the Camp of Buenos Ayres there are only two Protestant clergymen of the Established Church of Scotland ; and with the exception of the corner where their time is fully occupied, the whole Camp of Buenos Ayres, with its thousands of Protestant settlers, is left without a clergyman or the ordinances of the Gospel.

PELEGRINO.

[The S.A.M. Society has not yet taken up this portion of the mission-field, but as it is the particular part mentioned by the late Capt. A. Gardiner in his journal, as deserving of attention, we hope that some opening ere long may lead to its adoption as one of the ministerial stations assisted by a grant-in-aid from the South American Missionary Society. Sound piety, strength of character, and active habits, are the qualifications desired in the future Missionary Chaplain ; a knowledge of Spanish would be an advantage, and if not already known might soon be acquired.—ED.]

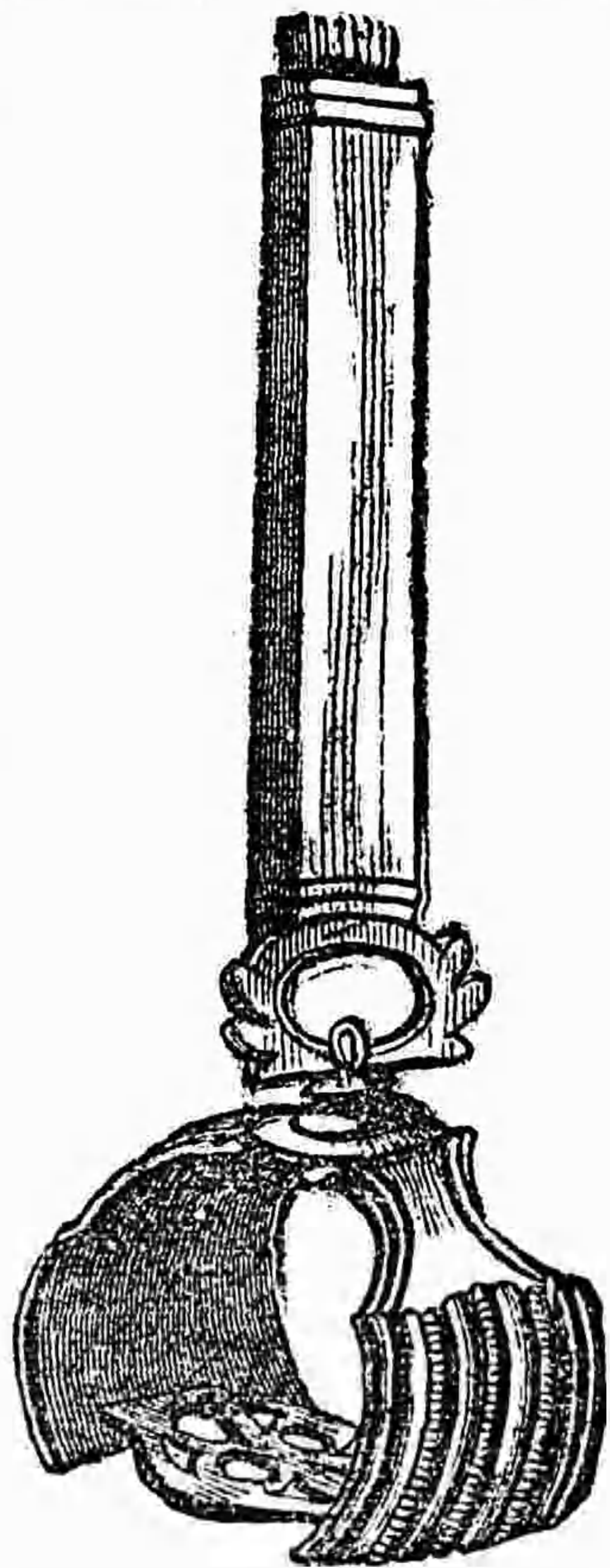
HORSE FURNITURE AND EQUIPMENTS ON THE WEST COAST.*



AMONG the richer people of South America, before its conquest by Europeans, the precious metals were very abundant, and an almost incredible number of vessels of gold were brought in to Pizarro as a ransom for the unfortunate monarch of Peru. Among the less distinguished chieftains, silver was abundant ; and even within the last twenty to twenty-five years, many of the common household vessels were of silver, both among the wealthier natives and the people of Spanish origin. This was more especially the case at some distance from the seashore ; basins, goblets, ewers, teapots, *maté* cups and *bombillas*, were all of silver.

At the present day the Indian of the South displays his barbaric splendour mainly in connexion with the trappings of his horse ; while his wife or daughter exhibits her wealth in the decoration of her person. Knowing, as they do, that dollars are of standard silver while bars or ingots might be adulterated, their manufactured articles are frequently, if not usually, formed from dollars beaten up. When the Indian, therefore, has disposed of cattle, horses, wool, fruit, or any other commercial product, it is commonly said that there is just so much money withdrawn from circulation. He sends through the forest or village for the rude silversmith of the little region, and counting over to him a certain number of dollars, he remunerates him afterwards for his trouble in giving the material a new form.

Though the so-called chief may be only a farmer or grazier, a little removed above his fellows, he aspires at once to a set of silver trappings. These include the bridle-bit, stirrups, *cañons*, spurs, and, if possible, buckles, studs, and tags. The whole of the bridle-bit is not always of silver, but the exterior portions or cheek pieces are, and the rings which attach it to the bridle. The spurs are usually large and showy, the rowels being much larger than with us ; but it does not follow that they are more cruel to the animal ; for the side is not struck perpendicularly by the *acus* of the rowel, but at an acute angle so as to push rather than pierce. I have seen a pair of spurs which it was declared contained sixty silver dollars, or about £14 worth of silver. The stirrup of silver is somewhat smaller than an English one ; not because the foot of the Indian is smaller than

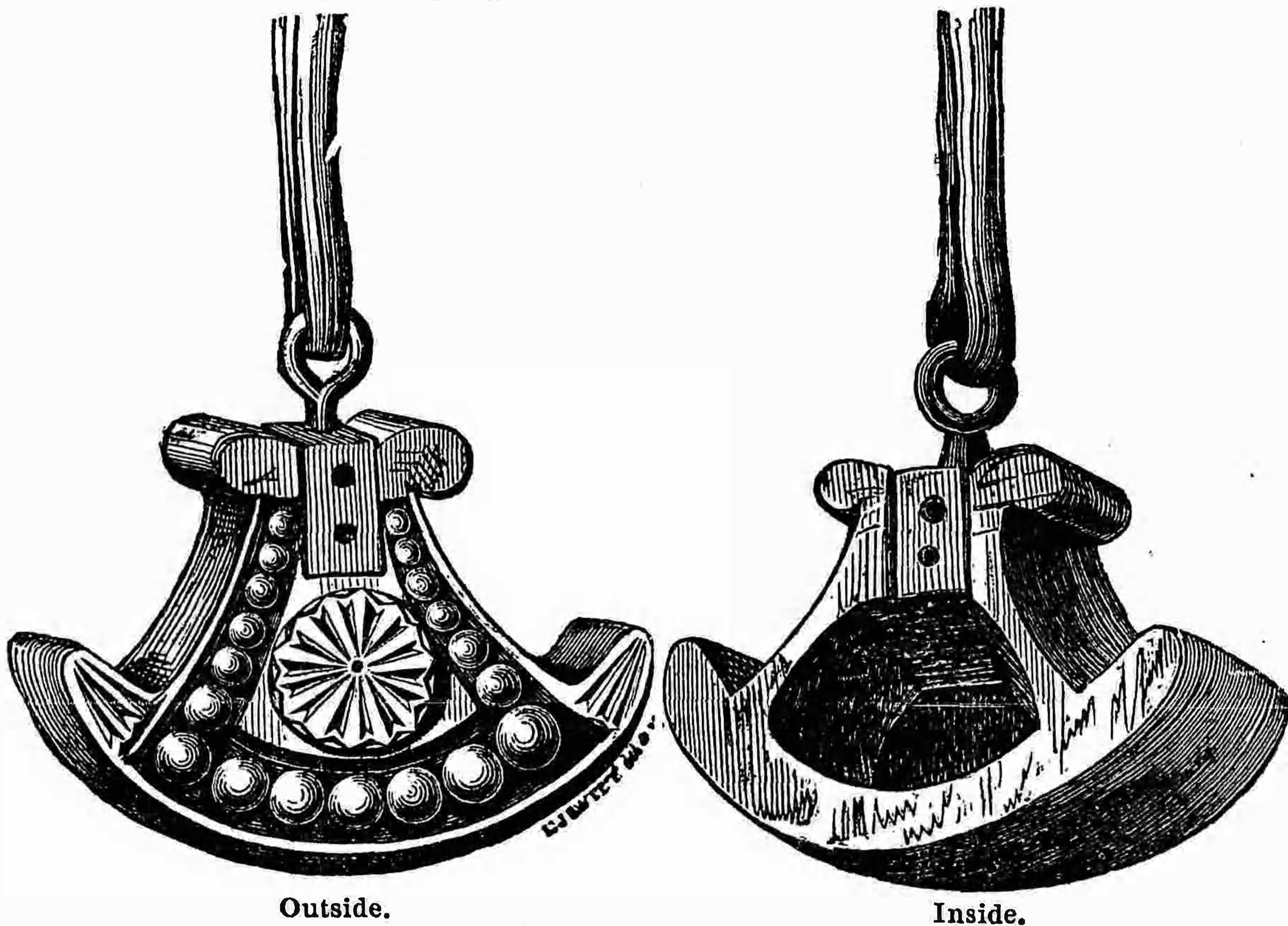


Silver Stirrup and Cañon.

* From Dr. Hume's Essay, "British Antiquities compared with Modern Objects from South America." 1868.

ours, but because he inserts only the toes. In a pair which I purchased, there was a little ring at the top of the orifice through which the stirrup leather passed. This is a precaution to preserve an article of so much value from being stolen or lost. The stirrup leather might break in fording a river, or might be cut designedly, so that the article might drop where it would be impossible for the rider to recover it. Accordingly, a slender but strong piece of chain passing through this little ring at the top, and between the folds of the stirrup leather, is fastened to the saddle. This is found to be a sufficient protection. The *cañon* is a sheath of silver which rests on the stirrup and through it the two folds of leather pass. Sometimes the buttons of the belt consist of dollar pieces ; but the gauchos on the East coast are more extravagant, for their saddles are not unfrequently studded with coins, and the fringes of their belts are little pendants of solid silver.

In marked contrast with this magnificence is the huge wooden stirrup commonly worn by the people of the country. It is a large solid triangle



Outside.

Inside.

Large Wooden Stirrup of Chile.

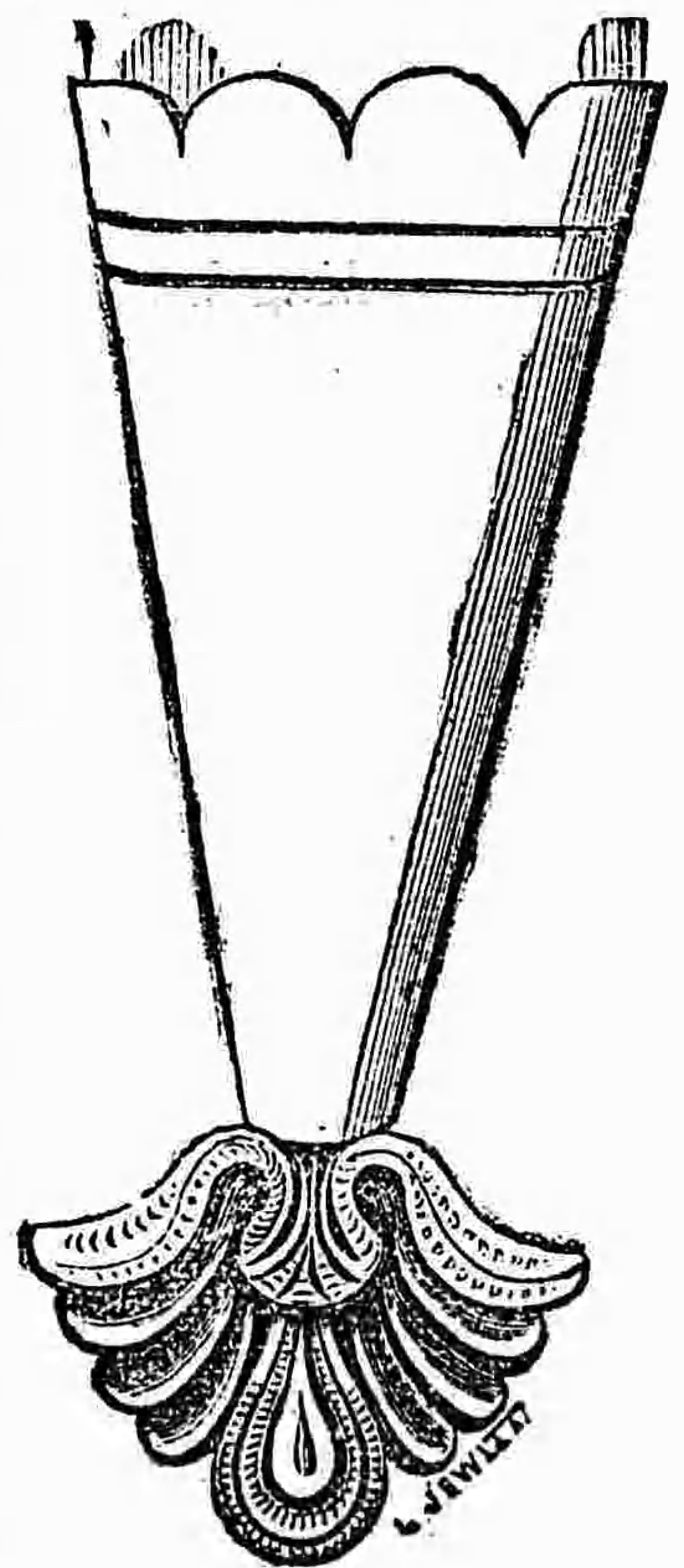
of five inches thick, and a hole is pierced on the inner side for the insertion of the foot. On the outer side, some decoration is carved with more or less artistic skill, and an iron band is fastened to the top to which the stirrup leather is attached. The reason for the use of these articles in preference to open stirrups can hardly be their cheapness ; but it is probable that they were cheaper at one time, and that taste and fashion, as in similar cases, have perpetuated their use. The people assign as a reason that they are a protection in riding through thickets, especially where

there are prickly shrubs ; and we know that at other parts of the Continent a very strong protection is necessary for one side of the rider, and he always encounters these obstacles with the protected shoulder foremost.

One of the things connected with my earliest recollections was a pair of beautiful saddle-bags, which had served my grandsire in Scotland, and afterwards in the North of Ireland, during more than thirty years of the last century. They were of strong leather, with one longitudinal opening in the middle, secured by buttons made of the material itself. Such things were indispensable when even the leading roads were bad in almost all parts of the kingdom, and when wheel carriages were nearly unknown. All long journeys took place on horseback ; and ladies were as familiar with the side-saddle as they are now with the railway cushion. The American Indian of to-day, stores his provisions in bags very similar in appearance ; and an elegant pair, once owned by a brave of the western prairies, is now in my possession. It is not surprising, therefore, that we find saddle-bags spoken of in England eight hundred years ago, or that we find them under the name *alforjas* among the people of every name who inhabit South America. There, the bottle of water and the drinking-cup are usually stowed, with anything else that the rider finds essential to his health and comfort.

In writing *Ancient Meols* few subjects gave me so much trouble as that of metallic ornaments on leather ; for though the objects were before me, and though there was moral certainty as to the purposes which they had served, it was difficult to find either in history or pictorial illustration instances perfectly parallel. Such instances were found, however, in reference to many countries ; and thus the well-known prevalence was shown of uniformity of custom, among the various members of the human family. A still greater difficulty was experienced in reference to metallic tags or strap ends ; but a reference to monumental brasses showed their very extensive use a few centuries ago. In one of the cycles of fashion they have been reproduced, especially since the volunteers have been recalled into existence ; and indeed studded straps have also become common both on ladies' dresses, and on the furniture connected with stationery.

Now, a single headstall procured in Chile illustrates several of these articles which have become obsolete at home. There is the double button or stud, fastening the termination of the leather without sewing ; there is the buckle somewhat of the same type as the bosses ; there is a metallic object purely ornamental ;



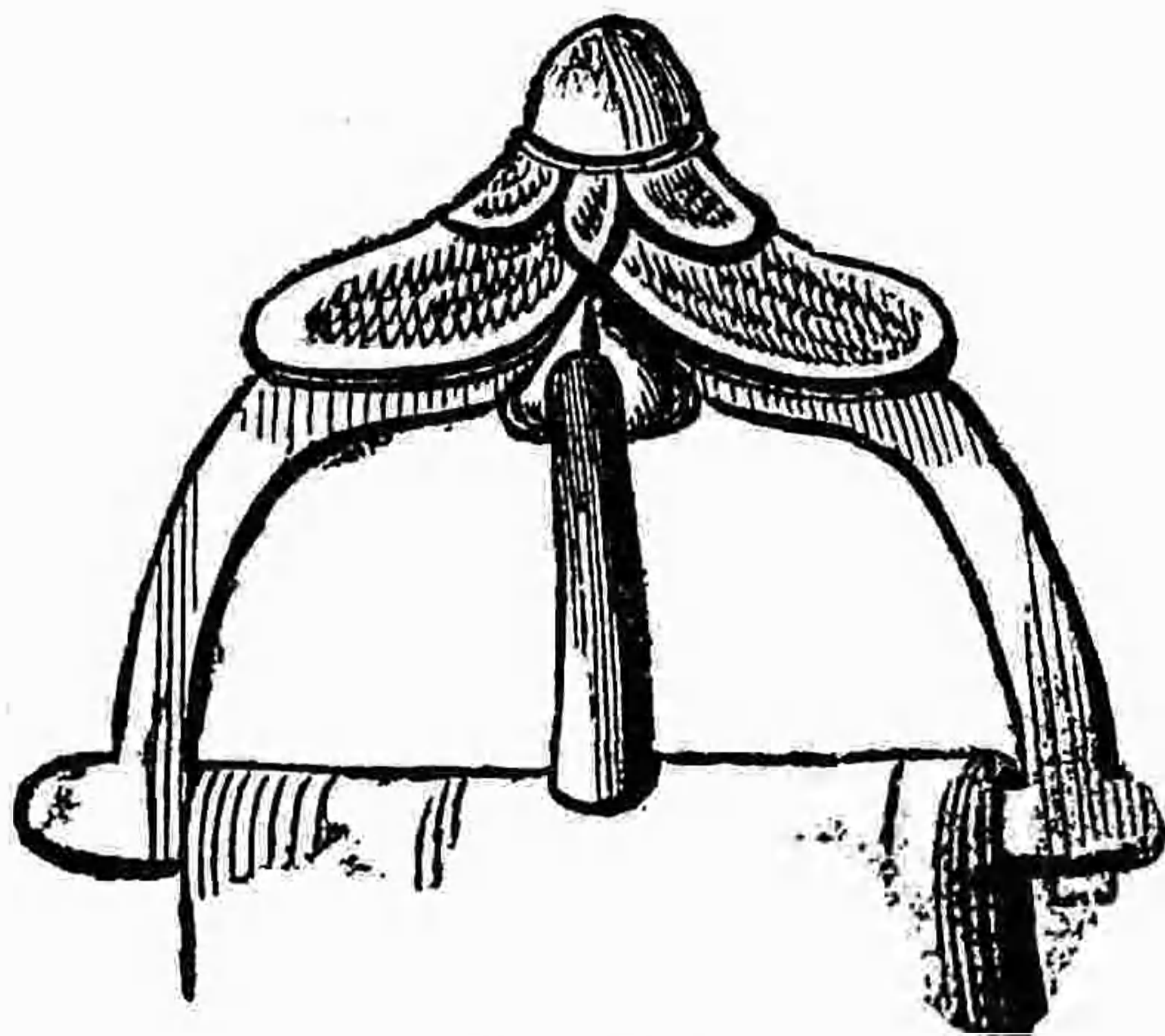
Tag, from Chile.

and finally the metallic tag. Thus, the head gear of a mediæval English horse may virtually be seen in Chile to-day.



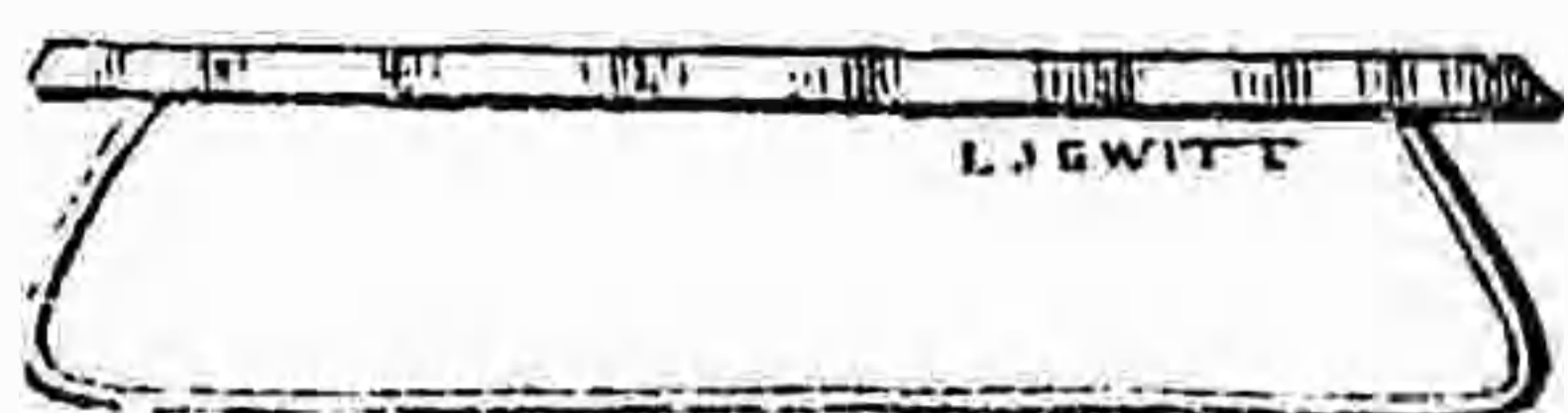
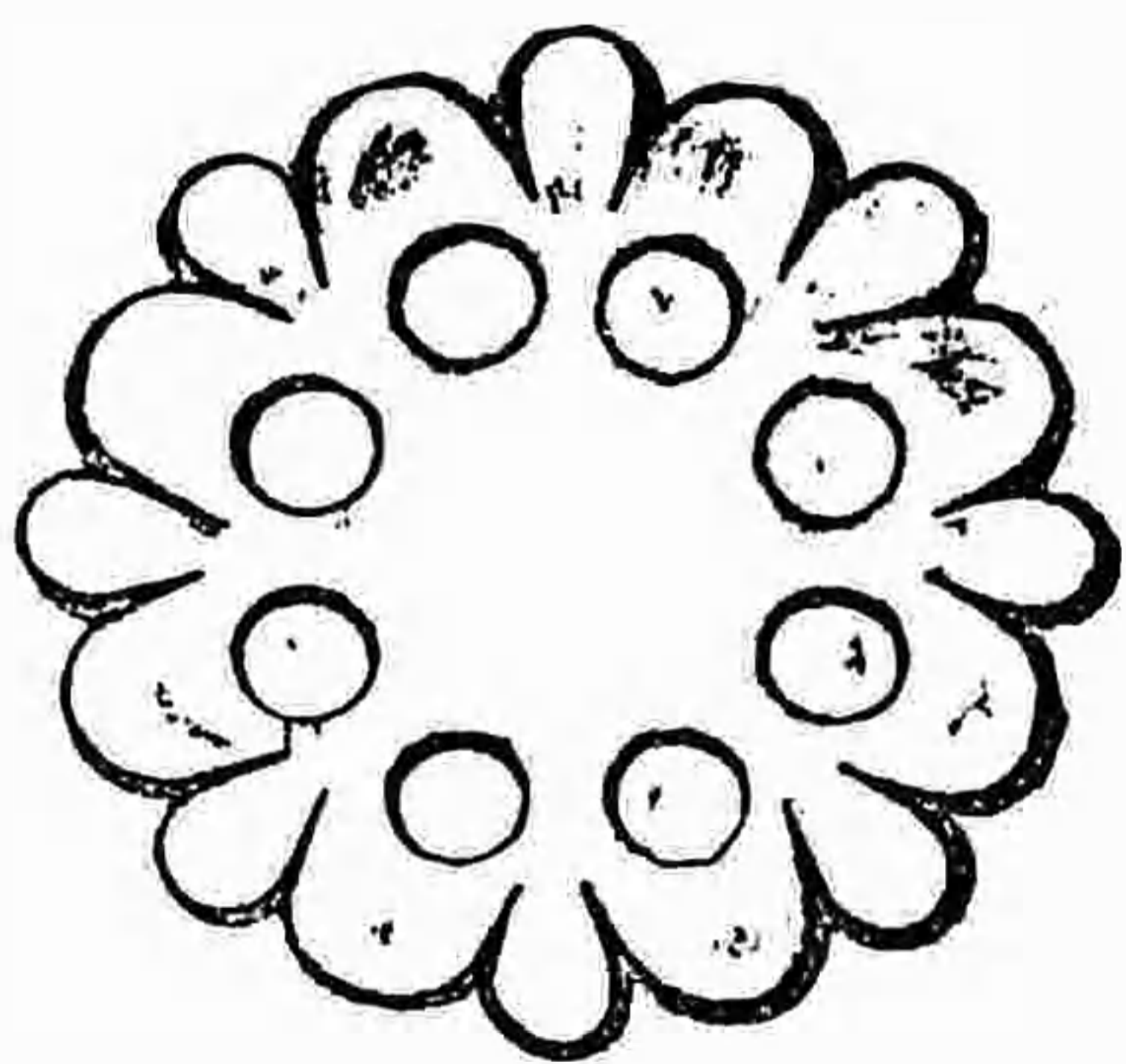
Stud.

muleteers of Peru and Bolivia exhibit a similar taste ; and sometimes a headstall in needlework, of fine coloured wool, shows how much pride



Buckle.

the *carriero* takes in his animal. In other cases, the band across the forehead and in front of the ears consists of a roll of coloured wool, and the more elaborate of these ornaments are manufactured by the wise women of Cochibamba in Bolivia.



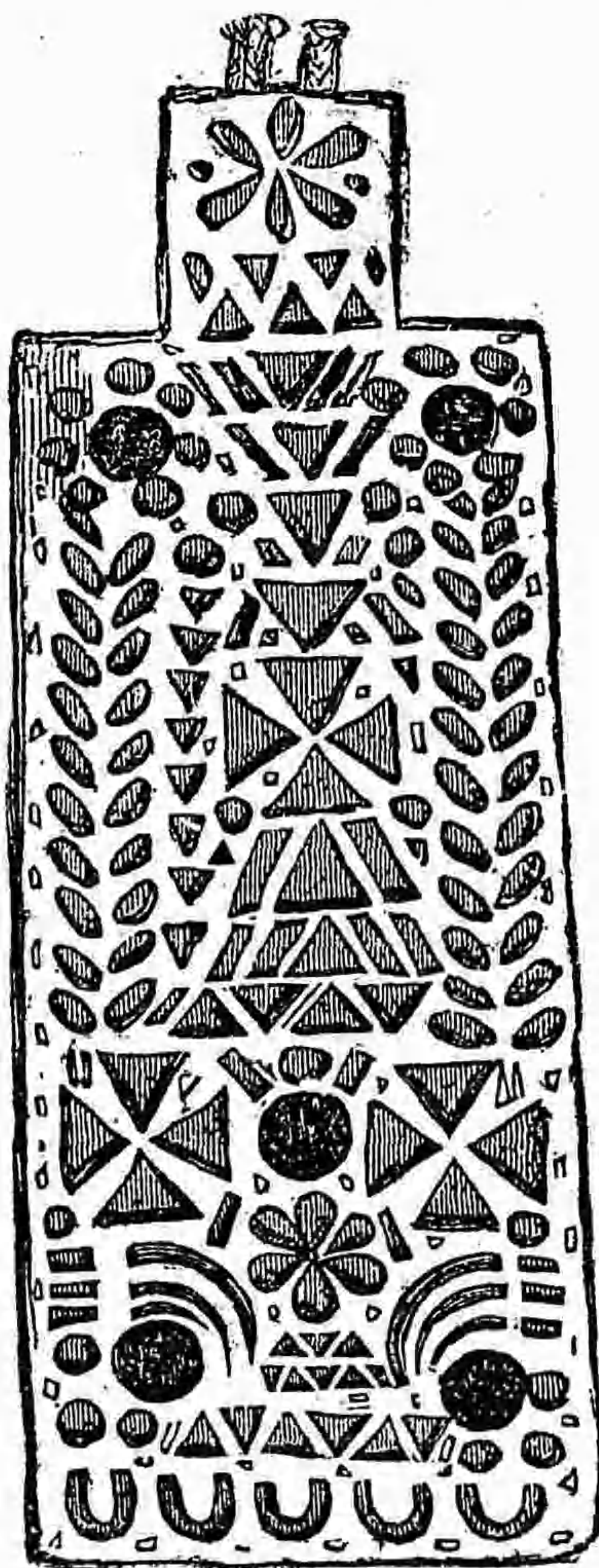
Leather Ornament.

Not unfrequently the harness consists almost exclusively of leather, with scarcely even a ring to unite the parts. Pieces of thong are elegantly and skillfully knotted so as to form a complete button ; and by means of this, and a corresponding button hole, almost any fastening can be effected. Thus the whip is fastened to the middle of the bridle rein, and is always uniform in kind. It lies over the croup, behind the rider when not in use. Thus also the "hobbles" are fastened round the pasterns of the forelegs, so that the animal is prevented from moving without the consent of his rider. Occasionally, too, a piece of leather is pared down into fine threads ; and these are used either in the binding up of parcels, or in forming beautiful tassels which drop between the ears and eyes of the horse or mule.

At various places on the West coast, decorations of the kind shown here are common, Muleteers who bring ore to the smelting work, or carry supplies to the mine, are fond of decorating their animals with ornaments of carved leather. Geometrical figures consisting of triangles, squares, and circles, with crosses intermingled, are cut out of a thick but pliant piece of leather. A layer of red baize is placed underneath as a

background, and both are then sewn down on another strong piece of leather. Two buttons of thong at the top make it easily attached or separated, and it is understood that it is not to be used in the wilderness, but at the mine, or in passing through a town. Sometimes, for greater effect, little pieces of looking-glass are inserted, as in the case of one which Captain Faull was good enough to get made for me, at the Rio Salado mine.

In other places we see the ox-yoke, such as is common in the East, and it is dug up in bogs throughout the British Islands. The annexed very interesting example of a horse or ox-yoke, is from the Collection of the Royal Irish Academy. It was found in a bog in the county of Monaghan: it is three feet nine inches long, and seven inches deep at the extremities. It appears to have been fastened to the pole by the central hole; and there were other holes near the lower side of the part which lay between the animals. There were also holes passing vertically through the extremities which lay beyond the necks of the animals. No doubt these served some important purpose in harnessing. The goad is in use as it was in the days of Shamgar (Judges iii. 23), but it is usually a long bamboo with a nail in the end, and not like the



L. SEWITT

Mule Decoration.

This represents an ornament 24 inches long and 9 broad. formidable instrument which may still be seen in England.



Horse or Ox-yoke.

The plough is also very simple in structure, even the share being frequently of wood. This, however, is sometimes covered by a plate of metal. It has but one handle, and is very similar in structure to the one-handled plough of the Saxons; which is figured several times in the Harleian MSS., and is represented on the Bayeux Tapestry.

It is almost identical in form, or actually so, with that which is still in Spain; and this again answers to the description of the ancient Roman plough described by Virgil.

BOGOTA.—INTOLERATION.



IN the following translation of a Placard which was posted in the streets of Bogota, State of Columbia, just previous to the departure of the last mail, we notice the grossest act of an intolerant bigotry, threatening even persecution and cruelty. Its appearance had created excitement, and it was the intention of the English and American ministers to attend church on the following Sunday, where several members of the congregation conceived it necessary not to go unarmed:—

“WARNING.

“Having observed that the Protestant minister has definitely fixed his residence in this Catholic city, opening a school in which to teach doctrines that are opposed to those held by the majority of the Columbians, and seeing that several of our fellow-countrymen actively help the said ministers in the infernal enterprize of dis-Catholicizing this country, we, a large number of citizens belonging to all shades of political opinion, have resolved to give the minister and his assistants a serious warning, to leave Columbian territory without delay, and thus avoid a conflict that may cost them their lives. We are resolved to dog them and pursue them until they fall into our hands, in order that they may know that there still exist in this country, men who will never permit *any foreigners*—slaves to the infamous Luther and Henry VIII.—to come into the midst of our Catholic communion, to prostitute us, demoralizing our youths with absurd doctrines, in order to disturb the religious tranquillity of this country.

“We vow to fulfil our threats, if they persist in this undertaking, but *how* and *when* they will not know until it shall have happened.

“We are also observing those who directly or indirectly lend their support to these adventurers’ school and place of worship, and whose names will be duly published, that they may be well known on the day of conflict.

“The terrible and painful lessons of intolerance that we have received at the hands of the anti-Catholics, constrain us to have recourse to a reprisal.”

Signed by several Columbians.

ROMISH INTOLERANCE IN THE BRAZILS.—Great excitement has been produced in Brazil by the action of the Bishop of Pernambuco in forbidding the burial in consecrated ground of the remains of General Alreu e Lima, who was, perhaps, the most noted historian of Brazil. He was a man of great acquirements and of high character. Some two or three years ago he published a very able defence of the Bible against the attacks of the priesthood. A large concourse of people carried the body and laid it to rest in the English cemetery. The Bishop has been found fault with by the press throughout the country, almost without exception.

NOTICES OF BOOKS.

NEW GRANADA, Equatorial South America. By Rev. WM. LEAY, M.A., Vicar of Christ Church, Downside, Bath; formerly an Officer of the Columbian Mining Association, six years resident in New Granada, three in Brazil. Demy 12mo., neat green cloth, gilt. 144 pp. Price 4s. With new Map in colours, and sketch of mountain scenery. London: Christian Book Society, 22, King William-street, Strand.

THE author gives us a personal narrative of facts, experience, and journeyings; with statistics of population, languages, territorial divisions, mines, missions, &c., and, consequently, has produced a useful as well as interesting book. It is better to give correct information of a small district well understood than to attempt too much in describing a vast region partially visited. And yet New Granada is no mean country; bounded North by the Caribbean Sea, East by Venezuela, South by Brazil, and West by the Pacific; its extent of area amounts to 380,000 square miles, or more than three times that of the United Kingdom of Great Britain and Ireland. Mr. Leay says that

“Having travelled and resided in this magnificent portion of tropical South America for a period of six consecutive years, I now commit my simple personal narrative of adventure and experience, commending New Granada and its interesting people to the attention and sympathies of Protestant Christians.”

In an account of the Mariquita Silver Mining Company at Santa Ana we are told that Robert Stephenson, Esq., the late distinguished engineer, was the first superintendent of the mining establishment, and resided there three years. After speaking of the position, climate, population, &c., of Sta. Ana (pronounced Santanna), Mr. Leay zealously remarks:—

“Here is a field for a chaplain’s labours. ‘A chaplain! why, what good would he be? The superintendent is a gentleman, and so are the officers. The European miners and mechanics are not ignorant of the Bible. The community at Sta. Ana is at least as good as that of

most villages in England; perhaps better than most towns. What would a chaplain do for them?’ I can imagine inquiries of this kind, at home and abroad. Yet, a man of God, a clergyman of the Church of England, would be welcomed, would do good service in Sta. Ana. If in England, from our pulpits in Regent-street, London, or in Princes’ Park, Liverpool, men need to be told that ‘God so loved the world that he gave his only begotten Son;’ why not in Sta. Ana? Oh! but they know it already. They are Wesleyans some, and some Churchmen. Do they commemorate the dying love of Jesus in the ordinance of bread and wine? I think not, but they read the Scriptures of Divine truth, use the Liturgy of the Church of England on each Lord’s-day, and some of them pray in private and in social prayer, yea, even ‘exhort, rebuke, with all long suffering and doctrine.’ I speak of how things were when I was an officer of the Company at Sta. Ana. Hoping that, in these good habits, Sta. Ana may not be worse, but better now than then. And I say, give these dear countrymen of ours the visits of a man of God, who will preach Jesus to them; for if amidst the follies, the artificial restraints, the vices of England, the Gospel of Christ is nevertheless the power of God unto salvation to every one that believes, so likewise in Sta. Ana. That community enjoys freedom of thought and liberty in religion like ourselves. The natives of the new world long for the freedom of the sons of God. ‘The voice of the tiger sounds loud in the mountain.’ The Indian longs for the lake of the Itzaes! Oh! preach Christ in the suffering humility of the God-man at Calvary. Preach Christ in the glorified exultation of our human nature to the right hand of God. Tell them, that to free or bond, to artificial or rude, refined European or aboriginal Indian, simple faith in the Divine person of the Son of God is effectual to life eternal—and you convey a message, commend a power, which ‘lifts a worm, and makes him fly to mansions in the sky.’ ‘How beautiful upon the mountains,.....’” (Isa. lii. 7.)

YESTERDAY, TO-DAY, AND FOR EVER.

A Poem in Twelve Books. By the Rev. EDWARD HENRY BICKERSTETH, M.A., Vicar of Christ Church, Hampstead, and Chaplain to the Bishop of Ripon. Third Edition. In small 8vo., cloth, price 6s. Rivingtons: London, Oxford, and Cambridge.

OUR Missionary Chaplains may preach effective sermons, but if they desire to strengthen their own work they will recommend to their congregations effective books, such as will elevate the character, and increase their Christian faith, hope, and love. Many of their hearers are Americans, and the book now before us has already had an extensive circulation in America; and we believe that wherever the English language is spoken there this excellent poem will be read and appreciated. Its gifted author, when a Cambridge student, presaged his future by writing for three successive years the Chancellor's Prize Poem. But it is not so much as a work of intellectual power exhibited in forcible verse that we commend it to our readers as it is for its spiritual teaching. We cordially endorse the opinion of a Philadelphian critic:—

"This is a poem of rare excellence; many passages will mingle with the reveries of solitary leisure and the consolations of real sorrow. . . . The men who strive to picture forth the worlds beyond the grave, in such a way as to

impart their own impulse to the current of our thoughts and feelings, and give the colour of their brighter conceptions to those which they excite in our minds, and thus lead us to think more about the future world, and live more under its influence, are the very best of practical preachers. We would like to have more preaching of this kind."

We are glad that Mr. Bickersteth, in acknowledging the reception which this work has found in England and America, is able to add, "Assurances of the deep interest which the thoughts suggested in these pages have kindled or confirmed in many hearts have reached the author from aged pilgrims at whose feet he would gladly sit and learn, from labourers who are bearing the burden and heat of the day, and from many sufferers and mourners in homes of sorrow and bereavement." In South America we have many such "labourers," and, in too many of our stations, have lately had "sufferers and mourners." To all such, at home as well as abroad, we would earnestly commend "Yesterday, To-day, and for Ever."

As a specimen of the verse, we give the opening lines of Book tenth—**THE MILLENNIAL SABBATH.**—Would that its description of the English Sabbath were not so frequently forgotten by England's children when in foreign lands they dwell!—

A SABBATH morn—softly the village bells
Ring out their welcome to the sacred day.
The weary swain has drunk of longer sleep,
And now, his children clustering round him, leads
The happy group from under his low porch,
And through their little garden, where each plucks
A rose or pansy, to the school they love:
The busy hum delights his ear; and soon
The morning hymn floats heavenward; but himself,
Holding the youngest prattler in his arms,
Waits in the churchyard, where about him lie
His father and his father's fathers, till,
The children following in their pastor's steps,
Whose grey locks flutter in the summer breeze,
All pass beneath the hallow'd roof, and all
Kneeling, where generations past have knelt,
Pour forth their common wants in common prayer.
A rural Sabbath—nearest type of heaven:
Yet scarcely less beloved in toil-worn courts

And alleys of the city. What true heart
 Loves not the Sabbath? that dear pledge of home;
 That trysting-place of God and man; that link
 Betwixt a near eternity and time;
 That almost lonely rivulet, which flows
 From Eden through the world's wide wastes of sand
 Uncheck'd, and, though not unalloy'd with earth,
 Its healing waters all impregn'd with life,
 The life of their first blessing; to pure lips
 The memory of a bygone Paradise,
 The earnest of a Paradise to come.
 Who know thee best love best, thou pearl of days,
 And guard thee with most jealous care from morn
 Till dewy evening, when the ceaseless play
 Hour after hour of thy sweet influences
 Has tuned the heart of pilgrims to the songs
 And music of their heavenly fatherland.
 But mortal ears are heavy, and mortal eyes
 Catch only glimpses dim and indistinct
 Of things unseen, beauteous but far away;
 Enough to quicken, but not satiate love:
 And the soon weary spirit exhausted sighs
 For wings to flee away and be at rest,
 Or solaces its musings, there remains
 A Sabbath for the toiling Church of God.

THE STEAMER "ARAUCANIA."—The Pacific Steam Navigation Company have just added another splendid vessel to their already fine fleet of steamships, and we are glad to find it named, like the "Patagonia," after another of our Indian Stations. The "Araucania," which left the Mersey for Valparaiso on the 13th July, *via* the Straits of Magellan, is unquestionably one of the best equipped steamers trading from the port of Liverpool. The "Araucania" is 344 feet long, 41 feet 6 inches in breadth, 24 feet depth of hold, and her tonnage is 2,800 tons builders' measurement. The engines are of 600 nominal horse-power, but are capable of being worked with ease up to 2,000 horse-power. Every new and improved invention as regards indicators, steam gauges, and signal bells have been introduced. The spacious spar deck of the "Araucania" will afford a splendid promenade for passengers. The wheel-houses, of which there are two, one being amidships, are most comfortably fitted up for the "men at the wheel." The "Araucania" has accommodation for 150 first-class passengers, 75 second, and 300 third, and is well provided with boats, having no less than eight in the davits. In passing through the Straits of Magellan, these steamers have the North of Tierra del Fuego on the left and South Patagonia on the right.

THE EFFECT OF EARTHQUAKES.—The *Lima Nacional* of 13th May says that the most extraordinary and unheard of phenomenon has been discovered in the road of Locumba, worthy of being studied, and which appears to have been caused by the late earthquakes. Every beast that reaches a certain spot falls dead. This has so often taken place that immense numbers of carcasses are heaped on the spot.

Contributions thankfully received from June 24th to August 18th.

* * * Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense; Dis. Vs., Dissolving Views; Addl., Additional; Sub., Annual Subscription.—Full particulars will be given in the Annual Report.

	£	s.	d.		£	s.	d.
Shrewsbury A, per Mr. T. F. Poole...	10	0	0	Chelsea A, per Mrs. Grautoff.....	3	0	0
R. N. Fowler, Esq., M.P., coll. at D.R.M., including £2 don. Miss Hardy	4	0	6	New Wandsworth and Battersea A, per Rev. W. Kirkby.....	9	11	0
X.Y.Z., per Wm. Yandell, Esq. (sub.)	10	0	0	Sydenham A, per Rev. B. C. Huntly	1	11	0
Folkestone A, SS by Rev. Thos. Bridges, Holy Trinity Church, Rev. C. Taylor, Inc., with 10s. don. from Miss Williams, a Passenger by S. E. R.	6	8	8	Lady H. St. Maur (sub.).....	1	0	0
Hadlow, per Rev. J. J. Monypenny, L, by Mr. Corfield, and sub.....	1	12	7	Stephen Cundy, Esq.	1	1	0
Rev. Dr. Hume (don.) for the Amazonian Mission	10	0	0	Colchester A, SS at St. Peter's, by Rev. F. Barnes, Rev. H. Caddell, Inc.	8	15	7
B., per "Record"	0	10	0	St. Rumwald's, by ditto, Rev. J. W. Pollexfen, Inc.	2	11	7
Ed. Woods, Esq. (sub.), Rosario.....	25	0	0	St. Mary's, by Rev. H. G. G. Cutler, Rev. C. A. L'Oste, Rector.....	3	14	3
Lock Chapel A, per ditto	13	15	6	All Saints', by ditto, Rev. D. Hunter, Inc.	2	19	0
"Primo Calce," being the profits of my first sale of lime for purchase of Bibles	0	4	3	Farnham A, per Mrs. H. Nichols.....	4	5	0
Rev. Canon Conway (sub.).....	1	0	0	"Teresa" (coll.)	0	5	0
B. A. Heywood, Esq. (sub.)	1	1	0	Derby A, per Miss Gell and Rev. G. Kingdon, SS &c., by Rev. T. Bridges	49	19	10
Miss Ann Shadwell (sub.)	1	0	0	Waltham Cross, L by Mr. Corfield, less Ex.	1	3	6
Miss Mary Shadwell (sub.)	1	1	0	Totnes, per Miss Derry	1	13	6
Robt. Ellis, Esq., M.D. (sub.).....	3	3	6	Sale of S. A. M. Magazine	1	16	2
Miss F. A. Garland (coll.).....	1	6	0	Ditto, Story of Com. A. Gardiner...	0	18	0
Leamington A, per Mr. Mandell.....	15	12	0	<i>Donations for Missionaries' Home, Tierra del Fuego.</i>			
Miss Annie Shepard (coll.)	1	4	0	Rev. Arthur Doolan.....	10	0	0
E. J. Esdaile, Esq., per Hon. A. Kinnaid, M.P.....	15	0	0	Admiral Sir J. B. Sullivan, K.C.B.	5	0	0
E. M. G.	1	0	0	G. W. Playne, Esq.....	5	0	0
Burslem A, per Rev. C. O. N. Pratt, S and L by Rev. T. Bridges, less Ex.	3	3	0	A. F. Haliburton, Esq.....	5	0	0
Mrs. Ingram (sub.)	2	0	0	Major-Gen. Sir Arthur Lawrence, K.C.B.,	5	0	0
Rev. C. and Mrs. Stirling (sub.)	3	3	0	F. G. Luck, Esq.	5	0	0
Christ Chapel A, per Miss Allcard ...	13	8	6	Isaac Braithwaite, Esq.	5	0	0
Miss Baily (coll.)	4	11	4	Arthur Hall, Esq.....	5	0	0
Rainham, A, SS by Rev. T. Bridges, Rev. A. J. Pearman, Inc.	4	3	9	J. J. Rowe, Esq.	5	0	0
Dowager Lady Buxton, for "Taena"	7	10	0	Anon, per Rev. C. B. Huntly	4	0	0
Miss Smith (sub.), per Rev. J. Kirkman	0	10	0	Rev. R. Gascoyne.....	3	3	0
Islington A, per Miss Williams	10	4	6	Rev. W. W. Kirby	2	0	0
"A Fellow Passenger," G. W. R., by Rev. T. Bridges	0	2	6	Miss Chase	2	0	0
"A Friend," by Miss Maddock	1	0	0	Mrs. Alleyne and Friends	1	15	0
Miss Agnes Litchfield (coll.).....	9	9	0	Misses Ludlam	1	10	0
Rugby A, per Rev. J. G. Beuttler, SS and L, by Rev. W. W. Kirby, and subs.	33	2	8	Miss Evans.....	1	0	0
Richmond, L, by Mr. Corfield, less Ex.	2	16	3	Mr. Geo. Machell	1	1	0
Miss Duffield (sub.), per Miss Chase	1	0	0	Miss Jane Ker	1	0	0
Christ Church, St. Alban's, S by Rev. W. W. Kirby, Rev. H. Smith, Inc.	3	15	7	Mrs. Barrow	1	0	0
Mrs. and Miss Luck (sub.).....	1	10	0	Friends, per Rev. T. Bridges	0	15	0
Miss Luck, coll. after lawn meeting, at West Farm, by Rev. W. Kirby	11	5	3	Coll. at Farewell Meeting... ..	1	2	0
Through lending a Magazine.....	0	2	6	Also promised, A. R. Pite, Esq.	5	0	0

THE MISSION TO THE AMAZONIAN INDIANS.

A friend offers £100, if nine others will each give or provide the same amount.

SALES OF WORK.—One will be held *this month* at Clevedon, Somerset. Any parcel of plain or fancy needlework will be thankfully received by Mrs. Hamilton, Barrington House. And one also by Miss Stirling, on the Rectory Lawn, Long Critchell, Wimborne, Dorset, the first week in October.

Another will be held (D.V.) in *February* next, at Southwell, Notts. Parcels to be sent to Mrs. Heathcote.

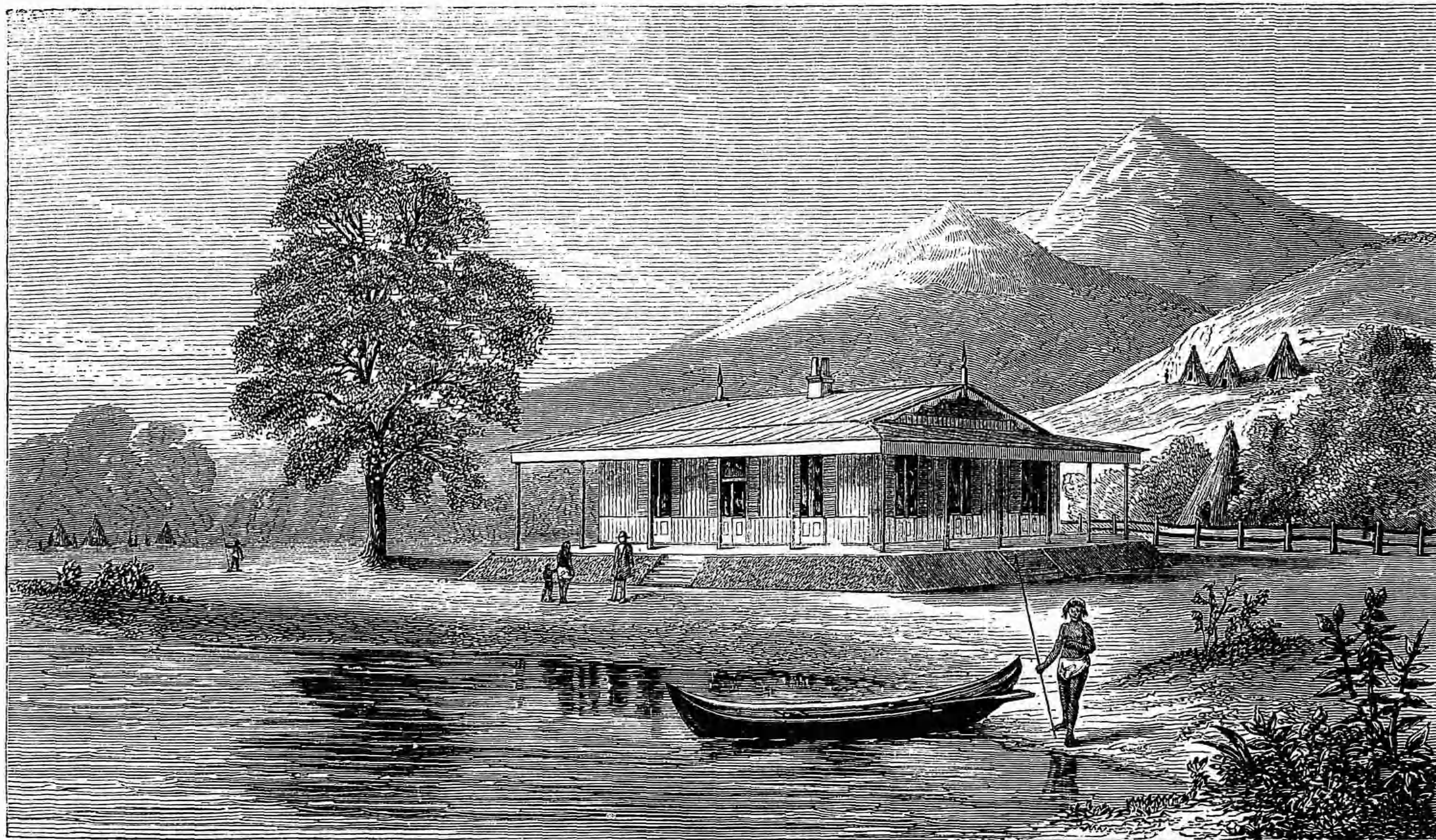
PUBLICATIONS OF THE SOCIETY to be had of "the Secretary," 8, Serjeants' Inn, Fleet-street, London.

The Annual Sermon for 1869, by Rev. J. W. Marsh, M.A. Price 2d.

The Story of Captain A. Gardiner, by Revs. J. W. Marsh and W. H. Stirling. Price 2s.

The Reports of the Society—1867 and 1868. Free.

The S. A. M. Magazine, back numbers. Twopence each.

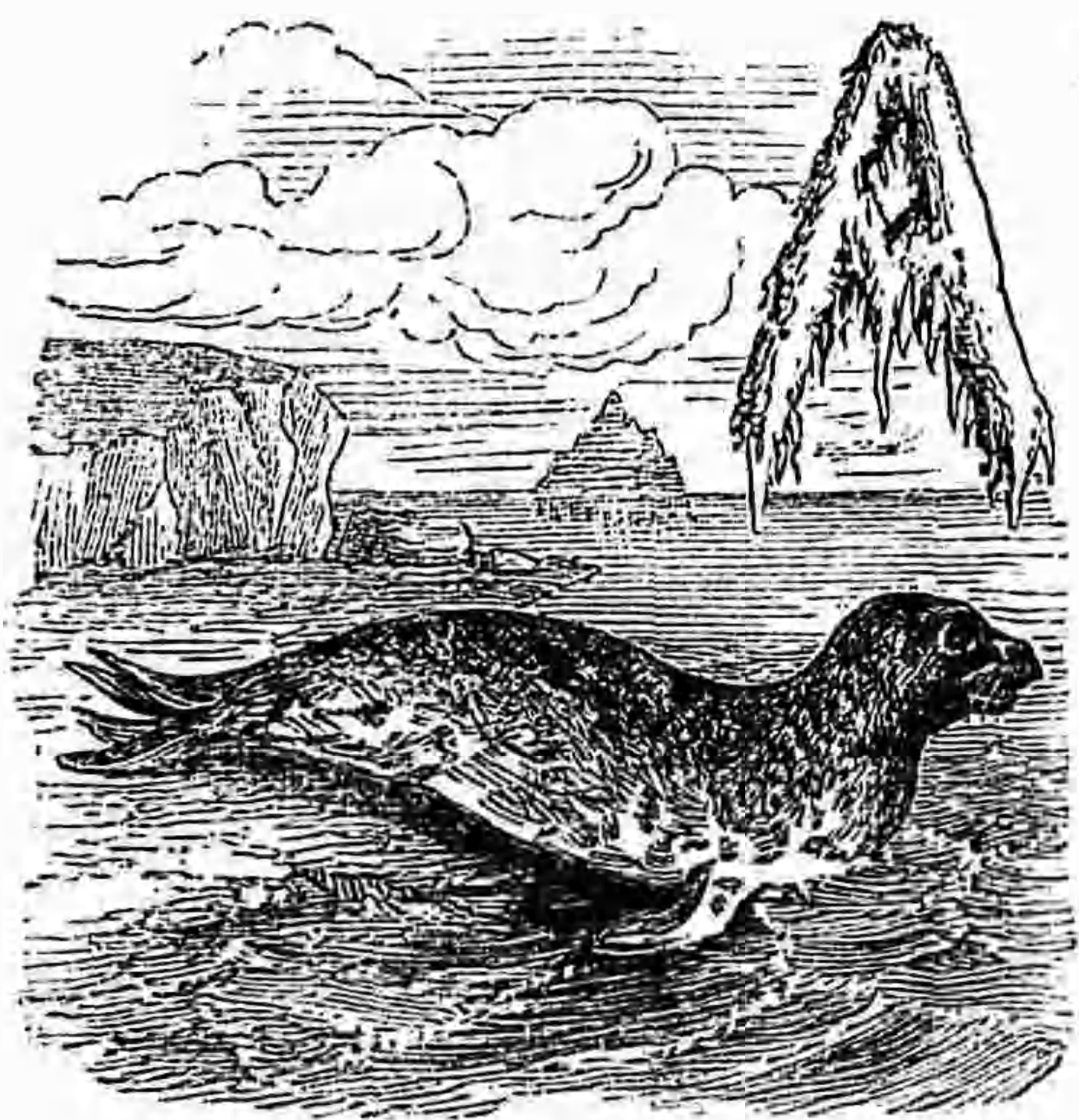


THE MISSIONARIES' HOME, TIERRA DEL FUEGO.

THE SOUTH AMERICAN Missionary Magazine.

NOVEMBER 1, 1869.

THE FUEGIAN MISSION.



T length we are able to give a drawing of the Missionaries' Home, or Iron House, as it will be erected, in Tierra del Fuego. It consists of six rooms, two being connected by folding doors, which may be opened for Divine worship. The Committee are thankful to announce that they have succeeded in making arrangements with a Christian young man, Mr. James

Lewis, who will share this house with the Rev. Thos. Bridges, and not only as the future catechist, but as a carpenter and machinist, will be of the greatest service in erecting the iron house when it arrives, as well as in helping the Indians to build decent huts or cottages for themselves. Mr. Lewis, with his wife and infant child, sailed on the 9th October by the "Douro" for Monte Video; whence they will (d.v.) proceed by the mail-boat to the Falkland Islands.

Mr. and Mrs. John Lawrence also sailed by the same Royal Mail steamer, and will be accompanied by Mr. and Mrs. Lewis as far as Stanley or Keppel. At the latter station Mr. Lawrence will be placed as catechist and general assistant. His main duty, under the clerical superintendent, will be to teach the children in both day and Sunday school, to hold divine worship when the clergyman is absent—to keep the accounts of the Mission farm—and to bring his practical knowledge of gardening, &c., into use.

The Rev. Thos. and Mrs. Bridges reached Monte Video on the 9th September, and have, no doubt, arrived at Keppel Island.

By the ordination of Mr. Bridges and the appointments of Messrs. Lewis and Lawrence—one to reside with Mr. Bridges among the Aborigines on the main land, and the other to settle with his wife at Keppel, and there co-operate with Mr. Bartlett—the Fuegian Mission will be only wisely and properly strengthened, while the Saviour's example of sending forth disciples "two and two" will be followed.

We may therefore reasonably expect, in a temporal and spiritual sense, adequate results—God approving of our plans.

But these improvements and additions have not been made without great expense—indeed such an outlay as to affect the Society's funds very considerably.

The "Voluna," which has sailed from London for the Falklands, conveys goods to the amount of 400*l*. Besides the iron house, the Committee have thought it absolutely necessary to provide timber and iron for immediate use—carpenter's tools—a smith's forge—a sewing machine, for making clothes for the poor savages—and various other articles—all requisite to enforce industry and civilization in Tierra del Fuego. They have also sent out three valuable Lincoln rams for the Mission Farm. The financial position of the Society scarcely warranted this outlay, for at present the donations of this year are 500*l*. less than those received last year; but the call has been so urgent and the time so opportune for sending out these necessaries, that the Committee could not hold back any longer; while to meet these heavy expenses they now appeal most earnestly for the support of the Christian public who value such efforts as are being made by those devoted men who are engaged in the Fuegian Mission.

We feel grateful that our special appeal for the Iron House has been already answered by our readers to the extent of 119*l*.* This is about a third required (the heavy freight being added to the cost of the house). We deeply regret to announce that the general

* The following gifts for Tierra del Fuego are gratefully acknowledged; they have been sent out on board the "Voluna:"—Hamper of Seeds from Messrs. Sutton and Sons, Reading; Ditto from Messrs. Garraway and Co., Bristol; Parcel of Clothes for Indians, from Mrs. Watson's working party, Barnsbury; Box of Books from Miss A. Williams, Islington; A large Scrap-book from Miss Elwin, Folkestone; and a parcel of Beads from Mr. Snell, Holborn.

funds of the Society are nearly 1,000*l.* behind, and, as Mr. Bridges said at the farewell meeting in the Iron House, an effort should be made to pay for this home and church in Tierra del Fuego without taxing the already overburdened and limited income of the Society.

We hope that this statement in our last Magazine for 1869 will not be made in vain, but that before the new year dawns upon our work, the debt of the old year will be entirely cleared off. Surely it will not be said that while three missionaries and their young wives have been found, during the last few months, to leave England, with all its temporal and spiritual privileges, for a land lonely and savage—yet there is not sufficient sympathy or regard for them or their work to provide even an iron cottage for their protection against inclement weather or incendiary fire.

We believe it is the love of Christ, and this alone, which has moved these faithful servants to go abroad to the fields now “white to harvest,” and we sincerely pray that the same love of Christ will constrain those left at home to give of their abundance to their brethren’s necessity, in order that in Fuegia’s dark land the Sun of Righteousness may rise, and the Gospel of the kingdom, as “the witness to all nations,” be proclaimed.

We are but stewards here ;
Lord, may we faithful prove,
And what we hold most dear
Deny not to Thy love.

Ye know the joyful news ;
Hide not the blessed word :
Oh, how can ye refuse
To tell what ye have heard ?

You know your Lord’s command ;
Ye have that ye may give
With ready heart and hand,
That others, too, may live.

Since the above was in print we have received most welcome tidings of the Rev. W. H. Stirling’s safety. He writes from the Falklands, Aug. 23rd, “Your letter of June, summoning me to England for consecration, has come to hand. I am making arrangements for leaving by the ‘Lotus,’ for Monte Video, on the 2nd or 3rd September. Mr. Bridges I hope to see at the Mount. I send Mr. Bartlett to the South in the *Allen Gardiner* to lay out and plant the gardens at Ushuwia. If God will, I hope to see you toward the latter part of October.”

Here is another cause for thanksgiving to God. For 7 months Mr. Stirling had settled alone among the natives of Ushuwia. On two occasions he even sent the Mission Schooner away, and when we last heard (incidentally, for the September mail brought no letters), the *Allen Gardiner* in July was at Keppel, and the Captain ill, but we now find that the little vessel had again crossed to Tierra del Fuego, and that Mr. Stirling was not only safe, but able to send others to plant gardens, &c. We never concealed the danger of this first settlement, though we believed in Mr. Stirling’s prudence as well as in his Christian bravery. We have only space to add—Let us thank God and take courage—May the Lord’s Name be praised,

ROSARIO DE SANTA FE.



Turn from the most interesting of our Missionary Stations to one of the most satisfactory of our Ministerial Stations.

The Rev. W. T. Coombe, our Chaplain at this thriving city of the Argentine Confederation, was ordained Priest on the 19th September, at Addington, by the Archbishop of Canterbury, who, when Bishop of London, had admitted him to Deacon's orders, in March, 1867. Mr. and Mrs. Coombe sailed on the 3rd of October from Falmouth for Buenos Ayres, whence they will take a river steamer for Rosario, where the British settlers will be gratified again to welcome their pastor.

The expense of bringing our various catechists and clergymen home for ordination has been something considerable; but in future the Society expects to save these charges by the appointment of a Bishop of the Falklands. Half of the chaplain's salary as well as all the expenses of Divine worship are paid by the settlers at Rosario, and we are glad to find that an earnest and successful movement is being made for erecting a convenient English church. This is quite necessary, as the rent for a room—not very suitable—is as high as 12*l.* per month.

We give a list of donations already promised to or received by the Rev. W. T. Coombe, either in Rosario or England, and shall be happy to forward any sum that may be paid into the Society's office to the treasurer of the Church fund at Rosario.

Donations to the Rosario Church Building Fund.

	£	s.	d.		£	s.	d.
Messrs. Brassey and Co.	250	0	0	Mrs. Edward Barron (coll.)...	3	0	0
South American Missionary Society, payable in two instalments (conditionally)	100	0	0	Miss E. Webb (coll.)	2	10	0
Mr. W. Webb, of Rosario ...	50	0	0	Miss Nicholl (coll.)	2	10	0
James S. Trotter, Esq.....	40	0	0	Miss Greene (coll.)	2	7	0
* * *	25	0	0	W. Waldron, Esq. (Stanley, Falkland Islands)	2	2	0
Mrs. Trotter (Edinburgh) ...	10	0	0	Mrs. Barnett (Belfast)	2	0	0
After Sermon at Antrim Parish Church (Rev. W. Greene)	5	0	3½	Miss and Miss M. Barnett ...	2	0	0
Mr. Rundle	5	0	0	Miss and Miss E. Forbes	2	0	0
Rev. T. Moorhouse, Oakley ...	5	0	0	Matthew Stow, Esq.....	2	0	0
After Sermon at Trinity Church, Plymouth (Rev. T. Barnes)	4	3	1½	Miss Towse	2	0	0
Mr. and Mrs. G. E. Forbes	4	0	0	Mrs. Wells	2	0	0
After Sermon at St. Bartholomew's, Bristol (Rev. W. H. Barlow)	3	0	0	Miss E. Gardiner (coll.)	1	2	9
				Mrs. Lloyd, per ditto	1	0	0
				Mr. and Mrs. Butcher	1	1	0
				Rev. J. B. Clifford	1	1	0
				Rev. T. H. Clark	1	0	0
				Miss M. Trotter	1	0	0

	£	s.	d.		£	s.	d.
Miss Milford.....	1	0	0	Mr. T. Roberts.....	0	5	0
Miss M. Barnett (coll.)	0	16	6	Miss Urquhart	0	5	0
Mrs. Edlin (coll.) Plymouth..	0	12	0	Miss Dowson	0	3	6
Mr. George Firks · do. ...	0	10	0	Miss Coombe	0	3	6
Mr. Grigg	0	10	0	Mr. Gribble	0	3	0
Miss P. Firks (coll.)	0	10	0	Miss M. Dundas	0	2	6
Dr. Tregelles.....	0	5	0				

To the above we must add elaborate drawings and plans of the church, kindly presented by Messrs. Habershon and Pite, architects, Bloomsbury-square, London. We hope to give an engraving of the church in our next number.

Rosario five years ago had not more than twenty-five British residents, and in the surrounding country, resorting to Rosario, were not more than fifteen; there were no British vessels in port, with the exception of an occasional one with material for the railway, which was commenced about that time.

Two years ago the British population was about—

In the town	One hundred and fifty.
In the country	One hundred.
Total	Two hundred and fifty persons.

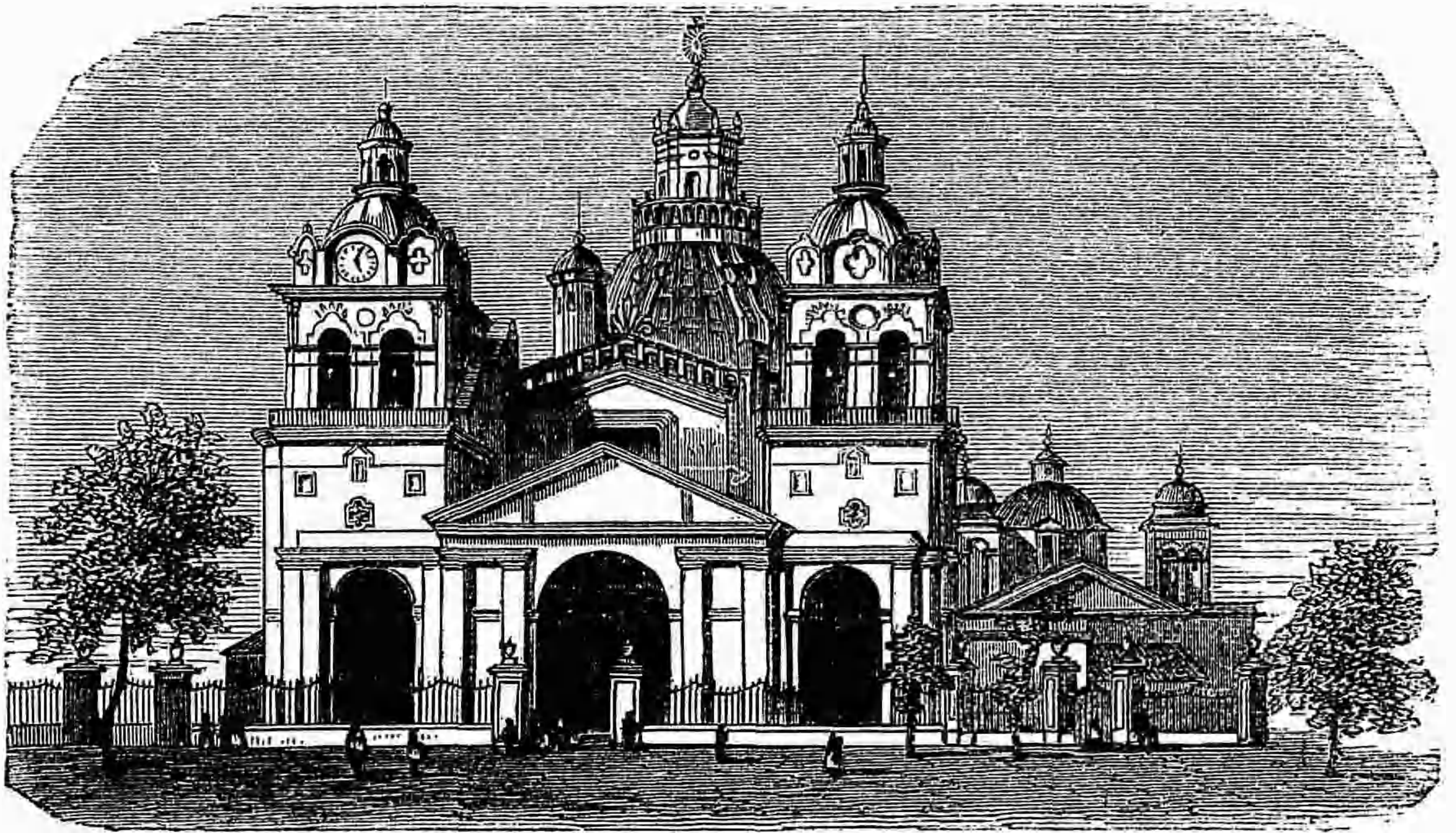
And about five British vessels entered the port per month, including vessels with material for the railway. At the present time the British population may be stated at—

In the town	Three hundred.
In the country	Three hundred.
Total	Six hundred persons.

The Central Argentine Railway, which belongs to an English Company, will soon be opened to the City of Cordoba, two hundred and forty-seven miles distant from Rosario, and there can be no doubt that this will cause a great increase in the trade of the port of Rosario, and consequently in the population. Again, a law has been passed by the Senate in Buenos Ayres making Rosario the capital of the Argentine Republic, instead of, as heretofore, Buenos Ayres—the change to take place within the next two or three years. There is no doubt that this also will be a means of greatly increasing the population of the town and neighbourhood, that many English will be among the number, and that this increase will commence at once, and not wait to take effect until the actual removal of the capital. In the country round about a great change is going on, pasturage is giving place to agriculture, and this implies a great increase in the number of persons employed on an equal surface of land. The settlers along the districts on each side of the Railway are chiefly English, and the lands for one league on each side of the line, which belong to the Railway, will soon be peopled with immigrants, a large number of whom will be from England.

What place, therefore, more suitable for an English clergyman and English church? Would that every settlement of English colonists strove to establish the ministrations of religion among themselves, as well as our fellow-countrymen at Rosario are now doing!

CORDOVA.



Cathedral of Cordoba.



CORDOVA or Cordova, the city, stands in the valley of the Rio Primero in lat. $31^{\circ} 24'$ S., and long. $64^{\circ} 09'$ W. It was founded in the year 1573 by Don Geronimo Luis de Cabrera, and at present has a population of about 20,000 souls. It is notable for the number of fine churches which adorn it; the Cathedral, of which we present an illustration, is in the Moorish style, and reputed as the finest specimen of ecclesiastical architecture in those countries. The Jesuits have a celebrated establishment there; and the University, opened in the year 1613, has educated the most eminent men of the Argentine Provinces.

The Roman Catholic Church maintains here that influence which modern ideas and French infidelity have set aside in the cities contiguous to the River Plate. The whole population are diligent frequenters of the churches; while processions, bearing the image of a saint or the Host, are of constant occurrence and call together multitudes of people.

The Host, in being borne to a dying person, is escorted by a guard of soldiers, who insist on every one kneeling down.

Protestants who die there are buried without the public cemetery, in the open unprotected plain.

The terrible plague of cholera raged here last year with lamentable fatality, and the ravages of locusts occur almost every year.

The Central Argentine Railway, which starts from Rosario on the River Parana, will shortly be completed to Cordova; which, together with the National Exhibition to be held there next year and the probability of it being elected as the national capital, will soon make it a great centre of commerce and a place of resort of our countrymen, as well as the seat of learning of the interior provinces of the Republic.

The climate is notable for its dryness, and is one of the best in the world for pulmonic patients.

The Sierra de Cordoba, a range of picturesque, rocky, and wooded mountains, lies at a short distance to the west of the city, while the country all around is covered with the algarroba, tala, quebracho, and other useful trees. Goats are raised in great abundance, and the manufacture of leather is carried on to a considerable extent.

The Rio Primero, a pleasant stream of water, runs by the city, and affords a refreshing bath to the inhabitants, who throng its banks every morning and evening.

An American gentleman for some time published an illustrated Evangelical paper, which was favourably received by the native people, but failed for lack of funds.

It is to be hoped that the day is not far distant when so many Protestants will establish themselves there as to require a missionary clergyman. And we trust our friends will not cease to pray and work, till we see Christ's cause advance and His Church established throughout the whole of the South American countries.

F. N. LETT (late of Cordova).

LOTA-CHILI.



MR. MANHOOD, the excellent schoolmaster and catechist, writes as follows, and this extract of his letter will be read with interest by a large number of our readers who have taken an interest in this station, as so long occupied by Rev. Allen Gardiner:—

“June 28th, 1869.

“ Since I last wrote you, I am very sorry to say that six English families have left Lota, all connected with the Church and schools. It may be interesting to give you their names. Mr. Crondace, who had promised to subscribe 50 dols., Mr. L. Simpson, 50 dols, Mr. Armstrong, 50 dols., Mr. J. Simpson, 25 dols., Mr. Hunter, 20 dols., and Mr. Millar, 20 dols., annually. The establishment have appointed a German Engineer in the place of Mr. Simp-

son, hence most of the English speaking people are very unsettled, not knowing, perhaps, how soon they may have to leave. The congregation averages now 66. Our Sunday-school continues to prosper. The children attend punctually and regularly, and appear very much interested in their Sabbath-school exercises.

“Sunday, May 16th, was a very wet day, and at the usual hour I opened the doors for Sabbath-school. Not seeing any children, I retired to the house, but had only just closed the door when I heard a knocking, and there stood most of my Sabbath school, not allowing for absentees. I mention this to show the great interest the children continue to take in their religious training, showing clearly that the good seed sown by Mr. and Mrs. Gardiner has taken root, is flourishing and bearing fruit. Our Sunday-school collections amount to 2*l.* monthly, which sum is to defray the expenses of the papers which are circulated among the scholars. I have also commenced in the day-school collections for the Society. I asked the children to bring me one cent. each. You will be glad to hear that I obtained twice as much as I expected. I trust to be able to send you a good sum at the end of the year.

“I have posted with this a view of the church as it now is.

“I have constant applications when a clergyman is coming. At every opportunity I remind them that the S. A. M. S. still has the same interest in the Lota community as heretofore.

“I am very sorry that Mr. Armstrong has left Lota. He has been very kind to us since our arrival. His interest in Church and schools has been great. For the last six months he has attended our Sunday-school, and by his example several of the elder children have followed. The day-school continues to increase. I have now five native boys learning English. I find them very gentle and respectful.

“There is much pleasure among the people at the anticipated visit of the Bishop [Right Rev. Dr. Staley, who was to hold a confirmation]. I trust that he will be able to bear further testimony that this people continues to honour the cause of God by faith in Christ Jesus, to whom be all the glory.”

Mr. James Balfour, a merchant at Valparaiso, writes Aug. 17th, “Lota School is a grand success.”

LEBU—ARAUCANIA.



E have received, as usual, interesting letters from Mr. Christian Keller, acknowledging with gratitude the Resolution of the Committee to board and lodge six youths—the estimated cost of each being 16*l.* a-year, not 10*l.* as stated in our last article on the subject. This number is already completed, but Mr. and Mrs. Keller have received a seventh youth,

whom they themselves generously intend to support. Our good catechist writes as follows :—

“ Our Indian youths are getting on nicely. The two eldest, Antonio and José, begin to read fluently and to write fairly. The enclosed is Antonio’s composition and writing. I corrected the orthography, and translated it into English, on the Chilian, or rather, Indian style. I asked his brother José to add a few lines too, but he had not the courage. Led by Antonio’s zeal for learning, for once he bought his own candles to learn at night. I promised to give them a petroleum lamp, if all of them went into the school-room in the evenings, to which they agreed. Pedro Huenal, Antonio Ulcaman, and Manuel Calbal are the quickest in learning. The second of these three is of a rather independent-like character, and a smart fellow. He is the ablest of all in repeating Bible history, but would often feign himself earnest, only to remove suspicious thoughts from me as to his intentions. May God give us much wisdom and love to meet each one in the right way. Francisco and Ignazio have weaker memories than the others have, yet they go along with them.

“ I look gladly forward for a visit from our worthy Bishop, the Rev. W. H. Stirling. I trust also that God may *further our work*, so that he may find it necessary to urge upon the Committee *to send out another fellow labourer*. May their means never fail for the extension of this work in South America. We feel much for the Rev. J. W. Sloan’s loss of his dear wife, and should be happy to have an opportunity of meeting him either at Lebu or Lota. Our American Protestant brothers have a Chilian Protestant chapel erected at Santiago. It was publicly dedicated by the Rev. Dr. Trumbull of Valparaiso. It is said that some 400 to 500 Chilians were present, and listened to the sermon of dedication delivered from Acts iv. 19. In Valparaiso they have another congregation in Spanish, attended by some twenty to thirty Chilians. And the Valparaiso Bible Society is now sending their colporteur to all the principal towns of the country. They have a promising evangelical work in this land. May our dear Christian friends at home continue to pray for us, that our work may be prosperous among the aborigines of this country, is the request of

“ Yours very truly,

“ CHRISTIAN KELLER.”

TRANSLATION OF A LETTER FROM “ ANTONIO ” TO THE SECRETARY.

“ *Lebu, August 5th, 1869.*

“ DEAR SIR,—I have a great desire of learning to read, to write. Because we know nothing of the law of God. Thanks be unto God, friends have sent some friends to teach those who know nothing, that they teach we are very much obliged. Very unhappy we are, poor Indians, unhappy by sowing and reaping, and by all the work we have [*i.e.*, we know of nothing but sowing and reaping and doing some work.] Very unhappy because the old ones, the ancient ones knew nothing good of the law of God. Wherefore we are very unhappy, we know nothing, neither to pray nor to love God, nothing good we know—nothing, nothing.

“ But we are here with some friends, learning to read, write, pray, and to remember God ; we are of the house of the Sir, we are learning all that is good. I have a great desire to write a short letter to you, Sir, [but] I know not yet [how to write]; but I am learning it already by the grace of God.

“ ANTONIO MARIL MILLANAO.

“ I Sir, have a father ; he is Lorenzo Millanao, and a mother Juana [or Jane] Llanquipi, and brothers, José Miguel Melita, and four others more, and one sister.

“ ANTONIO MARIL MILLANAO.”

PARAGUAY.



HE continued duration of the war in Paraguay (although fast drawing to a close) will account for the insertion of the following particulars in connection with that country. The writer is frequently appealed to by the friends of missions, respecting its people and institutions, and he therefore feels much pleasure in extracting from his journals the particulars now recorded. It may be stated that the Lopez in 1860, when the country was visited, was the father of the present despot, whose savage brutalities have made him a monster in crime. The war originated in the unjust capture by Lopez of a Brazilian steamer, "Marques de Olinda," in the Paraguayan waters. The subsequent triple alliance of Brazil, Argentine Confederation, and the Republic of Uruguay, arose from a combination of circumstances, in which the three nationalities felt themselves equally offended, and as equally agreed to punish the offender. It would be simply an interference with the dignity of international rights for any one to become the apologist of such a man as Lopez, to whose ambition alone may be attributed the dreadful conflict so long existing.

It must be stated, however, that both the Lopez family and their predecessor, Dr. Francia, in the Government of the country (falsely designated a Republic) only carried out the former system of Jesuitical rule, which lasted for about 150 years. They alone (the Jesuits) administered the affairs of Indian life, whether civilly or religiously considered. In agricultural pursuits, the labour of the Indians found its way into the precincts of the monastery, from whence the various members of the several "Reducciones" (localized tribes) renewed their daily rations as well as a supply of usual clothing, &c. As a religious system all were drilled into a superstitious observance of everything Popish, which is so entirely opposite to the freedom of the gospel. Due to this blind obedience is to be attributed the startling fact of Lopez (more than once) ordering several large canoes, manned with Indians, to attack the Brazilian iron-clads, the Indians themselves perishing miserably in the unequal contest!! Who cares to call such warfare bravery? Is it not rather consummate folly, or rather wholesale murder? The control of the country then, after passing away from the hands of the Jesuits, fell

into the hands of its subsequent rulers, who ruled it after the same fashion. Lopez has running in his veins both Spanish and Indian blood, the latter to my mind predominating, and the expression of his face gives one that idea.

My own personal narrative begins under date Sept. 4, 1860, in the town of Corrientes, belonging to the Argentine Republic, on the border of the Paraguayan territory. My stay here was about a fortnight, during which I sold a good many Scriptures, and took about 12*l.* in cash. My journal on the 4th states :—“ I have hardly ventured to move away from the guard-house, still waiting the arrival of the steamer from the lower Paraná. There is a bend in the river just below this, which hides from view anything that may be approaching, and the expected steamer, which belongs to the Paraguayan Government, has no occasion to stop here after sending letters ashore. Last month a Frenchman, proceeding like myself to Paraguay, underwent four days and nights' confinement like my own, and there is no remedy but to be patient. My associates are poorly-paid custom-house officers, who lead a very lazy life. With an aged man, who kept watch last night, I had some interesting conversation ; he is a devout Catholic.

September 5th.—At the request of the officers I opened my case, and sold among them eight Bibles and Testaments. At five p.m. the steamer “ Ypóra ” hove in sight, and in less than ten minutes I was off to her in the stream, when she started immediately. It blew a furious Pampero gale, with rain, thunder, and lightning. Our steamer's name, “ Ypóra,” is a Guarani word, and means, translated into Spanish, “ El Duende del Agua,” or into English, “ Water-witch.” Each of the three syllables of the word are pronounced with a nasal sound. The same word, differently accented, say “ Yporá ” (on the ending vowel), in Spanish is “ Lindo,” and in English “ Beautiful.” Officers and men all alike speak Guarani. The Guarani Indians never counted beyond four :—

One	in Guarani	spells	Piteí.
Two	„	„	Mócoi.
Three	„	„	Mbohâpí.
Four	„	„	Irúndě.

Uttered in general with a strange mixture of guttural and nasal. My informant on board tells me that the Guarani, in general, admits of the guterál (guttural), nazál (nasal), paladiál (tongue to the roof of the mouth), dientiál (a tightening of the teeth), which only practice

can accomplish. Their word for firearms is "Amatiribiyá" (accented on the last vowel). This word seems well compounded, for "Tiribiyá" is their word for lightning, hence they make firearms to be an instrument for ejecting lightning. "Ama," the first syllable, is a corruption of the Spanish word "arma" (arms). "Our Father" they translate "ñandé-yára," which also means "our owner," and hence the Supreme Being.

September 6th.—Passed a rough, uncomfortable night. Took in wood at Humaitá, a place strongly fortified. The captain told me it was defended by 16,000 soldiers. I certainly saw some hundreds in the neighbourhood. This fortress, mounting upwards of 100 cannon, is situated in a narrow, crooked bend of the river, and is near to the south-west confine of the country, which it protects as a frontier settlement. Some one called it a little Sebastopol. We are now fairly within Paraguayan boundary. (It will be remembered that it took the allies nearly three years to reduce this fort, with the loss of thousands of lives—say tens of thousands.) The river Paraná, as can be seen by referring to a map, takes an easterly direction, whilst the river Paraguay (of which it is a continuance) points northward. The Paraná, after an easterly course of some distance, just above Corrientes, points afterwards N.N.E., passing in to Brazilian territory, where it is known as the river Paranahyba. Its rise is in the high range of mountains, near others we crossed, some two years ago, in the province of Minas Geraes. The Paraná and Paranahyba rivers united make a magnificent stream some 4,000 miles long. Crossed the mouth of the river Vermejo. I was surprised to see so small an opening, amidst a dense forest, for such a long river; it looked insignificant, but it is navigable for hundreds of miles: the colour of the water is reddish, and hence its name "Rio Vermejo." Later in the day we passed the village of Pilár, the oldest trading settlement in the country. The people look hardier than those we leave behind in the Paraná. Everything betokens an influential power lodged somewhere. The left bank, for more than 300 miles to Asuncion, the capital, is defended the whole distance by soldiers, in a guard-house, at a distance of about a league apart. There is watchfulness and discipline so far as one can judge. This vigilance may be to intimidate the Chaco Indians on the opposite bank, but it helps to cover an attack from any other quarter.

September 7th.—The banks on the Paraguay side are more elevated since leaving Corrientes; the Gran Chaco territory, on the

other side, retains its low, marshy character. Wet and cold weather prevails. I am the only passenger on board. At 4 p.m. reached Asuncion, the capital. On landing, my trunk and carpet bag were well overhauled by the searching officer; every little thing was examined beside a scrutinizing glance to various papers: he did his duty well. The few gold coins with me which he found in a bag, I am to take to-morrow to a certain officer to see if they are of the right weight, so as to prevent the circulation of false coin. I am required also to present myself to the Chief of Police before the expiration of twenty-four hours. He keeps my passport; my box of Bibles remains in the Custom House till further notice. The tales of travellers about this strange land may be more or less true, and its oft-repeated comparison to the exclusive dealings of the Chinese do not seem unreal.

September 8th.—Visited the Chief of Police—a young, handsome, military man. He was very affable, noting down my name, country, business, lodgings, the stay I intended to make, an urgent request to abstain from all political associations; and finally, to abstain from galloping through the streets, on horseback. I repeated to him twice the nature of my business, but because he inferred I intended selling my Bibles, he put me down as “negociante.” I particularly desired he should know the nature of my work, but he did not seem to care anything about it. Visited a native gentleman, Sör Espaldin, for whom I brought a letter of introduction. A discovery (causing some amusement) followed this interview. Mr. Espaldin, so called, turned out to be the son of a Scotchman, but not speaking a word in English, whose proper name was Spalding. His father had been banished into this interior region in the year 1806, when England was at war with Spain, in its attempt to capture Buenos Ayres, which signally failed, under the command of General Whitelock. This gentleman will help me to get my Bibles out of the customs. Visited Dr. S——, the chief of the Medical Staff; also, the American Consul. The Captain of a ship of war, belonging to the United States, has asked me to conduct public service on board to-morrow (Sunday.)

The City of Asuncion, with about 18 to 20,000 inhabitants has nothing very striking in its appearance. It is not unlike the town of Corrientes, and other places seen in these regions. The cathedral, municipality, and the President's house, are the principal buildings.

RICHARD CORFIELD.

(*To be continued.*)

EARTHQUAKES.

THE *Panama Star and Herald* of Sept. 22nd contains the following correspondence from Lima, where the Rev. T. W. Wilkinson, our chaplain at Callao, was still supplying the clerical duty of the Rev. J. Henry, who had not returned from England. The latest intelligence from the Rev. J. W. Sloan, Society's chaplain at Arica and Tacna, only confirms the following statements :—

“LIMA, Sept. 13.—It is not too much to say that the news received from the Southern provinces has caused the utmost consternation. A few hours after the arrival of the steamer on the 6th, an extra edition of the *Nacional* informed the already sufficiently susceptible people of more strong earthquakes on the days of the 20th, 21st, and 24th. On this latter day, the shocks are represented as something frightful, knocking down walls and houses, but fortunately inflicting no loss of human life. The worst movement (of the vertical kind) occurred about ten minutes past one. At Iquique and Arica the sea receded with a fearful velocity, carrying with it a lot of boats, and returned afterwards six feet beyond its usual level. This was repeated several times, and it may well be imagined that the inhabitants took to their heels without much loss of time in a state bordering on frenzy. The few people that now live in Arica are under tents, exposed to all the vicissitudes of the weather. Business is totally paralyzed, and the town is represented as being like a city of the dead. All the goods in the temporary custom-house are being transferred to Tacna, where the earthquakes are equally strong, but where they are at all events protected from being swamped away by a monster wave of the sea. In Iquique and Pisagua a similar uncomfortable state of things prevail. Mr. Richardson, purser of the steamer *Payta*, has favoured the *Nacional* with an account of the earthquake as experienced on board. The *Payta* was on the 25th ult. at thirty-five minutes past one o'clock, p.m., in south latitude 19 deg. 17 min., and 70 deg. 21 min. west longitude, about 49 miles to the southward of Arica, at a distance of three miles from the coast, and in 75 fathoms water, when a shock occurred, lasting nearly a minute, of a violence such as to break above a third of all the crockery and glassware on board, and even causing an iron chest, in weight several hundreds of pounds, to be bodily moved four inches from its place. The direction of the movement was apparently from north to south. At Cobija, only 144 miles south of Iquique, the movement was scarcely felt. Mr. Richardson goes on to say that at the time the water seemed as if boiling all around, and a sort of dull and crushing noise was heard. The coast, thereabouts nearly 2,000 feet in altitude, appeared covered as if with a cloud of dust, not clearing away until some time afterwards. Everybody on board was, of course, terribly alarmed, and the purser ascribes the fact of no misfortune having occurred to the stanch qualities of the *Payta's* build. At Arequipa, Puno, Cuzco, Moquegua, in fact all throughout the south, the month of August has been the usher in of unusually strong earthquakes, and it is not to be wondered at if people are disposed to believe that Falb's theory is about to prove true. Here in Lima and Callao we have not had any severe shocks, but people are, nevertheless, in a state of great alarm.

Many families are leaving the port and coming to Lima, while people in Lima are in their turn emigrating in large numbers to the open country around. All this interferes a good deal with business, and it will be quite a blessing, even to those not believing in the theory set up by Falb, when all this suspense is over and we have the next three weeks behind us. The steamer of the 11th not bringing any account of new disturbances, has somewhat helped to allay the general excitement and dread.

PATAGONES.



OUR Medical Missionary, the Rev. Geo. Humble, M.D., has sent home a carefully kept journal from January 1st to July 7th. There are now separate school-rooms for the boys and the girls, while the little church is kept for Divine worship only. The Committee have long desired to see more strenuous efforts made among the Indians at Xavier—some distance from the town of Patagones—and have decided in exchanging the services of the present native schoolmaster for an earnest spiritual minded catechist. Dr. Humble writes:—

“ Patagones, July 9, 1869.

“I take advantage of the starting of the steamer to forward my journal, quarterly account, &c. For information as to the state of things at Patagones, I refer you to my journal. You will see therein that I have lately admitted into our schools two children of the Indian chief of the tribes living at and near St. Xavier. This I think you will regard as an important event. Perhaps some more of the Indians will follow the example of their chief.

“I hear a good deal about the Government establishing a school or schools on this side of the river, if they do so, I think I should recommend giving up the boys' school, and placing a married catechist at or near St. Xavier, who might collect the boys and girls into a school, and work among the Indians; making it a branch-station with this for the head-quarters. This plan would not cost much more than keeping the present schoolmaster. I send you a Spanish letter from a resident at St. Xavier, pleading for a mixed school in that locality. At present, with the exception of the native schoolmaster, I am single-handed, and it is difficult if not impossible to leave the mission-house to go any distance; and with a catechist stationed at or near St. Xavier, it would be easy to do a good deal of direct mission work among the Indians. I shall be glad if the Committee will take this plan into consideration.

“I am not in receipt of any news from Chupat (the Welsh colony), but we are expecting a vessel from there every day. For my own part I have great doubt as to the ultimate success of the colony, and believe they would be much safer and better off on the banks of the Rio Negro, high up on the north side, where land may be had for asking for it, and certain advances made to those who are without capital. The Government, with reluctance, has consented to give the colony a monthly allowance up to the end of this year, but no longer.

I understand the Government now wishes the colony to come either here or to Bahia Blanca, being apparently tired of helping them. If the colony persists in remaining at Chupat, I fear some day we shall hear of their being all starved to death. Those families who have left Chupat have, for the most part, done well in the places to which they have gone.

“I have lately bought a boat, for the purpose of crossing the river to the town of the north side, and visiting the numerous families living on the islands, and the banks of the river; I think in this place a boat is more useful than a horse, though both are very necessary. I have bought the boat at my own expense, but I shall have great pleasure in using it for missionary and medical purposes. I hope the boat will prove a sort of juvenile Allen Gardiner in the way of advancing the work in Patagones; the boat will add a sort of maritime element to this Mission. I may add that the boat was built in Sandy point [where Mr. Schmid was first stationed in South Patagonia.—ED.], so it is a curiosity from the place of its birth. It carries a sail as well as oars.

As a specimen of our Missionary's varied work, we subjoin a few extracts from his journal:—

“*May 4, Tuesday.*—Visited a Welsh family, and took them some religious periodicals to read, including the ‘Sunday at Home’ and ‘Leisure Hour.’

“*May 5, Wednesday.*—Fore-part of the day occupied in teaching in school. Afternoon, visited among the Indians.

“*May 6, Thursday, Ascension-day.*—Intended to cross the river to-day with Mrs. Humble and the baby, but the weather being unfavourable prevented our going. Visited a man whose leg was injured by a kick from a horse, and a woman whose foot was also injured by a horse. Accidents from horses are of frequent occurrence here.

“*May 7, Friday.*—Morning occupied in teaching in school. The wife of the captain of the small river steamer came to see me to-day, being ill. In the afternoon rode out into the country and visited two families.

“*May 8, Saturday.*—Gave religious instruction in the morning in the boys' school. Rode in the afternoon to an island to visit a child with an injury to the arm. The wife of the Indian chief at St. Xavier, brought her child for medical assistance. Invited her and some others to come to Church to-morrow. Preparing for to-morrow's services and sermon.

“*May 9, Sunday.*—Day very windy. Church nearly if not quite full.

“*May 10, Monday.*—Admitted a new scholar into the Girls'-school to-day. A brother of the Indian chief came for medicine to-day. Visited among the Indians—amongst others, the child of the Indian chief at St. Xavier, who is now ill.

“*May 11, Tuesday.*—The Indian chief sent for medicine to-day for his child. Had a long conversation to-day with a young man, a Welshman, respecting his proposed marriage with a Roman Catholic lady. I urged him strongly not to abandon the Protestant religion for the sake of a wife. He inquired if I could marry them in our Church. I told him, as far as the merely religious part of the ceremony was concerned, I thought I could, upon the production of certain legal documents authorizing me so to do. I lent him a book on the Romish controversy, hoping thereby to strengthen his Protestant convictions.

“*May 12, Wednesday.*—Morning occupied in teaching in school. Two new

boys admitted to the school, one a son of the Indian chief at St. Xavier. This is an important entry, as it may pave the way for the admission of more Indian children. Paid a visit to-day to some Indians.

“*May 15, Saturday.*—Crossed the river, and had a long consultation with the Justice of the Peace, as to whether he could give the necessary document to enable me to perform the marriage ceremony between a Welshman now residing here, and a Spanish lady to whom he is engaged. The Romish priest will not perform the ceremony unless he is rebaptized and becomes a Roman Catholic, which, very properly, he is unwilling to do. The necessary document which would enable me to perform the service can be procured, it seems, only in Buenos Ayres. I regret this, and it is very hard upon Protestants that they should be unable to get married according to their own religion, without either sending or going to Buenos Ayres, as in the case of poor persons the distance is almost insurmountable, or else turning Roman Catholics.

“*May 27.*—Received a subscription to-day of 100 paper dollars for my collecting card for the Society. [We shall be glad to see more of these collecting cards in every station of the Society. ED.]

“*June 4, Friday.*—Admitted three new boys to-day. We have now twenty-two boys under instruction. Considering the size of the town on the south side of the river, I think this is a good number. A ship arrived here to-day on her way to Chupat, with provisions for the Welsh emigrants. It seems the Captain lost three men in a boat at Bahia Blanca, and so he has come here to try to supply their places. The agent, Mr. L. Jones, has returned to Wales, to try for more emigrants.

“*June 7, Monday.*—Admitted a new scholar into the boys' school. Gave instruction in the girls' school. I find teaching Spanish children useful to myself; and Mrs. Humble is improving our knowledge of the language. Visited to-day among the Indians. I think they look on me now as quite an old friend.

“*June 30, Monday.*—Weather very cold in Patagones; hard frost last night. Held the two schools as usual. Visited the man who was wounded by an Indian. Found him worse; ordered a blister for the chest. Visited a sick child living a short way up the river in my boat.

“*July 1, Thursday.*—Several persons came to the dispensary for medicine. Boys' and girls' schools as usual. Visited the Indian chief's wife, and another Indian. Crossed the river and saw one or two persons on the other side.

“*July 2, Friday.*—Day cold and wet. Very few children came to school. Sent some medicine for the wife of the Indian chief. Visited the man wounded by an Indian, and found him dying and quite insensible. The Indian who was wounded is getting well.

“*July 3, Saturday.*—The steamer arrived to-day, and the long expected Magazines, and a letter from the office. The Magazines for December, January, and March all came in a lump, owing probably to some having been detained in the post-office. The reading of them will afford us a great treat. I have also received some small works giving an account of the doctrines and discipline of the Church of England in Spanish. [By the Bishop of Kingston, Dr. Courtenay.—ED.] These will be useful for distribution, for the Roman Catholics in general class all the Protestants together, and regard them as being very little better than infidels or heathen. They are told so often that we don't believe this, and don't believe that, so that they have almost come to the conclusion that we don't believe anything in the way of religion. A work stating clearly what is the teaching of the Protestant Church of England is likely to be more useful, I think, than one written merely with the view of combating certain special Romish doctrines.

“*July 4, Sunday.*—Had Divine service, as usual, partly in Spanish. Some English sailors from the steamer were present. Subject for sermon—The righteousness of the Scribes and Pharisees. Visited the wife of the Indian chief.

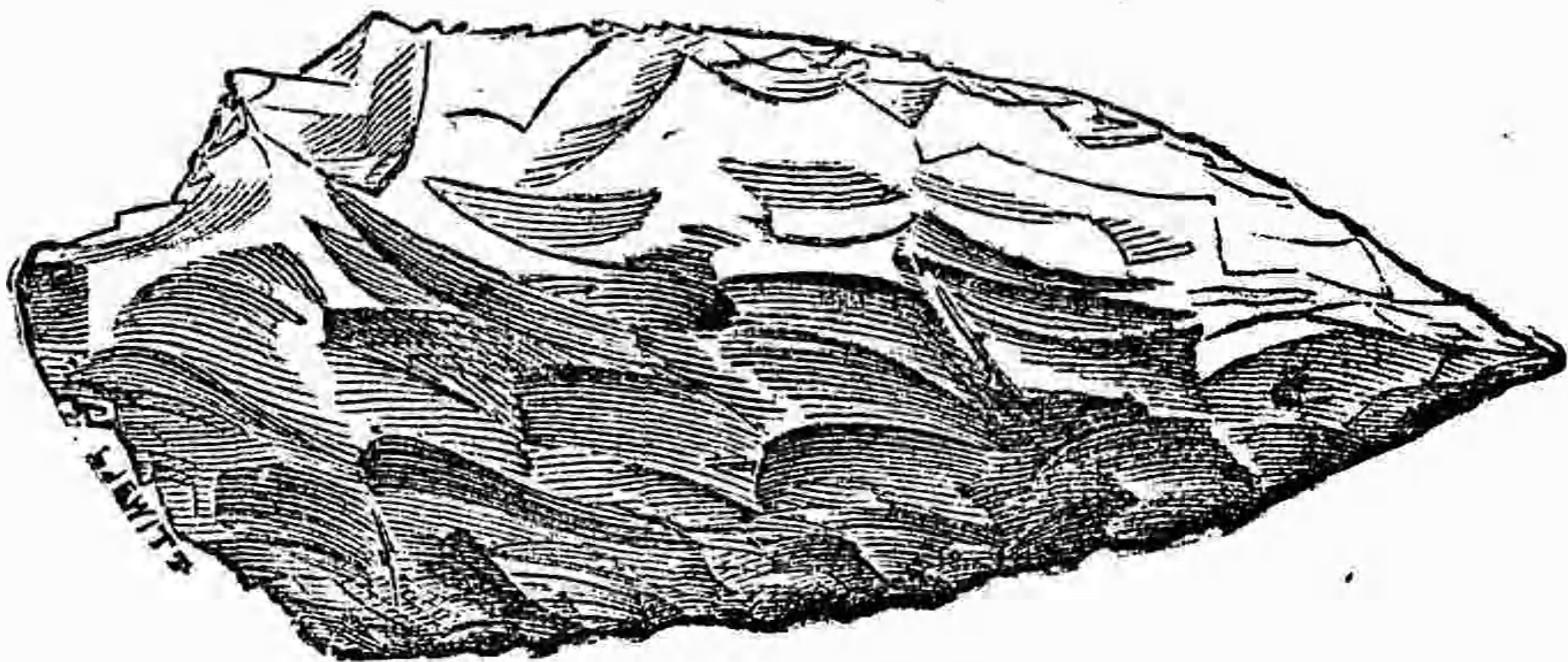
“*July 7, Wednesday.*—The Indian chief came to the dispensary, bringing another Indian from “las manzanas,” a place about 200 leagues up the Rio Negro, for medical advice. Held the two schools as usual.”

“GEORGE A. HUMBLE.”

PRIMITIVE ARMS IN USE ON THE WEST COAST.

(From "British Antiquities," illustrated by objects found in South America.

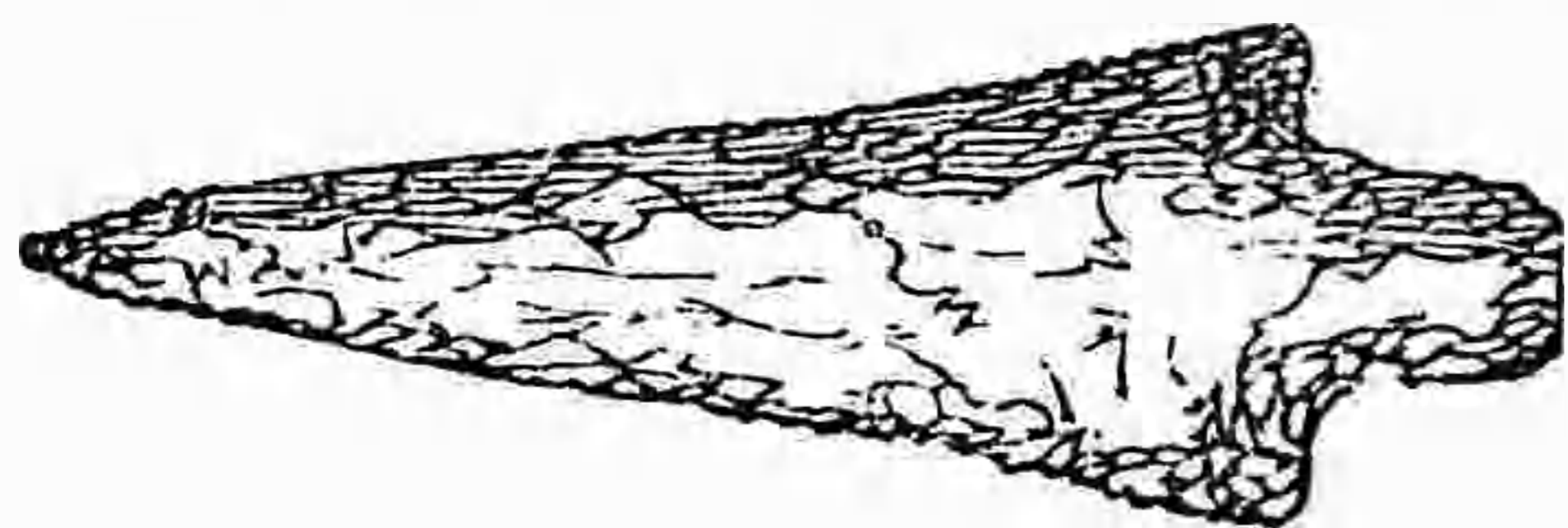
Concluded from Page 151.)



Flint Spear-head, or "Elfin-dart."

1. *Grades of Civilization.*—It is recorded that in the days of Pizarro or at the period of the Conquest of Peru, the Chilians occupied the "Stone period" of civilization and the Peruvians the "Bronze period." Certain it is that the former were deficient in a knowledge of the use of metals; and stone implements are found there at the present day. In warfare, these were sufficiently formidable; and they are so still among the people who employ them. At the siege of Arauco, by the Indians, in 1861, it appears that the principal fighting-men were spearmen; and that regularly at eight o'clock in the morning they commenced the day's proceedings, and retired again at nightfall. But though spears were their principal weapons, it is not unlikely that they employed any instrument which came readily to hand,—as the musket, the sword, or the bow.

2. *Remains Found.*—Among the articles indicating a former and perhaps even the present state of society, were two flint arrow heads procured in Araucania. One of them has a short handle for insertion, and was



Flint Spear-point, serrated.
Scale one-half.

probably used on the end of a spear, for which it is well adapted. It is beautifully serrated* along both edges; thus affording facilities for being lashed to the handle, and likely to produce a more dangerous wound.

The other may be described as an ellipse with a very long major axis. It would certainly serve the purpose of an arrow or spear head, either end being inserted in the shaft; but it is not improbable that it served a more peaceful purpose, viz., as a scraper in removing flesh from the inner side of the skins of beasts.

Articles manufactured of flint are easily lost, and are almost indestructible; so that they constitute a "stone book" in a sense different from that of the geologist, and enable us to read some things definite respecting man for many

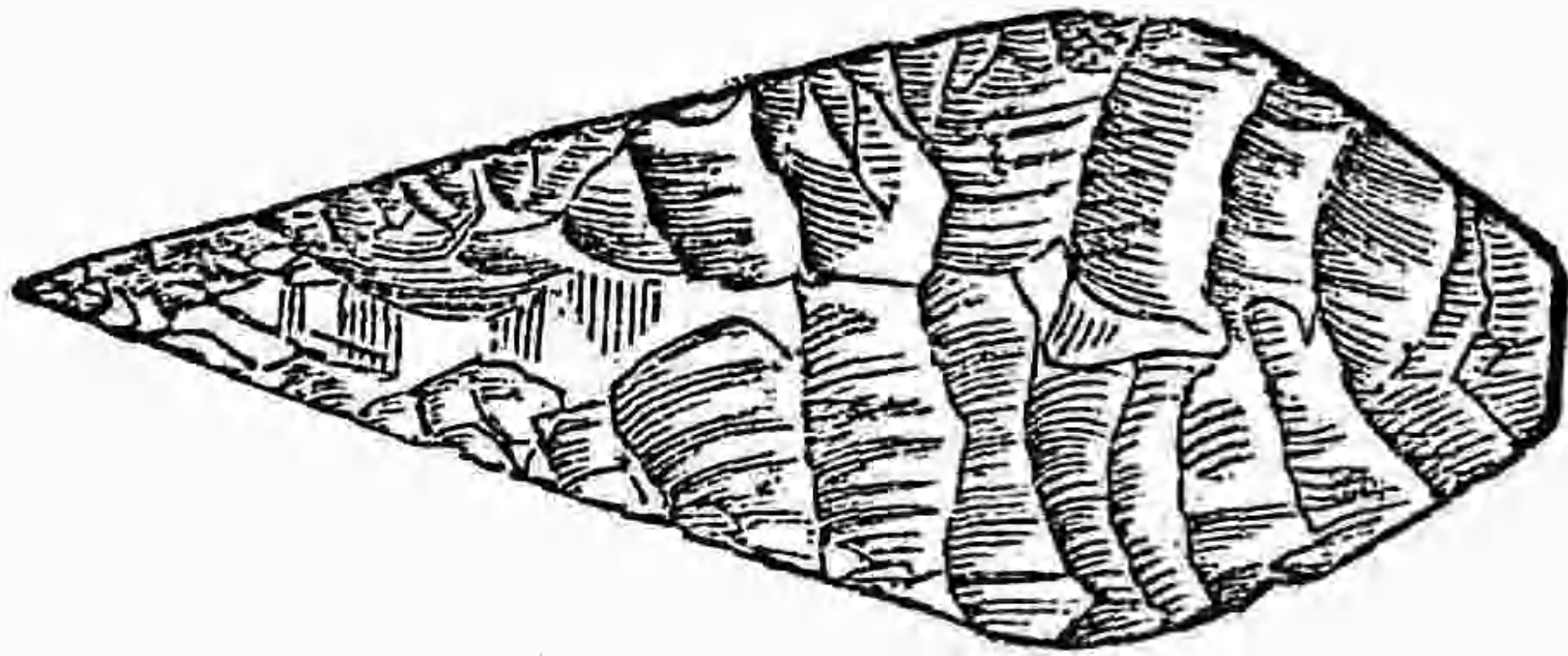


57. Flint Scraper.
Scale one-half.

* This is imperfectly seen in the reduced illustration..

centuries beyond the limits of history or tradition in any particular locality.

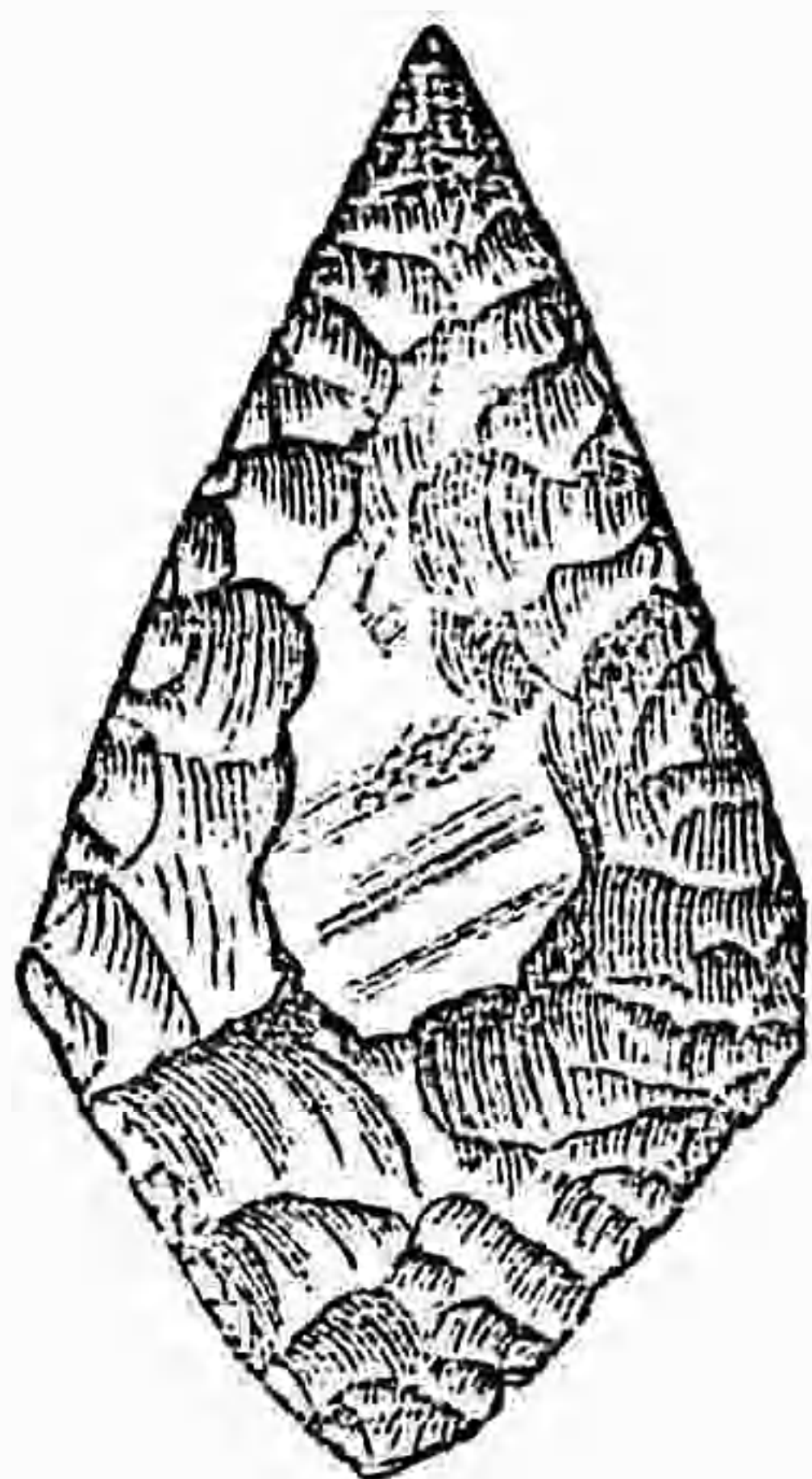
3. *Manufacture of Flint Weapons.*—The old men among the hunters of the North American Indian tribes still manufacture flint arrow-heads by a simple process; and the extensive forgeries of similar articles in our own country recently by “Flint Jack,” show that knowledge of a very simple and obvious kind,



Leaf-shaped Spear-point.

may perish among a highly civilized people, and be recovered by some of the humblest of its members.

Two arrow-heads, or rather spear-heads, from the United States present a considerable contrast to these. They were procured near the centre of the State of New York, in the country of Logan, “the white man’s friend.” They are of harder material, larger and coarser in structure; and



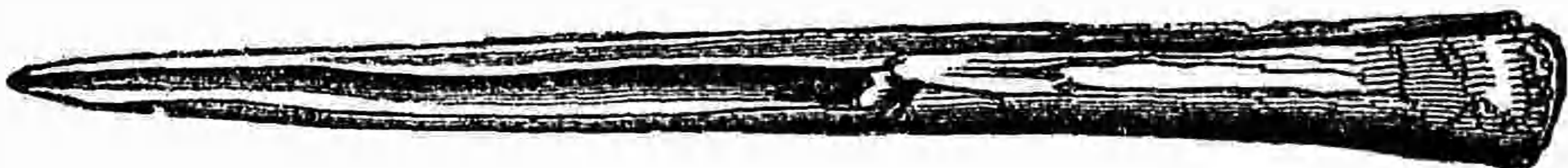
Arrow-head; lozenge type.



Arrow-head, with curved edge.

what we would not expect *à priori*, they exhibit apparently less skill in the manufacture. But flint objects are found so widely scattered throughout the world, and so many degrees of skill in the manufacture are shown, that scarcely any inference can be drawn distinctly indicating nationality. The degree of social advancement is shown with more or less distinctness; and certain classifications have been made on this ground.

4. *Bone Weapons.*—Among the articles procured was a bone, which appears to have been designed for a rude dagger. It is the leg bone of a sheep, a portion of which is broken off at one side, and the remainder



Bone Dagger from Peru—6¾ inches.

sharpened. A somewhat similar dagger of bone is engraved in *Ancient Meols*, from the collection of the Royal Irish Academy; along with two spear heads of Bone, one of which is part of the leg of a horse. These latter were found, one in Lincolnshire and the other in the Thames. Similar daggers of bone have been found in Denmark.



Bone Dagger, R.I.A.

5. *Knives*.—Sheath knives are in very common use along the whole coast; and their leathern scabbards are sometimes curiously ornamented by fantastical slashing. In the towns, especially those of Peru, accidents and deeds of violence sometimes occur from their too ready presence; but I did not hear of any such among the Indian people. There can be no doubt, however, that if their passions or interests were excited, there would be little respect shown for human life.

WRECK OFF TIERRA DEL FUEGO.

THE *Valparaiso Mercurio* of September 3, publishes the following particulars of the loss of the American ship 'Dreadnought,' on the 4th of July last, bound from Liverpool to San Francisco:—"The steamer 'Bio Bio' has brought to this port Captain P. N. Mayhew and part of the officers of the American ship 'Dreadnought,' of San Francisco, which was lost on the morning of the 4th July, on Cape Penas, to the north-east of the island of TIERRA DEL FUEGO.* The 'Dreadnought' sailed from Liverpool on the 28th of April, with a cargo of 2,000 tons, consisting of iron, crockery and hardware. Her loss was occasioned by her having anchored nearer shore than was supposed, and when the breakers were discovered she was becalmed and drifting with the current. The crew, 24 in all, including a woman (the stewardess) and a boy of 12 years, had hardly time to get into two small boats which they succeeded in lowering, saving none of their effects but the clothes they had on, and not a mouthful of provisions. For 17 days they subsisted on the shellfish which they gathered from the rocks at low tide. At night they slept on shore around large fires which they lighted. *The Indians treated them well, not offering them the slightest violence.* By day they pursued their course southward, towards the Straits of Le Maire, and on the 17th day after their shipwreck fell in with the Norwegian bark 'General Birch,' whose captain, A. Amersden, treated them with all possible kindness and attention, for which they feel profoundly thankful. The 'General Birch' landed the sufferers at Talcahuano on the 17th inst. Ten of them were left in the hospital at that port, and will certainly lose their toes, which are frostbitten. Captain Mayhew is well known in Valparaiso, having commanded for many years the clipper 'Wild Pigeon,' which used to run between this port and that of New York."

* The Rev. W. H. Stirling was at this date at Ushuwia, in the south of the island. We do not stop now to inquire into the favourable instead of unfavourable reception of the poor sailors, but this is the first time we have ever read or heard of such conduct on such occasions.—ED.

Obituary.



OF the many deaths among the Bishops of our Church lately recorded, none will be more felt than that of the Bishop of Carlisle, who was one of the Episcopal Patrons of the Society. When asked to become such his reply was characteristic—"If my name can be of service in the promotion of the good cause, use it, not that I can render much help." Personal attention was not expected, but the influence of one in the position of the late esteemed prelate is always great, and we are only reasonable in thinking that the sacred objects of a Missionary Society like ours should have the encouragement and sanction of those placed at the head of the Church whose ministers are sent out for the benefit of that large flock in South America who belong to her fold, as well as for evangelizing the poor heathens who have never heard the name of Christ. Though the Hon. and Right Rev. Samuel Waldegrave "broke down from overwork and from over conscientiousness at his work" in his own diocese at home, yet his heart was large enough to embrace Missionary and Ministerial work abroad. His Lordship thoroughly understood the injunction, "These ought ye to have done, and not to leave the other undone."


We have had to announce the death of a missionary's wife (page 22), who was bearing the very heat of the day in the Mission-field. Now it is our painful duty to record the death of one of those zealous workers who, by unceasing efforts, contribute so much to the prosperity of Missionary Societies at home, and without whom so many Mission-fields, now white to harvest, would be left uncultivated and barren. Mrs. W. C. Raben, after a few hours' illness, died at an early age on the 20th August at Secunderabad, India, where her husband is chaplain to the forces, and to whose charge she has left a little girl one year old. Our informant writes, "In this our deep sorrow, we can from our hearts thank Him who has taken our beloved one to Himself. She is safe, 'for ever with the Lord.'"

Mrs. Raben was better known as Miss H. M. Townsend, of Clonakilty, Ireland. Here for six years, acting as our Honorary Secretary, having succeeded her sister, Mrs. Gahan, she laboured unceasingly and earnestly in behalf of the Mission, and created or kept up an interest for the cause which is not likely soon to pass away. To all the clergy in the county of Cork her name is identified with the Society. Among them she established meetings and circulated the Magazine, and never did she rest until she secured the interest and co-operation of all with whom she came in contact. The year after she married and left for India, the Bishop of Cork spoke with great warmth of all that she had done in the cause. Abroad, her love and prayers still accompanied the Society and one of her last acts while still in health was to send her sister and successor, Miss S. E. Townsend, a subscription towards its funds. Our loss is her gain. She is now united with those who laid down their lives for the spread of Christ's Gospel in South America—and only "gone before" others who are still labouring for the sacred cause—some at home and some abroad—soon to meet one another where the labour of love will be changed into the fruition of faith.

In Memory of H. M. K.

FOR SIX YEARS AN HONORARY SECRETARY IN IRELAND OF THE
S. AMER. MISS. SOC. DIED AUG. 20, 1869.

“Weep not ; she is not dead, but sleepeth.”—Luke viii. 52.


 HE is not dead, but sleepeth ;
 She is but gone to rest ;
 Jesus our loved one keepeth,
 Now, and for ever blest.
 She is not here, but risen,
 Gone to her Home above—
 Escaped from earth's dark prison
 Into the Arms of Love.
 She hath but passed the river,
 We on the border stand,
 Soon shall we meet for ever,
 In our dear Fatherland.
 She loved to work for Jesus,
 She sought to make Him known,
 And now she sings His praises,
 And stands before His throne.
 She, being dead, yet speaketh ;—
 She teacheth us to run
 Our earthly race with patience,
 Until the rest be won.
 To live alone for Jesus,
 To work for His dear name ;
 To walk with Him unheeding
 All earthly praise or blame.
 And while the daylight lasteth,
 To work with earnestness ;
 For evening quickly hasteth,
 When we shall rest in peace.
 But though the shadows lengthen,
 Soon shall Heaven's glory dawn ;
 Oh, Jesus ! quickly hasten
 The everlasting morn.
 Thou, who hast called her early
 From this sad world of sin,
 Show us the gateways pearly
 Where she hath entered in.
 Grant us a gleam of brightness
 Out of the sinless land,
 Where, in her robe of whiteness,
 Our well-beloved doth stand.
 Help us her steps to follow,
 As she hath followed Thee ;
 To walk as in Thy presence,
 Until Thy face we see.

Oct. 11, 1869.

K. J. G.

Contributions thankfully received from August 18th to Oct. 25th.

. Abbreviations used in the following List:—A, Association; S, Sermon; M, Meeting; L, Lecture; Ex., Expense; Dis. Vs., Dissolving Views; Addl., Additional; Sub., Annual Subscription.—Full particulars will be given in the Annual Report.

	£	s.	d.		£	s.	d.
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All Saints', Stanway, addl.	0	2	6	Misses Browne, Aldbourne	2	0	0
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Plymouth A, per Mrs. Edlin	5	8	6	M. W. Collet, Esq.	5	0	0
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Mrs. Flower Fripp (sub.)	0	10	0	<i>By Rev. Allen Gardiner, Deputation.</i>			
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by Rev. G. B. Bennett	7	11	0	Esq., sale of work	11	2	8
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Miss Vernon (coll.).....	33	0	0	Miss Colgreave (sub.)	0	10	0
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1868	8	18	7	Exeter A, per Rev. W. Hockin	15	0	0
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Rev. M. T. Spencer	1	0	0	Wanstead, to children in school,			
J. and H. N.	2	0	0	less Ex.....	0	16	0
James E. Mathieson, Esq. (sub.)	2	2	0	Egerton SS, per Rev. W. Ayerst	2	14	10
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Miss C. T. Tarner (coll.)	6	14	8	Cavan and Donegal A, per Mrs. Gahan	50	0	0
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A S E R M O N .

LUKE xxiv. 47.

“ That repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem.”

THE Church has been likened to a beautiful lake at the foot of a majestic mountain, fed by the streams from above, reflecting the most perfect objects of God's bounty—then pouring forth an ever-flowing river to carry blessings to a long long distance, till the river enters the sea. And the incessant movement of the water, receiving ever fresh supplies from above, and giving as freely as it receives, keeps the lake pure and bright. Thus does the Church receive and impart heavenly blessings. Thus by continual movement in the direction of our Lord's appointment, she retains purity of doctrine and practice, and never loses what she freely gives. Not so with an artificial lake. Man's contrivances will bear no comparison with God's creation. The lake of man's contrivance having no healthy outlet, its waters stagnate; they present a loathsome and slimy appearance, and give forth poisonous exhalations to the atmosphere. Brethren, see that your sympathies have a free and unrestrained course. It is as unsafe for the individual as it is for the Church to allow the channels of Christian effort to be choked up. Privilege and responsibility are twin blessings, and should always go hand in hand. Deny the second and you lose the first. Acknowledge and be thankful for both.

But there is a Scriptural, and therefore Divine illustration of the Church as she receives blessings from heaven and imparts them to the world. The prophets speak of “the garden of God,” (Ezekiel xxxi. 9.) The Lord gathers up all His promises into one when He says, “Thou shalt be like a watered garden,” (Isaiah lviii. 11;) “They shall be called trees of righteousness, the planting of the Lord, that He may be glorified,” (Isaiah lxi. 3.) Even when Israel had sinned, and the Lord's garden was in a desolate ruined state, such was the Lord's love and

compassion that He predicted a spiritual restoration of His Church: "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden. Then the heathen that are left round about you shall know that I the Lord plant that which was desolate. I the Lord have spoken it, and I will do it," (Ezekiel xxxvi. 35—36.) It shall be done in the sight of all the world: "As the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." Here then is a description of the garden of the Lord, watched over by Himself, flourishing in the sight of the world, which is like a wilderness for want of culture. Then we are told that the world's desert shall not destroy the Lord's garden, but that the Lord's garden shall bring cultivation to the world's desert. "The wilderness and the solitary place shall be glad thereof, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord and the excellency of our God. In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water. And a highway shall be there and a way, and it shall be called the way of holiness. The redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away," (Isa. xxxv.) More stirring words cannot be found throughout the Bible than those which shew that "all the ends of the earth shall see the salvation of God." Let us rejoice to know that the world will not succeed in destroying the Church, but that it is given to the Church to evangelize the world.

But how is this to be brought about? Perhaps we ought not to be surprised that the opinion should gain ground among many, whose views are coloured by what they think to be reasonable rather than by what they know to be revealed, that our responsibility in this matter is limited to the promotion of what is good and Christian in our own land. They argue that we are to work for God within the natural sphere of our influence, and that if we attempt more we shall perform less. They seem to say, that as a man who persistently attempts to reach something which is beyond the length of his arm, not only fails of his object and loses his

balance, but wastes his time and strength, so to attempt great missionary enterprises in distant lands, leads to disaster abroad and to neglect of duties which are close at hand. And thus the following issue is raised—Is our responsibility in making known the Gospel of Christ throughout the world direct or indirect? Is it the duty of the Church, and therefore of the individual Christian, to promote missionary enterprise for the conversion of the world to Christ? or is that duty limited by Divine authority to the promotion of Christianity at home? Are we not only to seek but to accomplish the conversion of those who are inaccurately called the heathen at home, before we attempt to make known the long-hidden Gospel to the heathen abroad?

The text appears to me to throw light upon these questions, and to shew the way to a right answer. Our Saviour, in taking leave of His apostles on the great day of His Ascension, gave them a commission, "That repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem." The time was solemn, the words distinct, the subject grand.

The text is clear as to the nature of the duty which Jesus Christ has laid upon His Church—"That repentance and remission of sins should be preached in His name." The text is equally clear as to the world-wide extent of that duty—"among all nations." The text further points out the plan on which the apostles were to proceed—"beginning at Jerusalem."

I invite you to consider the words of the text:—

I. As marking out the plan which was followed by the apostles, remembering that the practice of the apostles is the interpretation of the plan.

II. As marking out the plan on which modern missions should be conducted.

I. *The plan followed by the apostles for preaching repentance and remission of sins among all nations.*

Notice, in passing, the simple-minded obedience of the apostles to every point in the commission.

The Lord had laid the restraining injunction upon them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." And this they did. They tarried in Jerusalem till "they were endued with power from on high," till "the Holy Ghost came upon them," till "they were baptized with the Holy Ghost."

The Lord had given the active word of command, "Preach repentance

and remission of sins" in the name of Christ. And when the time came they began at once their career as witnesses for Christ. They preached, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." They preached the Word. They preached the Gospel. They ceased not to teach and to preach Jesus Christ.

The Lord had marked out a plan for them with especial emphasis, "Beginning at Jerusalem." These words they treasured up and obeyed. And in a passage which we have just now read in the service for this morning, St. Luke has recorded words of our Lord which shew the exact course pursued by the apostles—"Ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in all Samaria, and unto the uttermost parts of the earth." To every part of this they paid the most exact attention. The first seven chapters of the Acts of the Apostles shew the faithfulness of their preaching *at Jerusalem*. There they remained, securing the ground in defiance of much opposition, planting the Church and watching its growth, till the fierce persecution after the death of Stephen. Then we have the remarkable words, "At that time there was a great persecution against the Church which was at Jerusalem; and *they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles,*" (Acts viii. 1.) The apostles held their ground still. They would not move from Jerusalem. Their presence was necessary for the existence of the Church. But the Christians who were scattered abroad, "*went everywhere preaching the Word,*" (Acts viii. 4.) It was thus that the persecution was overruled for the extension of the Gospel throughout Judæa, of which Jerusalem was the capital. The early Christians were compelled to missionary enterprise. It was thus that *Samaria became a second centre for the Church*, and we then read of the consequent travels and mission of Philip.

After that same persecution in which the voice of Stephen was silenced, was first heard the voice of the great apostle of the Gentiles. And now the Church began to take a wider range. Greater impetus was given to missionary enterprise. *Antioch became a new centre*, holding loving communion with Jerusalem, but reaching forth the Gospel on all sides. And we are here told by the sacred historian that the Lord gave the word for a more extended work; for the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them;" and in obedience to this command, "when they had fasted and prayed, and laid their hands on them, they sent them away," (Acts xiii. 2—3.) "So they,

being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus."

It is clear that at this period the great persecutors of the Christians were Jews. It is also clear that the Jewish persecutors very largely outnumbered the Jewish converts, even when we find St. Paul pushing forward the outworks of Christianity, and establishing *another centre at Corinth*, as a spot favourable for mission work for the whole of Greece. There he remained for eighteen months, teaching the Word of God among them, and from thence he visited the principal towns in Greece. Then, passing into Asia, he established *another centre in Ephesus*, from whence regular mission work might radiate over Asia Minor. But he reminded the Ephesians afterwards of the length of time he had especially spent among them,—“Remember, that by the space of three years I ceased not to warn every one, night and day, with tears,” (Acts xx. 31.) Later still, when St. Paul again visited Jerusalem, we find the persecution as strong as ever, but it was overruled for the furtherance of the Gospel in Italy. St. Paul was taken as a prisoner to Rome, and *Rome became a centre* of mission work. Here again it is said, “And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus,” (Acts xxviii. 30, 31.) The reference to Spain in Romans xv. 24, “Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you,” points to *Spain as a new centre*, for there can be little doubt that this intention was fulfilled.

The details of the labours of some of the other apostles are not known with the same accuracy, but it is certain that they pursued the same plan of establishing Christian centres and working from them, and that, like St. Paul, they desired “to preach the Gospel to every creature which is under heaven,” (Col. i. 23.) I will not pause to trace out any further the marvellous success of the apostles and those who followed them. I will only remind you that Christian Churches and communities rapidly sprang up in all the known parts of Europe, Asia, and Africa, and that many of them were celebrated for their sufferings and faith under severe persecution. Missionary enterprise and aggression was the rule, not the exception, even when every Christian centre was shaken with the violence of persecution.

Had the Churches continued faithful to their trust, how different

might the history of the world have been. In all new discoveries eastward or westward, new doors would have been opened to successful missionary effort; and the Christian Churches, obeying the Divine impulse, and following the Divine plan, would have taken up new centres of missionary effort "in the regions beyond," this increasing activity and aggression being quite consistent with soundness in the faith and the maintenance of a healthy moral tone. Free from the usurpation of some one controlling centre for all Churches, such as that afterwards established by Rome, they would have remembered that Christ alone is supreme over all Christian Churches, and that to every Church as well as to every man Christ's words apply, "Abide in me and I in you." But these results were not attained. A traveller might even now pass through immense districts in Europe, Asia, and Africa, and say, "Here were once Christian Churches; here were bishops, priests, and deacons, ministers, congregations, schools; here were many proofs of the faith and hope and charity of the Christians of old; and now the name of Christ is heard no more." But the explanation of this is not far to seek. St. Paul warned the Christians of his time of the corrupting influences which would always be at work to impede the progress of the Gospel: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them," (Acts xx. 29, 30.) And again, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," (2 Tim. iv. 3. 4.)

We have in the seven epistles of our Lord to the Churches in Asia, allusions to the corrupting influences which were even then at work: "Thou hast left thy first love." "Thou hast them which hold the doctrine. . . . which I hate." "Thou hast a name that thou livest and art dead." "Thou art lukewarm, and neither cold nor hot. I would thou wert cold or hot." "All the Churches shall know that I am He which searcheth the reins and the hearts, and I will give unto every one of you according to your works." "I will remove thy candlestick out of its place, except thou repent." In the corrupting principles thus referred to we find the explanation of the sad falling off in faithfulness and missionary effort among the Christian Churches of former days. The Gospel trust was betrayed amid a growth of superstition. The vigour of the enemies of the

truth, and the indifference of its friends, can alone explain how it is that the pure light of the Gospel has been so greatly obscured, and that large portions of the world are still in heathen darkness.

We now come to modern missions, and I proceed to show,—

II. That the plan on which modern missions should be conducted is made clear by the text.

The difficulties of modern missions have been and are still so great, that it is important to have clear and right views of our responsibility in directing or supporting them. Our Lord and His apostles have shown us the corrupting influences which account for modern heathenism. No such explanation therefore can be sustained, as that God's time had not yet come for preaching the Gospel with success in any part of the world. Our Lord's command is clear, and applicable to all times, places, and circumstances, "That repentance and remission of sins should be preached in His name among all nations." And the text contained in the Gospel for this day is still more explicit, for it states that the Gospel is to be preached "to every creature."

Now it would not be difficult to shew that successful modern missions have simply followed the plan of establishing Christian centres, working from them, and then establishing others. The details of modern missions are not so well understood by the general public as they deserve to be. They are occasionally the subject of much criticism, they are sometimes held up to ridicule, but very seldom are they even now the subject of careful and friendly examination. As one illustration of the text, I might refer to the steady advance of Gospel centres in West Africa, from Sierra Leone to Abbeokuta, in the face of appalling difficulties. Successful missionary effort has proceeded on the same principle in India, and in the regions within and beyond British rule in North America. The same may be said for missionary work in New Zealand, for I will no more admit that Christian effort has failed there than that it has failed in England.

Let me now proceed to show that the directors of the South American Missionary Society have endeavoured to follow the plan marked out in the text. Look back a few years, and see how the Society was led to fix on the Falklands for the first centre of missionary effort. Between the years 1838 and 1848 Captain Gardiner travelled in various parts of South America, in the hope of establishing a Christian mission on some part of the coast. At that period

he found no place of entrance for such a mission in the Argentine provinces, in Chili, or in Bolivia, to which he had especially directed his attention. At last he found himself limited, I might say restrained, to one spot for carrying out the purpose of his heart, and that one spot was the British colony of the Falklands. He said so before leading the forlorn hope on the shores of Tierra del Fuego, and his dying words recorded his adherence to that plan. Shortly afterwards another naval officer engaged in the survey of the Falklands came to the same conclusion, and stated his belief that those islands were given to England, not simply as a naval station, but as a centre from which the Gospel was to be preached to the heathen of the neighbouring continent, for, he said, they were geographically situated so as to enable us to carry out that object; and he gave weighty reasons, shewing the importance, perhaps even the necessity, of a Christian mission among the Fuegians. Ships were often lost near Cape Horn, and ships were and are occasionally attacked in the Straits of Magalhaen. And if the hapless crews are cast away, they have little mercy to hope from the savage and treacherous Fuegians. He argued, therefore, that a mission to the Fuegians was a duty, and that such a mission should proceed from the Falklands.

Accordingly the Fuegian mission was the first that was undertaken by the Society, on its reconstruction after the death of Captain Gardiner. The duty being clear, the immense difficulty of the undertaking was not allowed to hinder the attempt from being made. A mission schooner was built, and *the Falklands became the first centre of our missionary work*. The station was organised in 1856, under that tried friend of the founder, the Rev. Pakenham Despard. He was accompanied by Captain Gardiner's only son and Mr. Bridges, (then a boy,) both of whom have been engaged in mission work till the present time, and both of whom we have recently welcomed to England, with much thankfulness for their faithful work. On the retirement of Mr. Despard, in 1862, the superintendence passed into the hands of another tried friend of the mission, the Rev. Waite Stirling.

In estimating the results of this work of thirteen years we thankfully record the blessing of God on this portion of the mission. Many Fuegians can read the Holy Scriptures in English. Divine Service has been from day to day conducted in their own language at the station. Two Fuegians have been baptized, after giving abundant evidence that the heavenly doctrine of repentance and remission of

sins through Jesus Christ had entered their hearts. Recent intelligence reported Mr. Stirling as attempting to form a station on the mainland, with the assistance of a party of Fuegians, who had been under training at the Falklands. A letter received yesterday states that he had sent away the schooner, and was alone among the natives. Let me ask your prayers on his behalf, and on behalf of the party of friendly natives who are with him in that difficult enterprise.

I cannot forbear remarking, that while keeping steadily to their main object, the mission party have with their schooner at different times saved the lives of shipwrecked sailors, who must have been lost had there been no mission in those regions. Nor can I pass from this first station without quoting the words of one who was well qualified to give an opinion on such a subject. He said publicly, some time ago, that he saw more progress made in twelve years, with one station, and one clergyman, and one catechist, than he believed had ever been made by any *new* mission to any savage race in any part of the world.*

And where was the second centre for mission work in that great continent? Mr. Allen Gardiner was, as we have seen, trained at the Falkland station, but it was the desire of his heart to follow his father's track in the Republic of Chili. Careful examination shewed that the mining village of Lota, with its English and Scotch inhabitants, presented a favourable opening. And thus *Lota became the second centre*. There he laboured for seven years. And with what effect? An eye-witness compares the beginning and end of that period,† and speaks of the good order now, the lawlessness then—no church or school at that time, now an attendance of seventy or eighty worshippers regularly, and the people clamorous for better instruction for their children, payment for which they are ready to make. He adds, "Sunday-trading is now given up. Public opinion and general morality are both markedly improved. The church having again become too small for the hearers, it has been again enlarged." It must be added, that during this period of seven years the Chilian legislature erased the clause from their constitution which forbade other than the Roman Catholic religion within their territories. The effect of this erasure is not only to give toleration to members of the Protestant Church of

* "South American Missionary Magazine," 1867, page 16.

† "South American Missionary Magazine," July, 1868.

England, but to render work among the Indians more feasible than before. Whether that extension of the work can be prosecuted from Lebu, as a more advanced centre, remains to be seen.

As the work proceeded, it became more evident that it was a duty to establish missionary chaplaincies in all the sea-ports where an English population was to be met with. It is felt to be all-important that our countrymen abroad should never be left without the means of grace. English people are much sought after in South America, for their industry and intelligence; but in Peru Protestant worship is only maintained by the connivance of state authority, though against the law. It might therefore be thought that the door was closed to us in Peru; but experience proves that doors which are not locked and barred against us, may be gently pushed open by those who have their Saviour's warrant for what they do. Chaplaincies have been formed at Callao, Arica, and Tacna, in Peru, as well as at the Chincha Islands and Panama. And we may hope that the day is not far distant when an Act of toleration may be passed in Peru, as in Chili; and that the establishment of chaplaincies will prove to be the establishment of centres for missionary effort among the Indians of the interior. The recent earthquake and pestilence has called the attention of us all to these places; and those who examine the subject carefully, will see in those calamities appeals for help, not only to the immediate sufferers, but to the mission.

If we now pass to the east coast, so as to have the whole working plan of the Society before us, we shall again find the work connected with the original station at the Falklands. From thence arrangements were made for the establishment of a station at the Rio Negro; and, in answer to an appeal from Mr. Stirling, the Buenos Ayrean government has promised every moral support to the mission.

The Central Argentine Railway, which is to cross the continent from east to west, has rendered the terminus at Rosario, an important point for a station; for, as the industrial and commercial resources of South America are developed, it is important that we should adopt this great opening for missionary work. It is satisfactory to observe that the importance of the work in the interior is recognized and supported by the directors of the Central Argentine Railway, as that on the west coast has long been by the directors of the Pacific Steam Navigation Company.

Some missionary memoranda were drawn up by Capt. Gardiner,

in 1851, among which were "Observations on an important sphere of missionary labour, as yet wholly unoccupied, in the neighbourhood of Buenos Ayres." This sphere of labour was thus described:—"Here is one continued cattle-ground, and here our fellow-countrymen, widely scattered, are cut off from every ministerial means of grace. And as they cannot, even were they so disposed, frequent the house of God, so it is time, indeed, the ministration of the Gospel was brought to them." A few years ago the British Consular Chaplain at Montevideo sought for help from the Society, to carry out the very work thus indicated; and now, through his influence, three chaplaincies, at Fray Bentos, Salto, and Colonia, have become three centres of Christian work.

But the mission expands, and the recent opening of the magnificent River Amazon to the commerce of all nations, is calling us not to lag behind, but with the Gospel of Christ to accompany the many who are for other purposes pressing forward. We cannot doubt that God will bless the great and varied effort which is being made, for the work is His. We have one message to deliver, one Master to serve, and there can be but one result. When in all these centres there are congregations of true worshippers, who worship the Father in spirit and in truth, then will each hold out to the other the right hand of fellowship, and many a band of evangelists will press forward into the unknown interior, that there may be not one from whom are hidden the glad tidings of salvation.

Before we part, let me observe that the application of these principles is as simple and clear to each one of us as to the whole Church. The Church is made up of individuals, as a chain is made up of links, and the influence of a Church depends as much on the soundness of its members, as the strength of a chain depends on the soundness of its links. Let us each take the matter home, and prayerfully consider how far, by God's grace, each one is a disciplined soldier of the army of Christ; how far the simple doctrine of the text has been accepted. Our Saviour tells us that it is the work of the Holy Spirit to convince the world of the sin of not believing on Him, of living without Christ, of being indifferent to the love of Him who came "to put away sin by the sacrifice of Himself." And we ought to be able to trace this Divine work in our daily life and character. It is His work to fix our hearts' best affection on Jesus Christ. It is His work to write on the heart the holy truths of Scripture, and to make us see and understand the meaning

of that saying of the Master, "The words that I speak unto you they are Spirit and they are Life." It is His work to "help our infirmities" in prayer, and to teach us to "ask everything according to His will." It is His work to take away all doubt from our minds, and to make us to know that sin repented of is sin forgiven for Christ's sake. It is His work to lead us to reverence "Our Father in heaven," and to love His Name, His Kingdom, His Will, through His Son Jesus Christ our Lord. If this is your experience, this your faith, this your purpose, then is each one a true and living link in the chain of Christian influence. Knowing your own infirmities, you will feel for those of others; knowing where your strength lies, you will wish to share that knowledge with others, that so there may be combined effort under heavenly direction. We can trace the separate influence of early Christians, as when Andrew brought his brother to Christ, and Philip brought his friend, and Eunice trained her son to know the Holy Scriptures; and one is called a devout man, and of another it is said that he feared God with all his house, and gave much alms to the people, and prayed to God alway; and of a third that he was "a good man, and full of the Holy Ghost and of faith." The result of this combined effort and united influence, under God's direction and blessing, was, that "much people were added unto the Lord." May such history as this be repeated in our day! for thus is each link tested, each soldier disciplined, each child of the loving Father trained. And when link answers to link, and chain to chain, when Christ is felt to be all in all, then will there be more zeal for the Gospel, more patience in every good work, more simplicity of purpose in missionary work, more sympathy between the supporters of a mission and the directors, and between the directors and the agents at home and abroad. And when the prayer ascends from willing and grateful hearts, "that repentance and remission of sins may be preached in the name of Christ among all nations," there will be no doubt of its acceptance. Then may we hope to see more life in the Church, and even the desert becoming a garden of the Lord.



SOUTH AMERICA.



MISSION STATIONS. WEST COAST.

- Panama.
- Callao, in Peru.
- Arica and Taena, Peru.
- Coquimbo, in Chili.
- Lota, ditto.
- Lebu, in Araucania.

SOUTH-EAST COAST.

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

"And there remaineth yet very much land to be possessed."—Joshua xiii. 1.